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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

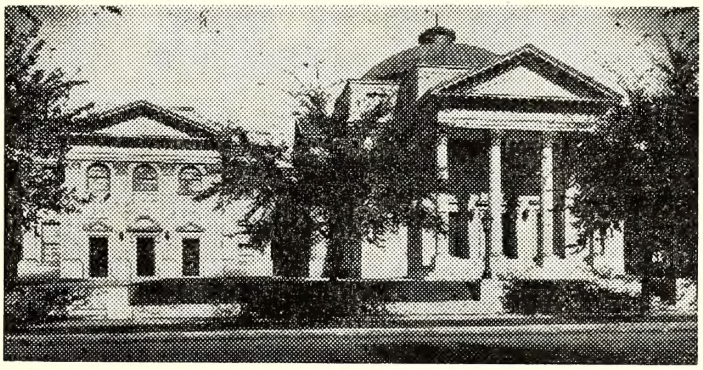
VOLUME XCVI. RICHMOND, VA., THURSDAY, JANUARY 6, 1944. NUMBER 1.

Mrs W C Wicker 1-1-44

DEDICATED — DEBT - FREE

First Congregational Christian Church

RICHMOND, VIRGINIA, SUNDAY, JANUARY 2, 1944



The Sunday School was organized on the first Sunday in January, 1920, in the William Fox public school. The Church was organized the following April 4, and services were held in the school until the present church building was completed.

The site for the Church was purchased and paid for with the assistance of the Mission Board of the Southern Convention. A building committee was selected. Mr. A. E. Pierce was the chairman. He lived to see the plans for the church building completed, but died before construction on the building was begun. Two other members of the committee died after the building was completed: Mr. J. W. English and Mr. P. J. Carlton. The only member living and actively identified with the Church is the vice-chairman of the committee, J. T. Kernodle.

Four ministers have served the church: Dr. W. T. Walters organized the church and served as its first minister. Dr. C. C. Ryan was the second minister of the Church. During his ministry the Educational Building was erected. The debt was substantially reduced during the ministry of Rev. Joseph E. McCauley. Rev. Robert Lee House has been the minister since 1940.

NEWS AND VIEWS

1944 DATES TO REMEMBER.

January 9—Missions Sunday.

January 30—Begin Pilgrim Fellowship week.

February 13—Race Relations Sunday.

February 23—Lent Begins.

February 25—World Day of Prayer.

January and February—Elon College Period.

April 9—Easter, and Mission Offering.

April 26-27—Southern Convention.

May 7—Christian Family Week Begins.

May 14—Mother's Day and Rural Life Sunday.

June 11—Children's Day.

June-July-August—Sunday School Conventions, Young People's Camps, Valley Virginia Conference.

June 21-27—General Council at Detroit, Michigan.

GUY A. THELIN TO TEACH AT WINTER INSTITUTE.

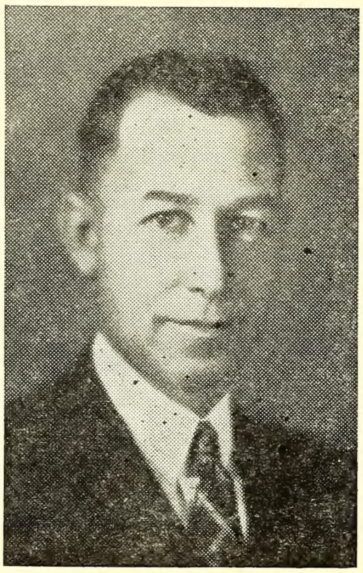
A 153-day dangerous journey by air, land and sea, brought Guy A. Thelin, Congregational missionary, back to the United States from Shaowu, China. Mr. Thelin is scheduled to be in the Winter Institute which will be held at Franklinton Christian College, January 10-21, 1944. He will teach a course on "The Rural Church" and one on "China, Today and Tomorrow."

With 18 years of experience in China as an educationalist with a rural bias, Mr. Thelin returned to his wife and two small sons after a separation of over two and a half years. Mrs. Thelin with the children came home when war conditions made it necessary.

Mr. Thelin calls himself "a farmer." Rural education has been his specialty and he is a valued member of the faculty of Union High School, Foochow. He has taken part in two dramatic treks of this student body and faculty before the invading Japanese. The first came when the school moved from Foochow to Mintsing, some 70 miles, and the second when it pushed on to Tsianglo, its present site, a long and dangerous pull of nearly 200 miles.

Mr. Thelin enters closely into the daily life of his pupils, working with them in the fields and garden and playing with them on the athletic grounds. He is one of the few fortunate Americans who can live on Chinese food entirely, if necessary, and this ability has stood him in good stead during the recent lean war period.

During his residence in China, great and rapid modernization has gone on. This was halted by the Japanese inviaion. Mr. Thelin went through some of the heaviest raids on Foochow. He has had many years of creative work when peace reigned. His services in China, because of their varied nature and the "ups and downs" of national and international affairs, have given him a vivid appreciation of China's courage, capacity and creativeness.



GUY A. THELIN.

On this last hazardous trip home, much of which must remain a military secret, Mr. Thelin traveled by army airplane in China and by plane from China to India, landing in Bombay on Christmas Eve right in the midst of one of the heaviest Japanese bombing attacks. He has met the famous American Flying Tigers.

Mr. Thelin brings a thrilling story, not only of the spirit and growth of the Chinese Christian movement and Christan education, which represent the permanent elements in the building of a new China, but the ingenuity and high morale of a China at war.

Born in South Dakota, educated at Sioux Falls College, South Dakota Agricultural College and Massachusetts Agricultural College, Mr. Thelin worked for the Government as a demonstration agent and then served in the army during the first World War—all before going to China.

STANDING COMMITTEES OF THE EASTERN VIRGINIA CONFERENCE—'43-'44.

Executive—I. W. Johnson, W. B. O'Neill, John G. Truitt, J. E. West, H. S. Hardcastle.

Apportionments—R. E. Brittle, J. A. Williams, Mrs. W. V. Leathers, Mrs. H. P. Harrell, Mrs. W. B. Williams.

Ministerial Education—H. S. Hardcastle, John G. Truitt, J. F. Morgan, N. G. Newman, W. B. O'Neill.

Christian Education—R. L. House, L. E. Smith, R. L. Jackson, Miss Ruthanna Foard, Miss Virginia Webber.

Home Missions—Col. J. E. West, S. T. Holland, T. Fred Wright, H. L. Beale, Mrs. J. Monroe Harris.

Foreign Missions—Jesse H. Dollar, F. C. Lester, Mrs. J. F. Morgan, Mrs. John G. Truitt, B. N. Watkins.

Religious Literature—Arnold Slater, J. E. Neese, Mrs. William Harrell, Mrs. R. T. Bradford, J. H. Roberts.

Evangelism—J. F. Morgan, O. D. Poythress, R. E. Brittle, C. H. Davis, G. C. Crutchfield.

Stewardship—R. L. Jackson, George Olejar, H. W. Lee, Mrs. I. W. Johnson, Mrs. Jesse H. Dollar, W. T. Scott.

Social Action—W. H. Baker, Frank H. Lewis, Darden Jones, M. J. W. White, H. W. Butler.

Superannuation—John T. Kernodle, L. R. Jones, R. T. Bradford, Joel E. Harrell.

Place of Meeting—Mrs. J. A. Williams.

Collectors—T. Fred Wright, B. E. White.

Memoirs—W. E. MacClenny.

Program—I. W. Johnson, W. B. O'Neill, W. T. Scott, John G. Truitt, Col. J. E. West, Jesse H. Dollar, Mrs. W. V. Leathers, H. S. Hardcastle.

I. W. JOHNSON, *President.*

DR. STAUFFACHER TO SPEAK IN PORTSMOUTH.

This is our year to furnish a preacher for the Religious emphasis week in Portsmouth, Virginia. We were exceedingly fortunate to get Dr. A. D. Stauffacher, minister of the Missions Council. He is a clear thinker, a good speaker, and a warm-hearted pastor. All those of our churches who can do so will certainly find it profitable to hear him as often as possible next week. He is to preach at the Christian Temple on Sunday morning. The services are to be held each evening the following week at the Methodist Church in Portsmouth.

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

NEW YEAR GREETINGS.

Happy New Year! That is the wish of this writer to each of the readers of THE SUN. And it is a very sincere wish for real happiness, the kind that runs deep in the soul and remains constant day after day.

A Wish for Individuals.

In the family of our two thousand subscribers there are sick people for whom we wish health, maybe, and certainly that comforting spirit that makes one know, like Paul, that it is far better to go to be with Christ. Whether it is health or not, it is peace and joy.

For those who look towards the sunset of life the wish is for the quiet and peace of eventide, the joy of knowing that life is well spent, and the consolation that the work they have loved will continue under the leadership of the Christ they also love.

For ministers and all church workers it is a wish that this year they will find a new sense of what is important, that truth planted yesteryear will come to fruition, and that progress will be greater than ever.

For growing youth it is a wish that their minds may be alert to all goodness and truth, that they will find new doors of opportunities opening for study, fellowship and work, and that the world of their dreams will come a bit closer during 1944.

A Wish for Churches.

For churches that have no pastor, it is a wish that they may soon find the one who will be the "man of God" to them, the good shepherd who will lead them into pastures green and by waters still, the comrade with whom they can work with delight in the Master's vineyard.

For the churches that have financial problems, it is a wish that they may search the Scriptures and find therein a method by which good stewards will turn into the treasury of the Lord a portion of their income so that the church can grow and the blessings of the Christian religion go to the ends of the earth.

For all the churches it is a wish that they may this year more than ever show forth the glory of God in the work they do. This will mean a stronger tie of friendship, sweeter fellowship, more courageous undertaking of the commission given us by the Master, and a clearer understanding of what is most important. It may mean more time in study, a better grade of teaching, increased regularity in church attendance, and a program that will include more people.

A Wish for the Convention.

The Southern Convention includes all the churches and church people in Congregational Christian Churches in North Carolina and Virginia, who are of the white race. For this convention there is the wish that when it meets in April, there will be complete reports of excellent work done during the biennium, that harmony will prevail, and that plans for the future will be broad, definite, correlated and courageous.

It is a wish that this year may be the beginning of a new era for us. This may mean that we will plan for a well-rounded church program, correlate our program with that of the denomination, and put into the Convention a sufficient number of trusted and efficient leaders to challenge our people to go far beyond anything ever dreamed in the way of expansion both at home and abroad.

Because.

Because right now the world needs the message of Christ which we have to give, because we have the chance to pay off all church debts and build new churches, because our young people need far greater help than we have given, because our college and orphanage could do much better work with greater assistance, because we need to assist our young ministers with seminary training, because our churches can work together much more effectively by grouping into pastorates under trained and well-paid leadership, and because the missionary task of our day is just begun, we wish for each of you A VERY SUCCESSFUL NEW YEAR!

THE BUGLE IS BLOWING.

In the distance, somewhere on the Elon College campus, a bugle is blowing. Now soldiers are marching. The soldiers knew the call of the bugle, and responded promptly. They are on their way to the immediate tasks, and then to the service of their country in some far corner of the earth, perhaps. Daily the papers tell us of allied aeroplanes that are missing. The men answering the bugle call at Elon today may fill some of these vacancies in the months to come.

There are vacancies in our Church that need to be filled. Many men and women, most of the young men, have answered the bugle call and are serving their country. These vacancies need to be filled. Older men, younger men, women and girls, can carry forward the work of the Church "till the boys come home." Then when they return, the Church will be ready to bless them and give them a place of usefulness.

The call of Christ is clearer and more urgent than that we hear in the distance. Deep in the heart of *you* it is sounding. The Church needs everyone, yes *everyone,* to work for it, to live for it, to pray for it in 1944.

Many of the ministers were gratefully remembered by their people at Christmas. Some of them received considerable cash as well as other useful items.

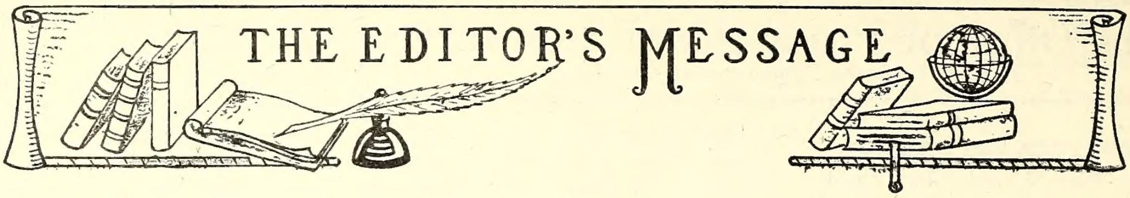
The Promotional Secretary sent no Christmas Cards and is giving his New Year Greeting through this paper. This conserves stamps, paper and human labor. He and his family are deeply grateful to all who sent greetings at Christmas.

There are 1653 subscriptions to this paper which are paid up to 1944. When we celebrate its 100th Birthday in February it is hoped that all subscriptions will be paid up to date. Thanks to those who have recently paid up! and to those who will do so soon!!

The Executive Board of the Convention will meet at the Franklinton Christian College on Wednesday of next week. Anyone desiring to present business should communicate with the secretary, Dr. James H. Lightbourne, Burlington, N. C., or any other member of the Board, or be present for the meeting. Program for the coming session will be planned, and other important matters considered.

Youth is not a time of life—it is a state of mind. Youth means a temperamental predominance of courage over timidity, of the appetite of adventure over love of ease. This often exists in a man of fifty more than in a boy of twenty. Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear, and despair—these are the long, long years that bow the head and turn the growing spirit back to the dust.

—*Anonymous.*



THE EDITOR'S MESSAGE

RICHMOND DEDICATION.

After twenty-four years of history and service, the mortgage was burned and our Richmond Church was formally dedicated last Sunday afternoon. B. W. Ward, Chairman of the Finance Committee, presented the cancelled mortgage to J. T. Kernodle, Chairman of the Board of Trustees, for destruction. Dr. H. S. Hardcastle brought greetings from the Southern Convention and the Mission Board. Rev. G. C. Crutchfield spoke for the Eastern Virginia ministers, and Rev. Arthur Newell, minister of St. John's Evangelical and Reformed Church, represented the Richmond ministers.

Dr. Howard Stone Anderson came down from Washington and preached on "Outwitting the Shadows"—a sermon based on a human interest story connected with the creation of the windows for the chapel in the Massachusetts General Hospital, Boston. Charles Connick, the artist, was appealed to by the saintly Bishop Lawrence, whose pet project the chapel was, to do something heroic about the lack of light in the place. From the reply of the artist, "We must outwit the shadows," Dr. Anderson proceeded with the exposition and illustration of the thesis that the Christian Church stands in the world to grapple with that very problem—darkness—in its various aspects. The shadows of loneliness, juvenile delinquency, race relations, war and sin must be outwitted by the Church through Christ, who is the light of the world.

Dr. W. T. Walters, who organized the church, was present for the occasion and preached at the morning service on the subject: "My Community, My World, My Church." Six people united with the church at the conclusion of the service. The second minister of the church, Dr. C. C. Ryan, preached at the evening service on the subject, "The Eternal Road." Large congregations were present to welcome these former ministers. The Rev. Joseph E. McCauley was unable to be present, but sent greetings and the hope that the church would be "a serving church, a friendly church, a praying church, a Bible teaching and soul saving church."

The charter members of the church were recognized at the celebration supper. Speeches both reminiscent and prophetic were heard on this happy occasion.

The church building was completed and the opening service was held on September 30, 1923. The educational building was erected several years later at a cost of around $42,000.00 The total cost of the lot, the buildings and the equipment was approximately $140,000.00. The church has recently spent $900.00 on painting and repairs. The congregation is fortunate today in having a modern, well-equipped, debt-free church. It is especially indebted to the Mission Board of the Southern Convention and to Colonel J. E. West, its president. The church is also grateful to the Congregational Church Building Society for money given and loaned in its hour of need.

The church has had of necessity to give its energies in recent years to the paying of its debt. Now that this goal has been realized, the church will be able to devote itself to the raising of its spiritual temperature, the development of a more comprehensive program and the strengthening of its membership numerically.

CHINESE IMMIGRATION.

Long sustained agitation finally achieved the repeal of the Chinese Exclusion Laws. This achievement permits 105 Chinese to enter annually and grants to bona fide legal Chinese residents American citizenship privileges. A 60-year-old barrier against Chinese immigration to this country has happily been removed.

Madame Chiang Kai-Shek applauded the action of Congress in passing the Warren Maquuson Bill. Her cablegram voiced the feeling of her people in these words: "Congress, which voiced the sentiment of the American people, has once again showed its friendship to China, not only in words, but in a deed which will echo round the world. By this vivid and concrete demonstration of the unity of the United Nations, you have unmistakenly reaffirmed the liberal leadership we have all come to expect from Washington."

President Roosevelt urged the repealer law last October to correct what he called an "historic mistake." After signing the bill, the President stated that "An unfortunate barrier between Allies has been removed. The war effort in the Far East can now be carried on with a greater vigor and a larger understanding of our common purpose."

While Christian people welcome this "statesmanlike action," there is still regret that it did not come sooner. Now we realize that the action was forced by circumstances rather than being prompted solely by Christian or humanitarian motives. The Exclusion Laws fitted perfectly into the Japanese propaganda scheme. This repeal was not only providential for China, but was also decidedly expedient for America. How often Christian people wait for a second-rate motive for doing a first-rate deed!

R. L. H.

Money alone is only a means; it presupposes a man to use it. The rich man can go where he pleases, but perhaps pleases himself nowhere. He can buy a library or visit the whole world, but perhaps has neither patience to read nor intelligence to see. . . . . The purse may be full and the heart empty. He may have gained the world and lost himself; and with all his wealth around him . . . . he may live as blank a life as any tattered ditcher.

—Robert Louis Stevenson.

THE CHINA COLLEGES

By Dr. William P. Fenn,
Field Representative of the Associated Boards for Christian Colleges in China.

Three hours by air, three days by rail, three days by river boat, and three weeks by truck and bus. Or, to put it another way—450 miles by air, 1,200 by rail, 400 by boat, and 2,200 by bus and truck. That is not only an accurate summary of my travels, but also a good picture of travel in China, except that, off the main routes, one would have to include wheelbarrow, chair, or plain shank's mare.

In the process, I touched seven provinces, and got as far east as the tidewaters of the Pacific Ocean. I saw more mountains than I thought could exist anywhere, particularly in so densely populated a country as China; indeed, I learned a great deal about Chinese geography and revised some of my former opinions.

I enjoyed the hospitality of friendly homes, and I experienced all sorts of hotels. In some, I slept in my own bedding, and in some I used what was provided; in some, I had visitors, in others I slept in peace; in all, I slept on boards, or, at best, ropes. I lived entirely on Chinese food while traveling, and in many of the places I visited—and thrived on it, but not until I gave up trying to down rice three times a day and sought out northern restaurants where I could eat flour in the form of noodles, bread or dumplings.

Above all, I learned much about the art of patience. Sitting day after day in an uncomfortable position on a jolting bus or truck leads one to long for early arrival; but accidents and other causes make haste impossible.

By Postal Truck, Plane, Train and Bus.

The trip should have started in January, but the traveler in China today is not the one who decides when he is to set out. Planes from Chengtu to Chunking are few and uncertain; the Chinese New Year season was crowding the buses. Finally, on February 11, I got off on a postal truck. Of all road transport, that is the most reliable, but accommodations are so limited that they are hard to secure. There were supposed to be only two passengers, but seven of us climbed aboard and rode on top of the mail bags all the way to Chungking.

After various delays which cost me about two weeks of valuable time, I finally boarded a plane to Kweilin. This country is all hidden in clouds and one flies usually well over 10,000 feet, but just over Kweilin we found a break in the clouds and I saw for the first time the strange Kwangsi mountains standing up like rounded rocks jutting from a smooth sea. They are fantastic formations, almost unbelievable until seen but helping to an appreciation and understanding of much Chinese landscape painting.

In the city of Kweilin, I barely had time to get some lunch, pick up my train reservation at China Travel Service, and rush off to the South Station for the night train to Hengyang. It will be a little hard for most of you to understand my excitement at getting on my first train in four years—not only the first I had ridden on but the first I had seen! But I felt at home right away, for the engines and coaches were most of them from East and Central China, old friends of Nanking and Peking days! This whole railroad system of the south is an incredible affair. Rails torn up from sections now occupied by the Japanese and laid down in Free China; rolling stock from the lines between Nanking and Peiping, Peiping and Hankow, the East Coast and Northwest, Shanghai and the Southwest. How they keep them going, and they have done so in spite of breakdowns and Japanese bombings, is one of the great stories of China's war of resistance.

After a day in Hengyang, I took an evening train for Kukong, where I spent another day before continuing my journey on a bus that was a two-ton Chevrolet truck chassis on which had been fitted a rather flimsy wooden body. There were five rows of unpadded wooden seats stretching across the entire width, each seating five people. Five my size could not have squeezed in, and the distance between seats was such that I had to twist my legs sidewise. At first I thought I could not stand it, but a brief stop every couple of hours made it possible for me to get some of the kinks out.

The earth roads usually had a pitted crushed rock surface. During the first two days they were generally wide enough for passing. Culverts were usually narrow planks laid on trestles. Especially at turns, getting all the wheels to hit the planks struck me as quite an art. The driver was quite skillful and not especially reckless. Speed ranged from a crawl to as high as 50 kilometers an hour. An average of 35 kilometers (22 miles) was good. The day was cold, but the human heaters kept us fairly comfortable in spite of the drafts. Gasoline is of course inprocurable, alcohol is too expensive; so the truck burned camphor oil! It seemed to do well on it, and I found that the fumes, though they tended to make me weep, quickly cured a touch of catarrh!

A City With a Model Government.

That night, about seven, we pulled into Kanhsien, the leading city of southern Kiangsi and one of the most interesting and thrilling in New China. The Generalissimo's eldest son, Chiang Ching-kwo, is in charge of a number of counties, of which it is the center, and has instituted something of a model government in the area. It is a strategic area, for it is the old communist region of southern Kiangsi, from which the Reds started the trek which took them through the southwest and west to their present headquarters in the northwest. He is a strict disciplinarian and tolerates no vices. The city looks clean, and actually is clean. I was there only for two nights, once going and once returning, but I could not help feeling the progressive, hopeful spirit of the place.

Hospitality and High Mountains.

At the bus station, the next morning, I got what became my regular road breakfast. No restaurants are open for breakfast; so travelers rely on little portable kitchens. My breakfast consisted of two bowls of hot bean milk, each with an egg beaten up in it, and a half dozen Chinese fried cakes. I added fruit whenever possible, but in many places it is hard to find.

When we pulled into Juichin, the old Communist capital of Kinagsi, where we were to shift from the Kinagsi bus to the Fukien bus, we were told that rain had made the mountains ahead dangerous. So I spent the night with Father Mason, a Catholic priest, who had asked that all American visitors be directed to him. He was most hospitable and invited me to share the remains of a wedding feast. A wood fire and coffee added to the attractions.

The next morning we started off in spite of rain; so I suspect there had been some other reason for our stop. Be that as it may, when we came to the mountains, we realized

(Continued on page 10.)

CONTRIBUTIONS

SUFFOLK LETTER.

Today is Friday, Decemebr 31, 1943. This is the last day of the old year. At the end of this day, we ponder over the records we have written. It has been an eventful year. The ordinary has become the extraordinary. Small things have been overshadowed by great things. Family firesides have lost their place in the ever-widening horizons of empires and noisy continents. Many people are asking themselves whence did we come and whither are we bound?

Tomorrow we put the old calendar aside and hang a new one in its place. Many dates on the old calendar are marked for important engagements. Sometimes for a funeral, a marriage, or a visit to the sick. Now these are all out of date. An out of date calendar is of little value. When the year ends it can only be a reminder of memories. People are like a calendar in that respect. We have our day. It may be measured by a few brief years. If we reach "three score and ten" or "four score"—the years are short and our day soon passes. A few changes of calendars and we pass from the stage. A new era begins. Other people follow the same roads we traveled and come upon the stage to play their part in this game of life. It is a great game. We must play it while we have opportunity. Time does not wait. Opportunity will soon pass us by in its rush for progress and power.

We have been saying "Merry Christmas." Tomorrow, we shall greet our friends with "Happy New Year." For many it will not be happy. It may be hard to say it with a smile on the face. The tears may start when the new bereavement is fresh on our hearts. But it is good to start with this universal greeting. Christmas and New Year give us some relief and release from our daily tasks and increasing cares. Here is a new start. It may be dark and gloomy and discourging, but it will be new. Every tomorrow suggests a new beginning. We may follow the old custom of making a set of New Year Resolutions. That is a good way to begin. Life always is enriched by the people who make new resolutions. Many will not be kept. But the impulse of making them is a step towards advancement and progress. In our Church Conferences and other organizations we usually have a Committee on Resolutions. Such a committee may accept the challenge of a great opportunity. Sometimes the vision is limited and the work is done with little preparation; but through that committee the Church recognizes the value of making resolutions.

Personal living needs a new start in walking with the Master. Too many people have settled down to a fixed way of Christian living. We fear, in many instances, that some thing has crowded Christ out of our daily life. While we plan to win the war in 1944, we must not lose the Church and Christ out of our lives. What a tragedy to lose the Church. One may think lightly of church relationship. Hold fast to your Church during this New Year 1944. If you hold fast to your Church there is a strong possbility that you will hold fast to your Christ.

We greet you again with "Happy New Year." It will be happy if we walk with our Master in sweet fellowship. Jesus can help us. He is waiting for our call. He puts the new date on our calendar. He can make old things more priceless by spiritual fellowship. He can give the new greater value by the light of His presence.

I. W. Johnson.

THE ELON COLLEGE MILLION-DOLLAR CAMPAIGN.

Carthage, N. C.,
December 8, 1943.

To the Elon Alumni:

As president of the Elon College Alumni Association, I would like to make a statement about the campaign to raise the first $100,000 of the proposed $1,000,000 for the college. This first $100,000 will be set up as a memorial foundation for Christian Education. The plan is to make it a memorial to Dr. W. W. Staley, for fifty years a pastor in the Christian Church, for thirty-eight years president of the Christian Convention and for twelve years president of the college; Dr. J. O. Atkinson, a member of the original faculty of the college and Mission Secretary of the denomination for twenty-five years; and Dr. J. U. Newman, a member of the original faculty of the college and for fifty years professor of Greek and Bible in the college. I am sure everyone will agree with me that these men are fully entitled to the highest honor which the friends of the college can bestow upon them.

The college or university that does not have a large endowment will not be able to maintain a faculty and physical plant to meet the higher educational standards of the future. There are a number of things the college needs in order to measure up to the new and improved requirements after the war. Among these are a central dining hall, an addition to the library building, some 2,000 new volumes for the library, a physical education building fully equipped with gymnasium and swimming pool, dormitories for men and dormitories for women. The present administrative and instructional plant, I am told by good authority, is adequate to accommodate efficiently a student body of one thousand. There should be provided enough other buildings and equipment to properly equalize and balance this splendid central physical plant. This would enable the college to operate at its maximum capacity and without waste.

One of the most fundamentl necessities of the college is a higher salary scale for the teachers. I have not made a recent study of this problem, but I am told that the Elon faculty is not as well paid as it should be. In order to keep strong men with high standards of scholastic attainment on the faculty, it will be imperative that the trustees of the college have available considerable earnings from well invested capital. The purpose of the funds proposed to be raised for the college within the near future is for such an endowment.

The college of the future will demand a great many new features not known in the past. The war is bringing about many changes, economic, social, religious, and educational. Business institutions and social organizations are being consolidated into larger and more efficient units the world over. This is the result of large scale organization and planning. The trend is clearly toward expansion and progress in practically every field of endeavor. This definitely contributes to efficiency and economy. The institution, be it the small college or some other form of organization, which does not expand in keeping with the times will lose influence and gradually go out of existence. The evidence available at present points to the conclusion that a college with less than a thousand students will not be able to survive as a respectable institution of higher learning after the war. It

(Continued on page 15.)

Spiritual Barbarians

By Dr. D. J. Bowden.

It is assumed that man emerged from barbarism many centuries ago. He has come a long way, we are told; look at the scientific progress he has made! Only recently airplanes attained an estimated speed of 840 miles per hour. Had this been level flight, it would have taken its pilot from Elon to Durham in less than three minutes. Less than a hundred years ago, in the gold rush of '49, it took a minimum of 141 days to dash from New York City to California; today a transcontinental plane covers the distance in ten hours. And the post-war world will be a revelation of scientific progress! "A helicopter in every garage!" Bring it out, unfold the wings, and away you go; or for travel in the highway, keep the wings folded. Television at the telephone; television at the doorbell, so that housewives in the kitchen may know who is at the door; photoelectric cells at the barn door, or around the baby's crib, to signal the approach of an intruder; and nylon window screens that roll up and down.

Primitive man was concerned with the problem of mere existence. Food, lodging, procreation, a few rude tools, these were his life and thought. He dreamed, no doubt, of material advantages, of warmth and comfort, of protection from disease and death, of superhuman strength, perhaps of flight through the air; but he did not have knowledge of the laws of nature; he could not produce the things of which he dreamed. We of the present age have gone beyond the barbarian in scientific knowledge. And more important, we have gone beyond him in the nature of our dreams. He dreamed of *things*, of material accomplishments; but our dreams are deeper and fuller; our dreams are of things of the *spirit*. An educational system that will make good citizens, a government in which justice and reason prevail, perfect business relations, complete happiness in social relations, in marriage, world peace and eternal harmony among nations, peoples, races and classes: these are the things of which we dream; these are spiritual advantages unconceived by the primitive man. We are "idealists," dreaming. And just as primitive man was ignorant of the laws of physical nature and hence unable to produce at once the things of which he dreamed, so is modern man ignorant of the *spiritual* laws of nature, and hence unable to create the spiritual advantages of which he dreams. We are advanced in material civilization, but we are, as yet, spiritual barbarians.

With all our dreams and visions of a warless world, the ugly face of Mars protrudes itself at regular intervals into our society. With all our dreams of perfect government, there is still at the heart of our democracy, graft and jealousy, inefficiency and trickery. With all our dreams of complete and lasting happiness, our society is primitive in its hatreds, prejudices, greed, envy, and love of revenge. We are spiritual barbarians, catching glympses of possibility of a brighter world, but ignorant of the laws by which it may be achieved.

But material progress slowly unfolded through the centuries. Man discovered fire, which made life more bearable. He discovered the use of the wheel as an aid to transportation; the lever as a mechanical advantage, and metals for tools. These discoveries gradually led to greater ones, and primitive man gradually arose from barbarism to so-called civilization. Thus, also, *spiritual* discoveries are being made; barbaric as we may be spiritually, progress is being made in the discovery of laws of the spirit. "Indispensable in spiritual development," says a modern writer, "is an attitude of love and confidence toward people . . . find the good, even in our enemies." Here is spiritual discovery! In that historic drama, "The Watch on the Rhine," the leading character is made to say, "I hate those who turn to violence; they are the *sick* of the world." An internationally popular civic club offers the motto, "Do business by the golden rule; it pays." A nation was born to the phrase, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are Life, Liberty, and the pursuit of Happiness. That to secure these rights, Governments are instituted among men, deriving their just powers from the consent of the governed." Thus spiritual barbarians begin to envisage the fundamentals, the spiritual principles which lead to peace, happiness and harmony. Two hundred thousand years elapsed in the achievement of our present material culture; shall we be discouraged if, in our generation, we have not become civilized in spirit? Man's dreams have led to material progress; now man dreams God's dreams after Him: "I saw a new heaven and a new earth, for the first heaven and the first earth are passed away." Let us, then, press forward.—*Editorial in Maroon and Gold.*

ORDINATION OF MINISTERS.

The Virginia Valley Central Congregational Christian Conference is happy to have given two more fine young men to the Gospel ministry. At Bethel church, near Elkton, on the night of November 26, Mark Andes, the youngest son of the late Rev. A. W. Andes, and Mrs. Andes, of Harrisonburg, Va., a member of the Antioch Church, and Walstein Snyder, son of Mr. and Mrs. L. W. Snyder, of Elkton, Va., a member of Bethel Church, were ordained to the full work of the Gospel ministry.

The Ordaining Presbytery was composed of Rev. R. A. Whitten, of Winchester, chairman of the committee on Ministry of the Valley Conference, Rev. G. H. Veazey, of New Market, pastor of the Shenrock Parish, and Rev. D. M. Spence, of Elkton, pastor of the Elkton group of churches.

The sermon was preached by Rev. G. H. Veazey, the charge to the candidates was given by Rev. D. M. Spence, and the prayer of consecration by Rev. R. A. Whitten. The Holy Bibles were presented by Rev. W. J. Andes. Each candidate was presented with a Bible as a gift from the Conference.

The imposition of hands was by the following ministers who were present; R. A. Whitten, G. H. Veazey, D. M. Spence, R. E. Newton, P. B. Sanger, W. J. Andes, Joe A. French, and C. V. Bellamy.

A basket of beautiful chrysanthemums was presented to each of the newly ordained ministers by the Bethel Church.

When the hour for the service had come the main auditorium of the church was filled to overflowing and it was necessary for the Sunday School rooms to be opened to accommodate the large crowd that had assembled for this service.

The mother of Mark Andes, and his sister Miss Clarene, and brother, Rev. W. J. Andes, and Mr. and Mrs. L. W. Snyder, parents of Walstein, and his sister, Miss Janice, were present for the ordination.

The prayers and best wishes of this conference and the many friends of these two young men go with them as they take up their work as ordained ministers of the Gospel of Jesus Christ.

Roy A. Larick.

Missions
The World for Christ

THE GRIPSHOLM ARRIVES.

By Dorothy P. Cushing.

The shadows of a chill early December evening grew ever deeper and deeper. Outside the big Prince George hotel in New York City the crowd of curious citizens stared fixedly at the glowing entrance about which were clustered obviously excited men, women and even children.

The sidewalk gazers watched and waited in silence. Their faces in the deepening dusk seemed blank, except for an occasional slight tinge of interrogation. What were they waiting for? It might be General Eisenhower or Mrs. Roosevelt! It might be a Hollywood idol! Perhaps, even, there had been a murder. Be that as it may, they waited.

It was December 2, and the big event was the arrival of the *Gripsholm* with its more than 1200 repatriated Americans, of whom a good one-half were missionaries.

Inside the hotel there was present the essence of the spirit of Thanksgiving, Christmas and Easter rolled into one. Tears and laughter held hands.

As the hours crept on, the great parlor and lobby of the hotel grew warmer and warmer. The tension heightened. "Off the boat beginning at eleven!" was the word passed around. But it was already afternoon and only a man and three children had arrived at the hotel.

Hundreds of people milled about, waiting, waiting, waiting. Some had been there since morning. As each taxi or Red Cross motor car pulled up before the big entrance, there came a concerted surge toward the revolving doors. Who's dear one would come through?

Humor was added when some slightly abased business or military man, or even a fashionably dressed women, would find himself or herself catapulted into the arms of seeming hundreds of people whose anxious eyes were fixed upon them. These same men and women would see the expectancy and welcome die out of the faces before them and for a few moments wondered frantically what it was all about.

One after another, husbands fathers, mothers, sons, daughters and friends came in and were clasped in the arms of those who had waited so long for this precious moment.

Joy at the reunion with loved ones caried the *Gripsholm*ers on a wave of exhilaration. The full toll of those prison years will be known when the excitement dies down and reaction sets in. Mission Boards are making careful health checks on their respective workers in order to catch any serious difficulties and are prepared to safeguard them as far as possible from a too precipitous return to normal activity in America.

All over the hotel were to be seen tight little knots of people with arms about each other's waists or around each other's shoulders. Whenever you met a smiling woman with the arm of a man tightly grasped you knew it was not a new style in etiquette. You knew that this was a wife whose husband had just come back to her and who was almost afraid to let go of him for a moment for fear he would vanish again into that meaningless dark past.

There was the pretty blonde, teen-aged daughter who had not seen her father for three years. "I am so afraid I won't know daddy," she said in worried tones as she waited literally by the hour on the steps of the hotel in the chill of the evening. "At any rate," she continaed, "he probably won't know me because I have changed a lot since I saw him last." But she *did* know him, and he knew her. The camera man caught them radiating the joy of reunion just as they entered the hotel elevator.

A general, rather superficial survey of the repatriates showed the majority in fairly good condition. All had lost a great deal of weight during their imprisonment, but many had regained it on the *Gripsholm* where food had been both plentiful and nourishing and where they had been given vitamins and expert medical care. Some were gaunt and had poor color while others seemed in the pink of condition.

All repatriates had been instructed by both their own Government and by Japanese officials not to talk. They did not talk—except more or less superficially. Some day perhaps they will tell their stories and the world will know many of the acts of silent heroism which are now hidden.

The missionary is a philosophical person. He has to be, to be a success at his job. He exhibited this attitude as he talked about such of his experiences as he felt he could tell. No, of course the food was not abundant. It varied in quality and quantity in different camps. As might be expected it was always on the scarce side and lacking in proper vitamins. The diet grew very monotonous. Drugs, equipment and other facilities such as those for bathing were at a minimum, if not totally lacking. Cots or beds were almost edge to edge. Dozens sometimes lived in one room. There were no furnishings—no tables, no chairs,

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MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 23, 1943.

Sunday Schools.

New Elam, New Hill, N. C. ...	$ 10.03
Mt. Hermon, Garner, N. C.	2.00
United, Chapel Hill, N. C.	4.17
Haw River, N. C. ....6..	9.21
Pleasant Hill, Liberty, N. C. ..	8.40
Leaksville, Luray, Va.	6.70
Mt. Carmel, Walters, Va.	2.59
Flint Hill (M), Biscoe, N. C. ..	.32
Palmyra, Edinburg, Va.	1.65
First, Norfolk, Va.	17.11
Pope's Chapel, Franklinton, N. C.	3.00
Bethlehem, New Market, Va. ..	3.60
Happy Home, Ruffin, N. C.	5.56
Total	$ 74.34

Specials.

Mrs. H. L. Trotman, Churchland, Va.	$ 10.00
Betty Gibson B. C., Rosemont Church, Norfolk, Va. ($82 designated for China)	100.00
Total	$ 110.00

Conference Collections.

Mr. L. L. Vaughan, Treas., So. Convention:	
Home Missions	$1,090.10
Foreign Missions	1,128.28
Total	$2,218.38
Total for week	$2,402.72
Previously acknowledged	4,996.25
Total since Sept. 1, 1943	$7,398.97

War Victims and Services.

First, Burlington, N. C.	$ 18.96
Rosemont, Norfolk, Va.	60.00
Total	$ 78.96

WEEK ENDING DECEMBER 30, 1943.

Sunday Schools.

First, Richmond, Va.	$ 11.24
Previously acknowledged	7,398.97
Total since Sept. 1, 1943	$7,410.21

War Victims and Services.

Franklin, Va.	$ 26.00

Gratefully,
Mattie Cox Parker,
Secretary.

except as the Internees could make them. In most of the camps they ran their own affairs, preparing their own food, caring for their own sick.

As one profesor, seconded by a doctor, said, "Well, in a nutshell, this is war and we were prisoners of war. You could not expect too much under those circumstances." All reports speak highly of the spirit shown by all of the American Internees. Yankee ingenuity made easier a great many of the hard spots.

The missionaries told no atrocity stories. Congregational missionaries with whom I talked reported no instances of physical mistreatment. Doctors and nurses, doctored and nursed! Those who were teachers taught, and those who were preachers did religious work. *Everyone* took some share of the manual labor and performed various camp duties.

Two Y. M. C. A. secretaries in the interview in New York, told of 28 or 30 persons sleeping in a room 32 by 43 feet. They said that an advantage of being a woman in the Shanghai camp was that they had to bow only once to the Japanese guards, namely when the roll call came. The men prisoners, however, had to bow every time they met a guard!

Many of the missionaries told stories of little kindnesses shown them by Japanese friends, often at very great risk. All of them spoke of the unswerving loyalty of Chinese friends. When the missionaries were being transferred from the Shanghai camp to the port of embarkation, it was only the bayonets of the Japanese soldiers which could keep the Chinese from crowding about to greet them and talk with them.

It was early on the morning of December 1, through the misty darkness of the early dawn, the great 18,000-ton vessel, flying the yellow and blue colors of neutral Sweden, moved slowly toward the dock at Jersey City. On her decks was painted the Swedish flag, and on her sides in huge lettering were the words, "*Diplomat—Gripsholm.*" A very few saw her come in. No one except government military officials and Red Cross workers were permitted near her. A favored few from vantage points nearby did watch her advance through misty eyes. She was a strange sight for these war years, for she was a mass of light from stem to stern. Her rails were jammed with American repatriates.

"It is all so joyful," said one missionary to me as he gazed around the lobby of the Prince George and tightened his arms about his wife's shoulders, "But I can't forget the others . . . still out there."

Congregational Christian Churches, whose representatives serve under the American Board of Foreign Missions had seventeen repatriates on the *Gripsholm,* plus Baby Tracy Strong, who was born on August 6, 1943 to Rev. Robbins and Kitty Strong in the Weihsien prison camp, North China. Tracy Burr made his first public appearance before a camera in NewYork in a large wicker basket in the lobby of the Prince George Hotel. As the camera man posed Mother and Dad kneeling by his big basket, he lay on his back, laughed straight in the camera, and completely stole the scene.

Following is a brief resume of the American Board missionaries who returned on the *Gripsholm:*

The oldest member was Dr. Edwin E. Aiken, who had retired from public service and was living in China. He is 84. Connecticut born, he did a competent piece of evangelistic work in his earlier years in China, and from 1911 on not only taught but worked on a revision of the Mandarin Bible—a scholarly and important task. Returning with him was his wife, Mrs. Rose Merrill Aiken.

The youngest member of the group was, as we have already mentioned, Tracy Burr Strong, 4-months-old son of Rev. and Mrs. Robbins Strong. The Strongs, as Father Robbins himself said, seem always to land on the hot spots. The father of Robbins Strong is Tracy Strong of the Y. M. C. A. Prisoners of War Work, who for years has commuted between Geneva and New York. A younger brother, Tracy Strong, Jr., is right now doing relief work in Europe under the Congregational Christian Fellowship to Europe. The Robbins Strongs went to China in 1940, although Mr. Strong had served for three years between college and seminary as a teacher in Oberlin-Shansi Memorial School, China.

Dr. Howard S. Galt, accompanied by his son, Sheffield, has been in China since 1899. From 1918 on he has been a professor on the staff of Yenching University. As a member of the faculty of this beautiful university until his imprisonment, Dr. Galt had a far-reaching influence on Chinese students extending through the years; in fact, he has been a teacher since he first went to China and was principal of several schools at different periods. Three times he was Acting President of Yenching University. He went through the dramatic years of the Boxer uprising when there was the siege of the British Legation in 1900. During his furlough in 1917-18, he was a lecturer on the Henry D. Porter Foundation at Pomona College. Later (1920-21 back in China) he did famine relief work for seven months.

Miss Ethel Lovatt, R. N., was a new recruit doing language study in Tunghsien, North China. She comes from New England, earning her R. N. at Peter Bent Brigham Hospital, Boston, and was bemoaning the fact that her actual experience as a missionary nurse had been confined to what she did in the prison colony because most of her time had been put into language study preparatory to actual hospital service. Tributes to Miss Lovatt's spirit and work paid by fellow missionaries testify to her value as a member of the American Board faculty.

Rev. Harry S. Martin, known widely for his work at Jefferson Academy in Tungssien, has guided an amazing piece of rural educational work. This has helped lift the standards of living among the farmers and promote the Gospel of the Deeper Plow. He went through the earlier days of the bombing of Tunghsien by the Japanese. As a principal of schools and as a teacher, Mr. Martin has majored in the academic side of the work. He has two sons and a daughter in the U. S. armed services.

Miss Jessie E. Payne, a daughter of South Dakota, has worked in several of the American Board Missions in North China. She has been highly successful in Religious Education, working closely with the Chinese Christians — students, lay members and pastors. She was in Peking when taken to the prison camp.

A runner-up to Dr. Aiken is Dr. George D. Wilder who is 74 years old. The word "retired" seems to be pretty much of a technicality when applied to Dr. Wilder. Beginning work in China in 1894, he met his wife there and they were married in Tientsin. Mrs. Wilder returned on the *Gripsholm* with Dr. Wilder. Both of them went through the Boxer uprising. The story of the Wilders includes so much that it is impossible even to hint at it in a thumb-nail sketch. It includes flood and famine relief work, prospecting for colonization in Manchuria, a decoration from the Chinese Government, translation and interpretation work (Dr. Wilder speaks Chinese fluently) and leadership in the realm of Natural History. Dr. Wilder has become an authority on Chinese bird life and his works have been published. Both he and Mrs. Wilder enjoyed athletics. Dr. Wilder was a skilled baseball player and introduced the great American game to the students of Yenching

(Continued on page 13.)

FOR THE CHILDREN

Dear Friends:

Happy New Year! I hope that all of you have had a Merry, Merry Christmas. I know that some of you did, because some of the things which I have heard that you have been doing make for a Merry Christmas, even in days like these.

Those of you who had such fun making gifts for your grandmother, nephew, or friends, did not worry about the fact that there wasn't much to buy this year. Then it was good for you to make things. When you make things with your own hands, you put many loving thoughts in the gifts and feel the warm glow that comes from knowing that someone cares that much!

Most of you, if not all of you, thought of those who had less than you have, and first of all you tried to make their Christmas a happy one. The Junior Children of our Sunday School brought gifts for the Japanese evacuee children to our Altar the first Sunday in December, and I put them in a big box and Mr. Todd mailed them. We were very happy to learn that our gifts reached the Center December 21, in time for Santa to write the names of the girls and boys on them.

Wasn't your White Gift Service one of the nicest ones of the whole year? We felt that way about ours. The Juniors pantomimed the Christmas Story while the Senior, Young Peopl's and Junior Choirs helped them in song. One of the teachers of our Junior boys was the Prophet and read the story from the Scriptures. I wish that you could have seen Oliver bring his white gift to the altar along with the other children and church members! This is the first time for him, and I was afraid that he might not want to leave his gift at the altar, but he acted as if he had done so many times.

The parents of some of our children were going to Elon College to spend Christmas with relatives, so that some of our children got to take the white gifts right to the Orphanage for us.

Yes, the Juniors had a Christmas party in their department on Sunday afternoon before Christmas. Their parents had met at the church on Friday evening before and decorated the tree. Fathers set up the tree, popped the pop-corn and put the decorations on the tree. Mothers strung pop-corn and cranberries, and made paper chains and snowballs. We had so much fun decorating the tree with all home-made decorations. And when the tree was finished, we played games and then had refreshments of doughnuts and hot coffee. The children thought that the tree was lovely and they had such a nice time singing carols, listening to a Christmas story and exchanging gifts from the tree. As the children left, they were given fruit from their teachers.

Oliver, Mr. Todd and I had lots of joy fixing our home up for the annual Christmas tea. We went to the farm of friends in the country near here and hiked through their woods in search of cedar, pine and holly. There was still some snow on the ground, but the sun was shining in a blue sky. The deep carpet of brown leaves and slippery pine needles delighted Oliver. We came to a small stream that was gurgling through the woods. Oliver rode across the stream on his daddy's shoulders! Last night I heard him telling Marlene about that little brook in the woods. I suppose that it is the first one that he has seen since he has been large enough to remember it. We found Christmas greens and a plenty of lovely pine cones. Our church members thought that our home was the loveliest it had ever been, and in spite of the rain and ice on streets and ground they came to have a cup of tea with us and to gladden our hearts with their warm fellowship. Our college girls were with us and sang carols and Christmas hymns for our tea.

Oliver is sound asleep on the couch now. He sat up late last night watching his Mommie and Marlene's Mommie make cookies for the Watch-Night Service tonight. He wanted me to tell you that Old Santa did find that "Choo-choo Train" that he wanted so badly. It was cardboard, and Oliver's Daddy sat up nearly all night putting it together! Santa brought many other nice gifts which Olver didn't ask for; but he is certainly enjoying them. We haven't had any trouble keeping him at home since Santa came. If you happen to be coming through Sanford please stop by, and Oliver will let you help him play with his toys!

Many of our boys and girls in Sanford have been having mumps and flu. To all of you who are shut-in because of illness, I send my sincere wishes for a quick and complete recovery. Be good to yourselves for me!

Write and tell me what you did for Christmas and what you are looking forward to getting done in the New Year.

Let's all try to start the New Year right and keep it going in that direction for three hundred and sixty-five days!

Sincerely,
DOROTHY TODD.

THE CHINA COLLEGES.

(Continued from page 5.)

that any rain should be considered enough to stop traffic.

The second day, the mountains were the best yet, and the scenery had improved from the barren lands of the edge of Fukien to the rich forest-clad hills of the central section and coast. Through much of the area, paper-making is the great industry, and we passed whole hillsides which looked as if they were covered with Monday's laundry—wood pulp spread out to dry and bleach.

A Visit to Hwa Nan College.

At Nanping, the temporary home of Hwa Nan College, I found welcome at the Bankhardt home on the Methodist hilltop. Nanping has a magnificent location, on hills between two rivers which join and flow to the sea—the famous Min River of Fukien. The hilltop is a peaceful spot, overlooking the city, with several residences, three schools, and a college.

The next few days were busy ones as I tried to see something of the life of the college, as I conferred with president and faculty, and as I talked to various groups.

Hwa Nan occupies a former residence but has added a number of simple buildings for dormitories and classrooms. I was impressed by the orderliness and cleanliness of everything. I was also struck by the fine spirit among both faculty and students. President Lucy Wang is a rare woman and has gathered around herself a very loyal staff. My memory of Hwa Nan would be entirely pleasant had they not had me speak so often!

Fukien and Hangchow Universities.

On the 14th, I got a chance to go to Shaowu by salt truck. It was after dark when we reached Chienyang, where I found a hospitable welcome at the Catholic Mission. Father Divine gave me supper, and an evening of conversation, a good night's sleep, and a fine breakfast with coffee. (You would understand the references to coffee if you lived in China these days, where coffee costs US $20 a pound.)

At Fukien Christian University I stayed in the home of President and Mrs. C. J. Lin, and nowhere did I meet greater hospitality.

Fukien Christian University left Foochow, its home, early in the war, and moved to Shaowu, where mission buildings were available for its use: a middle school, a hospital, and residences. The addition of a number of other buildings—dormitories, recitation buildings, offices, and residences—had given it one of the most adequate of all refugee university plants. Equipment is relatively adequate, and the library is the best in any Christian College in Free China.

I had the pleasure of meeting a good many of the faculty, speaking to faculty groups twice and sharing their problems and thoughts with them. The spirit of the faculty is high, Chinese and Western working together in a fine comradeship under the inspiring leadership of President Lin.

Across the river, Hangchow University is building a home for itself. Driven out of Hangchow by the Pacific War, the University arrived in Shaowu—a handful of faculty and students and no equipment of any sort. For a year it has been sharing Fukien Christian University's facilities, but, as those seem inadequate for two institutions, it has started building for itself. On a lovely site provided by the local magistrate, it is putting up three pounded earth buildings, hoping, with those and such help as Fukien can continue to give, to keep Hangchow alive. President Lee Baen has had to overcome many difficulties.

Foochow.

After two and a half days in Shaowu, I secured passage back to Nanping on another salt truck, and from there went to Foochow by river boat. The purpose of my trip to Foochow was to see the home campuses of both Hwa Nan and Fukien Christian University. Mr. Henry Lacy took me to see the Hwa Nan campus; finely built buildings, lying idle; one which was destroyed by fire a few years ago, still in ruins.

On the 23rd, the Lacys, Mr. McClure, who is in charge of Fukien's Foochow property, and I set out in a sampan for the Fukien campus, which is several miles down the river toward the sea. Fukien Christian University soon appeared on the horizon, its two main buildings silhouetted on a spur of rock jutting into the river. We landed half a mile upstream and walked down to it. The campus has a fine site, and the buildings are architecturally attractive and well built. Faculty houses nestle against the hillsides like comfortable year-round summer places. But the empty halls echoed mournfully to our footsteps.

Lingnan and Soochow Universities.

After my days in Foochow, I started the return journey to Chengtu. The way led through Kukong again, and from here I took the local—a sort of students' special—to Hsien Jen Miao, the home of Lingnan and Soochow Universities. It was through the kind offices of the provincial governor that Lingnan secured for a nominal sum a large area of land together with the mat sheds already there. Other buildings of wood have been erected, and the University is carrying on. The site is a grove of beautiful old camphor trees overlooking paddy fields. Roads and paths wind and twist charmingly in the shade of these trees. Across the fields, Soochow University was erecting its campus. Driven from Soochow at the time that Hangchow fled from Hangchow, it stopped for a while in Shaowu, but finally joined Lingnan. In another direction, Canton Theological College is also developing a small campus under the leadership of Dr. Kunkle.

Both Lingnan and Soochow are badly handicapped by lack of equipment, having lost everything. The few English books at Lingnan probably did not number as many as I have been able to collect for myself to replace all that I lost in Nanking. The library is a brave building, but pitifully empty. Life in the dormitories cannot be very comfortable, but student spirit is good. Simple little wooden houses provide for the faculty and there is no complaining.

Homeward Bound.

I went by train to Kukong across Hunan, on to Chin Cheng Chiang, a typical railhead town. After waiting here, first for a British Embassy truck, and then for alcohol to run it, we finally got off with thirty of us on top of the ton or so of boxes and baggage which filled the body of the truck.

Three days of this sort of travel brought us to Kweiyang, where we found an F. A. U. (Friends' Ambulance Unit) truck which had been stalled there for ten days. The young Alabaman driver, who had had only one person to talk with all that time, was certainly glad to see us. The concert we put on at the roadside inn where we had supper attracted half the town.

We had to spend four days in Kweiyang negotiating for alcohol. I had an opportunity to visit the Kweiyang and Hsiangya Medical Schools. It was thrilling to see the way men with years of training abroad were facing the lack of almost everything deemed necessary at home.

The trip from Kweiyang to Chungking should take only two days, but with our truck consuming one gallon of alcohol every three miles, we were glad to do it in three. Then from Chungking by postal truck from Chungking by postal truck, and home again at last.

PRESIDENT COX AND THE ELON ENDOWMENT DRIVE.

Ramseur, N. C.,
November 30, 1943.

Dr. L. E. Smith, President,
Elon College, N. C.

Dear Dr. Smith:

I have your letter requesting that I write you a brief article in the interest of the proposed campaign to raise $100,000 through the churches of our Convention as an endowment for the Department of Christian Education in Elon College and as a memorial to the late Drs. W. W. Staley, J. O. Atkinson, and J. U. Newman. I knew very little about two of these leaders of our Church other than through our Church paper but I am greatly interested, and I am sure that our people will be, in the College and the cause that it endeavors to serve.

It was a pleasure to work in the recent campaign conducted by the College to pay the debt. I feel that the people of the Western Conference did very well and as president of the Conference I am enxious that they cooperate in this undertaking, as I am sure they will.

I have been thinking of a plan by which others might be challenged to cooperate. I will be responsible for $100 and challenge one thousand other individuals to be responsible for the same amount. In this way we would subscribe the total of $100,000, and you could devote your time to the remaining $900,000 of the MILLION DOLLAR CAMPAIGN. You may count on me for what I am able to do to make this effort a success and thereby honor these three great leaders of our Church.

Sincerely yours,
H. V. Cox, *President*,
Western N. C. Conference.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS BUSY WITH HIS MINISTRY OF LOVE.

Lesson II.—January 9, 1944.

Golden Text: *"We must work the works of him that sent me, while it is day; the night cometh when no man can work."*—John 9:4.

Lesson Text: Mark 1:23-2:14.

Devotional Reading: Isaiah 42:1-7.

Meet Mr. John Mark.

The lessons for this quarter are taken from the gospel according to Mark. It might be well to know something about the man who wrote this, the first and the shortest of the gospels. He was a Jew. (Luke was the only Biblical writer who was a Gentile.) Mark was the son of a woman named Mary, who was probably well-to-do, and was a nephew or a cousin of Barnabas. He was more than likely a convert of Peter, and according to a tradition which seems to be founded on fact, he was Peter's assistant or interpreter. He went with Paul and Barnabas on their first missionary journey, but for some unknown reason turned back when they reached Perga. When Paul refused to take him on the second missionary journey, Barnabas took him after there had been some heated discussion over the matter. Paul and Mark, however, later became reconciled, and when Paul was in prison in Rome, Mark was with him. Paul also adds that he was profitable to him for the ministry.

Mark wrote in a simple, direct, natural, straightforward and vigorous style. His object was to tell clearly certain facts about Jesus, and he emphasizes the deeds of Jesus rather than his words. Jesus is a man of action and of power, and Mark presents him as the Son of God. His gospel would have a great appeal to Romans who emphasized power and activity. Let anybody read the gospel of Mark and his faith in Jesus as the Son of God will be quickened.

The Great Physician.

"And at even, when the sun was set, they brought unto him all that were sick, and them that were possessed with demons, and he healed many that were sick with divers diseases, and cast out many demons." Sick and suffering humanity seemed to gather around him as filings are drawn to a magnet. And in his presence, and at his touch, bodies became well, and minds became sound again. He was the Great Physician of the body and of the spirit. And it is still true today. God is the great Healer. At best the doctor simply stays the ravages of disease until the healing power of God can make well again. "He healeth all thy diseases" wrote the Psalmist centuries ago. There is still healing in his touch. And especially healing for the distracted mind. Psychologists and psychiatrists again and again emphasize the power of religion and faith to cure the disorders of the mind and the spirit. Many of the tensions of many people today could be relieved if they put their case wholly in the hands of the Lord Jesus Christ.

A Most Difficult and most Desperately-Needed Thing.

"And in the morning, a great while before day, he rose up and went out and departed into a solitary place, and there prayed." It was a difficult thing to do. It is difficult to pray, that is really to pray. It is even more difficult to get up very early in the morning to pray. And it was perhaps even more difficult to get up and to take time to pray when there were so many things to be done, so many people who needed him, so many things that ought to be said. And after a very busy, and very taxing day, the day before. But Jesus knew that prayer was time-saving, not time-consuming. He also knew that if he was to do effective work, he would have to be renewed in the spirit. He knew that the value of what a man does depends to a large extent upon the closeness of his communion with God when he does it. It might be difficult to take time to pray and to pray, but it was his most desperate need.

The average member of the church today thinks he does not have time to pray. There are so many things to be done, so many "practical things" that need doing. But the most desperately needed thing today is prayer. Life soon becomes shallow and superficial, and social service peters out unless the spirit is kept fresh and vital by prayer. The modern church has lost much of its effectiveness because it has neglected its prayer life. And many a Christian's life is threadbare and his service half-hearted because he does not take time to pray. It is not a case of not having time; it is a case of not taking time.

The Foolishness of Preaching.

"And he went into their synagogues throughout all Galilee, preaching and casting out demons." There are many people today who think that preaching is foolish and futile. It is significant that Jesus spent a great deal of his time in preaching. God has set his seal of approval on preaching. Indeed Paul said that God had chosen the foolishness of preaching to save them that believe. There is still a place for preaching, for real preaching, in our modern world. And there will always be a place for preaching, the proclamation of the truth through personality. And this is true of simple preaching, by humble men in out-of-the-way places. Let every preacher thank God and take courage. Let him live right, study diligently, prepare faithfully, preach prayerfully, and God's word shall not return unto him void. Some of the seed will fall on good ground and bring forth fruit. Every preacher called of God is a part of a great fellowship of preachers stretching across the ages and including Christ himself.

A Compelling Compassion.

"And being moved with compassion." That was the compelling motive of his ministry. He felt with and felt for people, the common people. Human pain and suffering and sorrow tugged at his warm heart, and moved him to do something about it. Here in time and in the flesh, was the expression of the true character and spirit of the eternal and invisible God. Our modern world needs folks who care, folks who have compassion, folks who have sympathy, and folks who do something about it. We need to pray for more of the spirit of Christ in our hearts, and in the service which we render.

Happy New Year to All!

News is, really, the record of the unusual, the unique, the striking thing accomplished. Every church has something worth reporting and it should be told, leaving the editor to use it to best advantage. We need to tell the world about our work. It is important. Writing about your church is not boasting of your accomplishments, it is good propaganda for the Cause. We should let our light shine out into the indifferent world. It tells the world that we are alive and keen to propagate the Gospel through the Church.

—*Elisha A. King.*

THE GRIPSHOLM ARRIVES.

(Continued from page 9.)

University. He trained them so well that when they played against the American Marines who had been playing baseball all summer in the Phillppines, they lost only by a 7-5 score.

Rev. William R. Leete, who came from the Shanghai prison camp, had been serving as a professor on the faculty of Nanking Theological Seminary. He was the only American Board missionary from the Shanghai camp. "Bill" Leete, as his many friends call him, came home to great sorrow as to great joy. During his absence (in 1942) his wife, Anna Kaufman Leete, died in Connecticut. This past summer word came that his son, Lieutenant Jonathan Leete, U. S. Army, was "missing in action." With him in New York was another son, Sergeant Henry Leete of the United States Paratroopers.

Dr. Stanley D. Wilson of the staff of Yenching University and Dean of the College of Natural Sciences, was met by his sister, Miss Amy Wilson of Belfast, Maine, because Mrs. Wilson is on the Pacific Coast where professor Wilson will join her soon. Professor Wilson has been doing, along with his teaching, a great deal of research on such projects as the basal metabolism among the Chinese and the derivatives of ephedrine from original Chinese herbs. He has studied rural sanitation, formulas for fertilizers and soil improvement, and in many other ways contributed to the uplift of China's rural life.

As a teacher and principal par excellence, Miss Constance Buell, New England born and bred, has helped build up a fine institution in Tientsin known as the Stanley Memorial School. When the law went into effect that no foreigner could be head of a Chinese school, she became its vice-principal and in this capacity continued to influence the progress of this institution.

Another *Gripsholm*er was Albert C. Grimes, a layman—treasurer and the business agent of the American Board Mission in Tientsien, North China, for many years. Mr. Grimes' work has none of the spectacular features of some forms of missionary service, but from all sides came testimony to him as one of the best friends the missionaries had during these trying days. With Mr. Grimes was his son, Curtis Grimes, an accomplished musician and teacher of music.

One of the four *Gripsholm* missionaries who were asked to speak at the great welcome home vespers which were held in New York City on Sunday afternoon, December 5, in St. Nicholas Collegiate Church, Fifth Avenue, was Rev. Earle H. Ballou of the North China Mission, who was interned in Manila en route to the United States.

Mr. Ballou paid high tribute to the spirit and courage of both the Filipinos and the Americans, but stressed the impelling need of relief at the earliest possible moment. Mr. Ballou has done diversified church and educational work in China. He has held positions of distinction both in denominational and interdenominational groups. As Secretary of the North China Kung Li Hui, he has been in close and constant touch with the Christian movement throughout that area. He went to Madras to the great ecumenical meeting as business manager of the justly famous Chinese delegation. He has done flood and famine work. For a time he was Secretary of the National Christian Council of China with headquarters in Shanghai. Mr. Ballou has two sons in the United States armed forces.

Miss Alice M. Huggins, a Kansas woman, was another missionary who had left Tungchow, North China, bound for the United States, when caught in Manila when the Japanese struck Pearl Harbor. A highly successful educator and friend-at-large, Miss Huggins, who is Vice Principal of the Goodrich Girls' School in Tunghsien, North China, lived through the bombing and taking of Tunghsien by the Japanese and served for some time under Japanese occupation until interned.

He is my idea of a real doctor," said the wife of an Associated Press man, who came home on the first *Gripsholm* trip from Manila, Philippine Islands, and who had seen Dr. Hugh L. Robinson in action among the American prisoners of war in that city. Always kind and cheerful, never too tired to help, working hard all the time, Hugh Robinson won new laurels for himself and for the already brightly shining record of missionary doctors. He says that much of the illness at the beginning of the internment came from psychological reasons and had to be cured partially by good old New England commonsense and cheerfulness. Apparently he was able to give "just what the doctor ordered." Permitted to live outside the camp by the Japanese, Dr. Robinson chose to return regularly to care for his fellow Americans inside. Offering his services to the Army, Dr. Robinson and two other missionary doctors virtually ran the important Annex of the Sternberg Military Hospital.

Dr. Robison had sent his wife, a World War I nurse, and his children home from China. He has been the head of the Tungchow Hospital, near Peking. New Hampshire born, he was educated at Colby College and Harvard University Medical School.

MISSION STUDY DAY.

The Norfolk District of Congregational Christian Women will hold a day of Mission Study at the South Norfolk Church, Thursday, January 13. The Mission Study Book entitled, "We Who Are America," will be taught by Mrs. J. Frank Morgan. The program will begin promptly at eleven o'clock and close not later than three; in this way the congested transportation by bus and street car can be avoided. Each one is asked to bring her own lunch. Please do not let any trivial thing interfere with your attendance. This is our first attempt to have a Mission Study Day, and it is only through the cooperation of the local societies that we can make it a successful one.

LELYA PAYNE NEESE,
District Superintendent.

HAS PUBLIC PROGRAM.

The Woman's Missionary and Aid Society of Holy Neck Christian Church is not waiting until the end of the year to put on their public program—they are interesting their people in Missions from the start. The main feature on the program given on October 31 was the presentation of the playlet, "Each One, Teach One," a program from the packet which tells of the work of Dr. Frank Laubach. They recommend that other societies use this splendid play.

ATROCITIES MUST BE FACED.

How can people after thousands of years of civilization understand the barbarism now prevalent where foes meet at countless points on this globe? Yet it is better to admit it and to face it and to destroy it—this terrible savagery—than to minimize it as merely propaganda. Perhaps this country's Armed Forces cannot now write home of the horrors, and perhaps when they return they cannot voice such awful things. But evil must be cast out, not covered up.

Not only on the open fields of battle, write the correspondents, but in the concentration camps and, worse yet, in the defenseless, conquered towns are the sufferings severe. While any fighting defies spiritual laws of right, perhaps no earlier wars have seen such a lack of observance of international law and human laws of decency.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

That was a great push you gave me the last two weeks in December. We could just feel you pushing us up toward our goal. You pushed so hard that we went far beyond the goal set. In fact we have never had finer co-operation than we have had during the entire year. It has made the work happy and pleasant for us all the year through.

We feel sure that no Orphanage Superintendent in North Carolina has a finer people to work for than the superintendent of the Christian Orphanage has. Of course, we write to quite a number of friends of orphaned children during the Thanksgiving period and ask for contributions—business men in most cases. This year they have responded beautifully and liberally. We wrote to one business man asking him for a contribution, and he sent us a check for twice as much as we asked for. A number of business men increased their offerings over last year.

The churches and Sunday schools have been loyal and true and have been pushing us all the year.

The good women have been real good to us, too. They have sent in Easter dresses for the girls and much clothing for the boys. Young men and young girls have been extra good to send discarded clothing which was in first-class condition, and that was quite a help to us. The good women saw to it that the children had chicken for Thanksgiving dinner. We had enough to save for their Christmas dinner, too. The little tots had a Christmas chicken dinner and enjoyed it.

A number of churches called for a list of the names and ages of the children. They selected a gift for each child and put its name on it. All of the children received as many as four gifts. Other friends sent in candy, oranges, apples and nuts, and the little fellows were very happy.

It is so good of our people to remember our large family of little dependent, orphaned children. This week a father with three little children—the youngest less than four years—was called into the service of Uncle Sam. He is a widower and could not place his children. The welfare department appealed to us to take them. Their father has gone to offer his life if necessary that we may win the war, and they have no mother to care for them. What would you do in this case?

This is our final report for 1943. Our financial report carried us up to $31,681.45.

We want to express our great appreciation to all who had a part in making this year a success. May the Lord's richest blessings rest upon each and every one.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 31, 1943.

Amount brought forward		$27,715.14
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Pope's Chapel	$ 4.50	
Plymouth	12.00	
Mt. Hermon	6.00	
New Elam	12.63	
Damascus	8.00	
Wake Chapel	8.66	
New Hope	1.19	
		52.98
N. C. & Va. Conference:		
Bethel Bible School	$ 6.00	
Reidsville	11.95	
Haw River	14.74	
Shallow Ford	15.00	
		47.69
Western N. C. Conference:		
Randleman		7.55
Eastern Va. Conference:		
First, Norfolk	$ 14.60	
First, Norfolk, Christmas offering for playground equipment	80.00	
Cypress Chapel	10.10	
Liberty Spring, Friendship B. C. and Jr. & Sr. Class	1.50	
Oakland, Birthday Offering	27.81	
First, Richmond	13.16	
Antioch	10.00	
Waverly, Sarah Johnson Class	5.00	
		162.17
Va. Valley Central Conference:		
Newport	$ 3.35	
Palmyra	1.54	

(Continued on page 15.)

The Board of Pulications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name ....

Street or Route ....

City .... State ....

Church ....

THE CHRISTIAN PUBLISHING ASSOCIATION,
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Is still serving Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies . . . We are furnishing either the Christian or Pilgrim Lesson material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

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Established 1808.
Dayton, 2 Ohio

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notics will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

CHRISTIAN ORPHANAGE.

(Continued from page 14.)

Leaksville	7.74	
Antioch	5.14	
Winchester	8.47	
		36.24
Thanksgiving Offerings.		
Eastern N. C. Conference:		
Auburn	$ 26.12	
Sanford	76.00	
Catawba Springs	76.20	
Lee's Chapel	10.00	
Mt. Hermon	21.00	
Christian Light	8.00	
Ebenezer	16.75	
		234.07
N. C. & Va. Conference:		
Burlington, additional	$ .75	
Liberty, additional	1.00	
Lebanon	50.00	
Haw River	55.26	
Shallow Ford, additional	25.00	
Greensboro, First	100.00	
O'Kelley Bible Class	100.00	
Elon College Church	103.75	
Long's Chapel, Church	15.25	
Sunday School	2.45	
		453.46
Western N. C. Conference:		
Ramseur		47.51
Eastern Va. Conference:		
First, Norfolk	$ 75.35	
Spring Hill	20.53	
Christian Temple, Ch.	126.78	
Sunday School	82.83	
First, Richmond	29.50	
		334.99
Va. Valley Central Conference:		
Newport, additional	$ 4.00	
Bethlehem	30.62	
Antioch	53.10	
Woods' Chapel	5.00	
New Hope	11.25	
Bethlehem	14.63	
Dry Run	18.00	
		136.60
Alabama Conference:		
Christianna	$ 3.03	
Langdale	33.12	
		36.15
Individual Thanksgiving Offerings.		
Mrs. Jennie Nicholson	$ 5.00	
Mr. & Mrs. Doyle McFarland	100.00	
Mr. Geo. B. Helmer	10.00	
Mr. R. O. Strange	15.00	
Mrs. W. A. Jones	1.00	
Mr. Garland Gray	100.00	
Mr. J. A. Denton	25.00	
Gibsonville Devel. Co.	10.00	
Holt Hosiery Mill	275.00	
A friend, through Mrs. W. W. Sellars	5.00	
		546.00
Bequest.		
Mr. H. C. Holt		400.00
Special Offerings.		
Mr. & Mrs. Eddie Young	$ 25.00	
Guilford Co. Welfare	93.33	
First Cong. S. S. Mason City, Iowa	32.00	
Fidelis S. S. Class, for Clifton Tuck	15.00	
Southern Convention	680.52	
Mrs. Kelly	5.00	
Mr. R. H. Gourley	1.00	
Mr. G. Frank Seymour	100.00	
Mrs. Mary E. Brooks	10.00	
Mr. Wm. Johnston	5.00	
Mr. Cook	10.00	
Mr. Williamson	54.00	
Alamance Co. Welfare	450.00	
Jack Sutton	.05	
		1,480.90
Total for week		$ 3,966.31
Grand total for year		$31,681.45

SUPERANNUATION.

Previously acknowledged		$1,186.15
"A Friend"		5.00
Conference Collections		656.38
First, Burlington, N. C.		61.61
Lebanon, Semora, N. C.		5.00
Newport News, Va.		165.00
Sanford, N. C.		9.00
Happy Home, Ruffin, N. C.		20.25
Rosemont, Norfolk, Va.		47.50
Hopewell, Va.		7.45
Mt. Pleasant, Cameron, N. C.		13.93
Piney Plain, Raleigh, N. C.		12.00
Auburn, Raleigh, N. C.		6.56
Ether, N. C.		3.80
Total		$2,199.63
Paid 17 beneficiaries for December payment	$1,465.00	
Transferred to Permanent Fund	200.00	
		1,665.00
Balance in bank Dec. 30, 1943		$ 534.63

Board of Superannuation,
By M. C. P.

THE ELON COLLEGE MILLION-DOLLAR CAMPAIGN.

(Continued from page 6.)

will require a great deal of money to build up to the new standards. The $100,000.00 being asked in this campaign is far inadequate. It is only a good beginning.

I appeal to all alumni, whether members of the Christian Church or not, to make a liberal contribution at once to this worthy cause and to sign a pledge to repeat the process every year for the next five years. Purchase United States Defense or War Bonds in large denominations and have them made in the name of "The Trustees of Elon College, L. E. Smith, President, Elon College, N. C." Mail these bonds and your pledge immediately to the above address. If you prefer, send your personal check. Your gift and pledge will be promptly acknowledged and deeply appreciated always.

Sincerely yours,
H. Lee Thomas, '17.

W. B. TRUITT WRITES TO PRESIDENT SMITH.

December 15, 1943.

Dr. L. E. Smith, President,
Elon College, N. C.

Dear Dr. Smith:

Enclosed you will find a little check which is just exactly one ten-thousandth part of a million dollars, and I am hoping you will get the balance in due time. In fact, I am convinced you will get it in spite of the fact that your brother ministers may not all be enthusiastic.

I want you to know, Brother Smith, that while I think my praying is a little weak, you are included in the list. In your behalf I pray for three things:

1. That your health and strength may be preserved.

2. That your faith may not be dimmed.

3. That you may have courage to carry your job to completion.

I hope that I may send you other small checks from time to time.

Yours very truly,
W. B. Truitt.

What we'll need most, as soon as we win the war, is favorable conditions for creative men. Our whole future depends, not upon the government nor upon the mass of the people, but upon competent, self-reliant, creative men.

—*Herbert N. Casson.*

January-February -- Elon College Period

A VITAL, LIVING THING

By WILLIAM H. BOONE, M. D.

The history of every achievement recounts a beginning. An idea develops and conviction brings action.

The idea, the conviction, and action passed this process of evolution in the mind and spirit of the founder of Elon College, Dr. W. S. Long. We shall not forget his memory.

The promotional period fell to lot of Drs. Staley, Moffitt and Harper. They proved themselves in the part they played in spite of reverses, disappointments and rebellious spirits, that would have crumpled ordinary men.

Elon was born, a well-bred child, with a strong constitution, else she never would have survived the contagions of her early years. These gave her immunity, and she grew to become impregnated with the seed that bore fruit in its season. Her sons and daughters are counted into thousands and her economic rating into millions.

Possibly the men that served the longest and sacrificed the most—in whom the yearnings of heart and the distraction of nerves were hidden within anxious souls—were Dr. J. U. Newman, Dr. W. W. Staley and Dr. J. O. Atkinson.

They labored enduringly for a half-century against discouragement and disappointment. They never gave up nor did they abandon faith, when the days were dark and the path steep. Their counsel, judgment and spirit are set into the structure of the buildings, the spirit of the campus, and the character of the men and women produced.

It is fitting that the Southern Convention should remember them, that their works may follow them, by establishing "The Staley, Newman, Atkinson Foundation for Christian Education" at Elon College.

Life is progressive. One task completed, another is waiting. Paul says, "I planted, Apollos watered, but God gave the increase." God a partner! Elon has been planted and paid for. The first step is gloriously finished. The watering is at hand. In Luke 9: 62, Jesus said, "No man having put his hand to the plow and turneth back is fit." Sitting down is equal to turning back. Indifference, coolness and unconcern are the microbes of "dry rot." We would not accuse the Southern Convention nor its subsidiaries of being thus infected, but call attention to the hygienic effect if precautions are not instituted.

Elon must be built a great college. We cannot let her down. A great future, a great field of usefulness is open. The branches of science, philosophy and literature are cultural, but the need of the world today is Christian education. Morals and refinement are degenerating and Christianity seeks a modified application. Emphasis should be put upon the Christian life and living. The morals of youth should be sustained. Elon assumes this obligation. Let us go to work on our Million Dollar Campaign. We have very few rich in our communion, but diligence is the master-wheel in the world of industry.

When the multitude is fully mobilized, it can be done. Colleges everywhere see the sign and hear the voice for greater endowment and larger opportunity. Civilization marches!

The most undemocratic emotion of the American social order has been the competition between denominations. Bigotry has been more manifest in Christianity than anywhere else in American democracy. From this background sprang the democracy of the Christian Church: Liberty of thought, liberty of speech and liberty of conscience, with envy toward none and love for all.

The day for its universal christening is at hand. Elon is dedicated to the task of promotion. Elon holds the Charter or Bill of Rights to the principle of Christian Democracy. As a denomination, we should uphold the faith of our fathers and promote their principles of Christian Democracy until the principle of universal love of God, and love for man through God, shall have sweetened the cup of life and taken the bitterness out of isms and criticisms and dogmatic standards.

What we believe, we should promote, and promotion is a vital, living thing, breathing the spirit of our conviction into action.

ISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, JANUARY 13, 1944. NUMBER 2.

Why Do We Think America is the Greatest Nation?

By ROY C. HELFENSTEIN, Mason City, Iowa

We Americans boast that America is the greatest and the best country in the world. Such belief is not based on fulsome pride or lack of reason. America is far from being an ideal nation. We recognize that it is not even an ideal Democracy. The weaknesses and faults of America are many. But, nevertheless, America is the greatest country in all the world. This is true not because she is your country and my country; not because of her vast territory, her unparalleled wealth and her unlimited resources—but because, at the bar of reason, she proves herself to be the greatest. She is the greatest because she does the most for her people. She is the greatest because she practices democracy most fully. She is the greatest because she believes the most in justice rather than force. She is the greatest nation in the world because she seeks to be the greatest servant to the world. Twice she has laid her life blood and her material wealth upon the altar of war to protect the rights of other nations.

There is no privilege this world affords greater than the privilege of being an American citizen, whether by right of birth or by adoption. For such a privilege every person of us should not only be willing, but should be passionately anxious, to pay "the last full measure of devotion" in loyal service to our country on whatever Front that duty may call for. For millions it will be The Battle Front, but for still more millions it will be The Home Front. And no one who servies his nation on The Home Front should forget that The Church of the God "in Whom we trust" is the most important factor on that Front.

NEWS AND VIEWS

The Executive Committee of the Southern Convention met at Franklinton on Wednesday of this week.

The SUN's editor, Rev. Robert Lee House, is serving as Dean of the Franklinton Winter Institute for Negro ministers and church workers for the next two weeks.

Dr. William T. Scott was installed as pastor of the Franklin, Virginia, Church on last Sunday. The installation sermon was given by Dr. Jesse H. Dollar of Newport News.

Dr. Truman B. Douglass, Executive Vice-President of the Board of Home Missions, spoke at both morning and evening services on last Sunday, January 9, in the First Church of Richmond. Dr. Douglass used for his subject in the morning, "Why the Return to Religion?" and in the evening his subject was, "Things That Cannot be Shaken." Dr. Douglass is a most convincing speaker, and those who have had the opportunity of hearing him are fortunate indeed.

Mr. John D. Kernodle of Graham, North Carolina, died in the hospital at Danville, Virginia, after a verw brief illness, on Wednesday of last week and was buried in Graham on Friday. Mr. Kernodle was the uncle of our managing editor, and was for many years chairman of the Board of Publications of the Southern Convention. He was for twenty years clerk of the Superior Court of Alamance county and was the editor of the *Alamance Gleaner* for approximately fifty years. He was 88 years of age.

HENDERSON.

Another year has been added to the past. We are entering the New Year 1944. We are looking toward the future with faith, hope and courage. More than ever we realize the need of the guiding hand of God.

Christmas passed very quietly. It was perhaps due to the shortage of gas, less liquor, the lack of fireworks, together with a great deal of sickness.

The churches of Henderson held their regular Christmas services on Sunday, December 19. Our annual union Christmas service was held that afternoon at five o'clock. A service of "Carols and Candles" was held in our church in the evening. This service was well attended.

The church and Sunday School remembered very generously the pastor and his family. On Christmas Sunday a "money tree" was presented to them. The tree bore seventy-six new one dollar bills. A tree is known by its fruits. Other gifts were given such as car tag, fruits, ham, etc. All of these are much appreciated. Many thanks to all people who made them possible.

As to the future, we are planning to begin soon an intensive program of twelve weeks advance in "Kingdom Building" in our Sunday School. Such topics as the following will be stressed: "Loyalty," "Prayer and Penitance," "Stewardship," "Missions," "Back to the Bible," "Decision for Christ," and a number of others. A stamp book will be given each pupil and a stamp placed in the book for each Sunday attended.

Since the Mt. Carmel Christian Church, near Franklinton, did not have a pastor for this year, I have promised to preach there one Sunday afternoon a month until June, then I am to preach twice a month.

Here is wishing for all of "THE SUN family" a New Year filled with health, happiness and prosperity.

J. FRANK APPLE.

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION TO MEET.

The twenty-second annual meeting of the International Council of Religious Education will meet at the Stevens Hotel in Chicago, February 7 to 12, 1944. This meeting will bring together nearly 1,500 religious education leaders of 42 Protestant denominations in the United States and Canada to face the problems confronting the Church in planning for the post-war world.

Lay and ministerial religious educators from every state and from the provinces of Canada will consider the theme, "Christian Education for the Post-war World," in general sessions and 17 advisory sections. In addition to the 42 Protestant denominations, delegates will represent the 31 state and provincial councils of churches and religious education and the 114 city councils, which are members of the Council. Congregational Christian Churches will be represented by six official members of the International Council, as well as by other leaders in various fields of religious education work. The official representatives include Charles A. Butts, Miss Eleanor F. Cole, Dr. E. L. Shaver, Dr. Harry Thomas Stock, Dr. Sidney A. Weston and Miss Mildred C. Widber.

"The Church today is facing imperatives which challenge her most cherished ideals and her total resources," says Dr. Roy G. Ross, the general secretary of the Council, in announcing the meeting. "Without diminishing our emphasis upon the meeting of war-time needs, we must give attention now to the new imperatives for Christian service which accompany our anticipation of peace.

"The Church must be prepared for an effective spiritual ministry to her returning veterans. She must seek to understand their varied experiences and convictions, and command their highest loyalties ond ablest leadership for the great spiritual tasks which lie ahead. She must render a sympathetic and helpful ministry to those who are depleted in mind and body and spirit.

"The Church also must cope more effectively with those forces which are responsible for the mounting statistics of delinquency throughout the continent. The neglect of our childhood today is certain to produce a subnormal citizenship and parenthood for tomorrow. No program will be adequate except as it is grounded in a Christian concept of the universe and of human relationships," Dr. Ross concluded.

Among the ninety speakers who will be on the six-day program are: Dr. William Barrow Pugh, Philadelphia, Pa., chairman of the General Commission of Army and Navy Chaplains and chairman of the National Council of the Service Men's Christian League; Dr. John W. Decker, New York City, secretary of the International Missionary Council; Dr. G. Baez Carmargo, Mexico City, Mexico; Dr. Martha W. MacDonald, Washington, D. C., Children's Bureau, United States Department of Labor; Dr. Homer P. Rainey, Austin, Texas, president of the University of Texas, and Dr. Liston Pope, New Haven, Conn., of the Divinity School of Yale University.

In the absence of Lt. Comdr. Harold E. Stassen, president of the International Council, who is on duty somewhere in the Pacific, James L. Kraft, Chicago industrialist, will serve as acting president.

God is the I of the Infinite.

—*Hugo.*

FIFTH SUNDAY OFFERINGS.

January has a fifth Sunday. The first month of the College Period offers an excellent opportunity for the churches of the Convention through their Sunday Schools to begin at once with their conference apportionments. The fourth and fifth Sundays, January 23 and 30, will be observed as College Day in the Sunday Schools and churches.

The Sunday Schools that have been cooperating with the Convention in its plans to help support the College will be glad of this opportunity; those who have not been cooperating will be confronted with an excellent opportunity to begin. Not only will an early start in the program to raise conference apportionments be helpful to the local church, but it will be a great blessing to the College. Because of the war, we are compelled to operate with a much smaller student body than we otherwise would. Since Elon is so nearly supported by income from students, a decrease in enrollment affects its economic life drastically. Contributions from the Sunday Schools and churches this spring will be a great blessing to the College.

This is as earnest appeal to every church and to every Sunday School to cooperate with the Convention in its plan and send a contribution to the College which will be counted on conference apportionments during the month of January, certainly before the College Period closes. The offerings for 1942-43 from the Sunday Schools and churches for the College reached a total of $9,758.16, which is the largest amount yet received, but as you will observe, we are far short of the total apportionment which is $12,500.00. We are grateful for this increase and trust and pray that we may be able to comply completely with the Convention's askings this year. We are also grateful for the Sunday Schools and churches that have already remembered the College with their offerings.

A list of those contributing since our last report follows:

L. E. Smith,
President.

Sunday Schools.

N. C. & Va. Conference:	
Hines Chapel	$ 15.00
Apple's Chapel	5.87
New Lebanon	3.75
Greensboro, First	17.32
Burlington	62.22
Long's Chapel	2.94
Pleasant Grove	1.00
Eastern Va. Conference:	
Mt. Carmel	$ 4.95
Suffolk	37.89
Newport News	16.75
Portsmouth, First	8.72
Norfolk, First	6.07
Richmond, First	4.53
Eastern N. C. Conference:	
Wake Chapel	$ 7.05
Turner's Chapel	3.49
Fuller's Chapel	30.00
Western N. C. Conference:	
Ramseur	$ 7.00
Hank's Chapel	9.54
Virginia Valley Conference:	
Mt. Olivet (G.)	$ 2.64
Mayland	1.50
Winchester	8.65
Linville	9.81
Bethel	9.67
Bethlehem	4.28
Mt. Olivet (R.)	2.00
New Hope	15.00
Palmyra	1.58

Churches.

N. C. & Va. Conference:	
Happy Home	$ 2.50
Western N. C. Conference:	
Mt. Pleasant	$ 1.55
Total	$ 303.27

HOPEWELL PASTOR SECUMBS.

Rev. Tilman N. Lowe, 63, pastor of the Congregational Christian Church at Hopewell, Virginia, died on last Friday morning, being stricken with a heart attack while at the church.

Mr. Lowe was a native of Bertie County, N. C. He served the Elm Street Christian Church in Portsmouth before coming to Hopewell. He had lived in hopewell for about eleven years.

The funeral service was held at 3 o'clock on Sunday afternoon in the Hopewell church. The church was filled to capacity for the service. Rev Robert Lee House, pastor of the First Congregational Christian Church of Richmond, conducted the funeral services, being assisted by Rev. D. D. Nash, associate pastor of the Hopewell Church.

Active pallbearers were: W. A. Sober, C. E. Andrews, Edgar Bishop, Charles Epperson, Harry Drake and W. L. Boyette. The honorary pallbearers included the ministers of the city and others. Interment was in Appomattox cemetery.

Surviving are his wife, Mrs. Evelyn F. Lowe; three children, Waverly W. Lowe, Mrs. C. B. Connelly, and Mrs. George A. Robertson; two sisters, Mrs. Hattie Bazemore and Mrs. Alma Wise, and a brother, Frank W. Lowe. In addition to these there are 27 grandchildren, three neices and five nephews.

Mr. Lowe was a faithful pastor and minister of the gospel. He will be greatly missed.

Rev. D. D. Nash will take over the work in Hopewell until further arrangements are made.

A NEW YEAR'S PROCLAMATION.

By William C. Kernan.

Our Government is not anti-religious. Some people make the mistake of assuming that it is because we are opposed to the union of Church and State. But the principle of the separation of Church and State is not devised to embarrass religion, nor is it to be construed as a doctrine which implies hostility to religion by the American State. Indeed, the opposite is true. The American State respects religious rights so reverently that it will not permit them to be monopolized by a single religion.

It cannot be doubted that our Government recognizes the sovertignty of God and the dependence of the American people upon Him. Thanksgiving Day, for example, is observed religiously, but it is proclaimed officially by the President of the United States. An anti-religious state would not permit that. Other examples of the same kind might be cited, but the most recent is the President's New Year's Proclamation which states: "At the end of the year 1943, it is fitting that we set aside a day of prayer to give thanks to Almighty God for his constant providence over us in every hour of national peace and national peril."

It cannot be said or stressed too often that democracy depends utterly upon the degree to which people believe in God. All that we are and all that we ever hope to be as a free people is, and will forever be, determined by our belief in God as our Creator and Sustainer. For, if we recognize God as our Creator, we know from whence our rights come. They come, as Jefferson so well knew, from God who endows us with them at birth. A Government which believes in God will recognize this truth and understand that its function is, as Jefferson said again, "to secure these rights" to men.

If the day ever comes when America ceases to believe in God, that day will mark the end of our freedom. For godless men cannot look to God as the origin of their rights. They must look elsewhere—to a class, or a race or a state. And the conclusion must inevitably be drawn, as it has been in dictatorship countries, the membership in a particular race or class is the origin of man's rights. The further conclusion to be drawn is that, since man's rights are determined by membership in a certain class, those who do not belong to the favored race or class have no rights and can be reduced to slavery and slaughter.

(Continued on page 14.)

THE EDITOR'S MESSAGE

A VENTURE FOR HOME MISSIONS.

Central Church, Atlanta, Ga., is to be the proving ground for a new venture in Churchmanship. Recently the Church Extension Division of the Board of Home Missions passed the following resolution: "If Central Church, Atlanta, Ga., secures the services of Dr. Thomas Anderson as its pastor and undertakes an enlarged program under his management, the Church Extension Division will make available toward the net expenses of such enlargement of program a special appropriation of not to exceed a total of $10,000 for an over-all period of three years, no payment in any one year to exceed $4,500; and without commitment as to future support of such a program."

The plan is to use this money for an aggressive program in addition to the usual local activities, in an attempt to make Central Church a denominational strong point in the Southeast. Nationally known leaders in religion and philosophy are to be brought to Central Church each year for a series of special offerings to the religious and cultural life of the South. Other means are to be used also to awaken a greater appreciation throughout this area for the Congregational Christian way of believing and doing.

Dr. Anderson has been elected because of his success in developing this type of program at the Brewster Pilgrim Church in Detroit. This personal word comes from Dr. Anderson: "If this experiment in Home Missions proves successful, it will be a cause of much satisfaction to everyone. Everyone recognizes that there are elements of risk in it, since the South does not respond to a liberal religion as readily as some other parts of the nation. The possibilities of success are there, however, and I shall spare no effort to make the outcome of the venture one which will fully justify the expenditure of time and money."

R. L. H.

THE COLLEGE PERIOD.

The Southern Convention has designated January and February as "The College Period." There is far more significance to this designation than at first appears. Of course, primarily, it is a period in which financial support for Elon College is to be stressed. But there is far more to it than the financial responsibility of our constituency to Elon College. During this period, our churches should really study what it means to have at the pinnacle of their religious education system a school of collegiate rank. They should be concerned not only with the needs, financially and otherwise, of the college, but they should be concerned with what increasing use the college can have for the constituency of the Southern Convention.

In the world that will follow the present war. it is not going to be sufficient to be well educated; but if one is to serve one's country best a Christian education is necessary If the Church is to take its rightful place in the promotion of a just post-war world, it is none too soon to see that its schools and colleges are placed in a position so that they can furnish the necessary Christian leadership in that world.

YOU CAN'T WIN THE PEACE BY IGNORING THE WAR.

There is lot of talk of post-war peace in ministerial groups. Preachers seem to have taken the matter of winning the peace as a special religious task. But in many of these discussions the speakers suffer from the delusion that the right way to win the peace is to ignore the moral issues of the war. They would start the rebuilding with the geography and politics of 1938.

It can't be done.

That we are not alone in this observation of ministerial thinking is reflected in the comment of a lay friend of mine. He said of his own pastor: "Dr. Blank preached a strong sermon on the six pillars of peace. But so far nobody has been able to get an expression from him as to the righteousness of the war. I think he is waiting for it to get over, so that when the inevitable moral confusion results, he can glare at us from the pulpit and say, 'I told you so'."

The time has come when churchmen may as well recognize that the peace structure of the future must be based upon the war which is being fought. No academic palaver about British imperialism or the injustices of the peace of Versailles can conceal the guilt of Germany, Italy and Japan in the present conflict. The desire for peace blinded many of us in the prewar days.

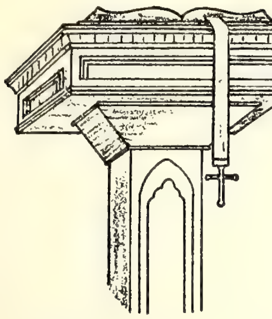
We just could not believe that the Fascist nations could so cooly and deliberately plan to destroy and enslave the nations of the world. We went ont of our way to justify the extermination of the Jewish race. We grew sentimental when we justified the rape of Poland on the ground that a "have-not" nation must have a back door for defense.

But these things lie in the past. We are now familiar with the plan of Germany to destroy the freedoms, including that of religion, which the average American holds dear. We know now that the struggle is to preserve the rights of democracy and its contribution to the evolving social world. We repudiate any idea that Fascism is the "wave of the future." It is a ghost of the past. We know that God is just and the guilty must be penalized.

A great many forces are at work to shape the peace. Religion should have a part in the program. But if the church is going to have anything to say about it, it must, first of all, get things straight regarding the war.

People generally, we believe, would be more enthusiastic about conferences (on peace and world order) if the speakers were more often men and women who do not ignore the moral issues of the war as they plan for the peace which we hope is to come.

—Editorial in "Church Management."



PRECEPTS FOR LIVING.

AN EXPOSITION OF FOUR NEW TESTAMENT CHAPTERS.

By DR. ELISHA A. KING.

An Explanation.

Bible reading is not as common among Christian people as one might think. In a sense we are all familiar with the contents of the Bible and do not feel the necessity of reading. However, there is much in the Bible that is fresh and valuable for the development and culture of the soul and applicable to these times. It is my purpose to expound four New Testament chapters beginning with one of the most famous.

Nearly everyone is familiar with the small volume of the "Meditations of Marcus Aurelius" and another containing thoughts from "Epictetus." These are to be found in many a Christian home and read frequently because they deal with Precepts for Living. Those who use these frequently do not realize that the New Testament is such a volume, and if the "Precepts for Living" in the New Testament should be put into a little book like "Meditations" they would have an infinitely better book, because the latter volume would be Christian while the others would be pagan! It is my purpose to present four chapters that might be included in a Christian book of conduct. The first follows:

I.—SOME OF PAUL'S PRECEPTS.

ROMANS XII.

The letter of Paul to the Romans is a famous Christian document, an outline of Pauline theology, in two parts bound together by the 12th chapter. It was written in the year 54 or 58 A. D. and when you stop to think that means that the letter was written very close to the time Jesus lived. Let anyone 55 years of age think back and tabulate the important events he has witnessed. There seems to be no serious question that St. Paul actually wrote the letter.

A modern reader should try to orient himself in the social and economic life of the Romans. It is reported that there were about 30,000 Jews living in the Ghetto. Whoever began the Church in Rome preached to these Jews, but the Church was made up of both Jews and Gentiles who were divided by prejudice. Habits of a rather bad kind were carried over into the Church community ,and Paul knew of these. So he framed the early part of his letter to meet this condition. The 12th chapter contains a very fine collection of precepts for Christian living. He wrote them for the members of the Roman Church, but all the churches needed the same teaching, and the principles laid down for them (of the first century) are living principles today, and we need to meditate upon them and to practice them.

St. Paul had been an evangelist and had spent the greatest effort of his life preaching Christ in many cities and countries, especially to the Gentiles. He desired to go to Spain and begin another campaign of evangelism. He hoped that the Church at Rome would carry on the work he had begun. He believed that Christ would come soon to establish the New Age and this letter to the Roman Church summed up his teachings and made a literary deposit for all future time. He hoped to overcome the anti-semetic spirit among the Gentiles and to abate the Jewish prejudice against liberal Gentile Christianity. St. Paul feared that he might be assassinated in Jerusalem, and he had good reason to think so. Thus, again, he hoped the Roman Church (of strategic importance) would solve the problem of religion and race and carry on his work.

The letter of Romans contains the Pauline theology, but the 12th chapter is a brilliant piece of exhortation and a setting forth of advice as to the way Christians should live. I do not suppose the average Christian would spend much time reading the theological argument of Romans, but it is of importance to the theological student and just because the letter is involved in argument, the 12th chapter is lost for many readers.

In order that we may have a clear idea of what St. Paul taught the early Christians about the way they ought to live in their daily contact with members of the Church and with other people, we will turn to the letter. If you watch carefully you will see how tactful he is in an honest attempt to correct numerous evils that prevailed in the Church. I am pleased to quote a paraphrase of some of these Precepts written by my former teacher, Prof. Edward I. Bosworth:

"Let your love be absolutely sincere. Loathe the ugliness of evil; grasp the good with a grip that never relaxes (9). Let your brother-love have the tenderness of family affection; be glad to lead a brother forward into any place of honor which you might desire for yourself (10), but be quick to find some work for yourself and do it with your might. Kindle with enthusiasm over every good cause, but without being domineering—remember that you are the Lord's bond-slave (11). Let your heart be always filled with the glad, uplifting hope of the New Age; keep steady in trouble; pray right on through it all (12). Do not confine your activity to prayer, but be ready to help a brother with money in his time of need; always be glad to receive a guest into your home (13). Let no malicious treatment that you experience stop the steady outflow of good-will from your heart. There must be no ill-will in your heart nor word of cursing on your lips (14). Be alert in your sympathies; put yourself instantly in the other man's place, exult in his successes and grieve over his misfortunes (15). Be glad to find it possible to agree with other men. Do not be looking for public recognition, but be ready to cast your lot with the obscure. Do not be too confident of your ability, but have a mind hospitable to the suggestions of others (16). Never meet ill-will with ill-will. Do not be disregardful of the good opinion of others; take pains to seem honest as well as to be honest (17). Seek no quarrel with any; if strained relations arise, do not let the fault be yours (18). Do not try to punish any man; leave that to God; the scripture clearly represents that to be his prerogative (19). Instead, overwhelm your enemy with unostentatious kindness; quietly give him food and drink in his time of need, and, as the scripture says, your kindness will be like coals of fire on his head, setting his face aflame with shame over his mistreatment of you (20). Do not weakly allow another man's ill-will to destroy your good-will, but by your invincible good-will subdue his ill-will (21)."

He opens the chapter by calling upon the Church members to make a sacrifice of their bodies, but his appeal is different. The Hebrew had been in the habit of presenting a lamb or some other living thing as a sacrifice to God at the Temple. Now, however, St. Paul exhorts them to make a living sacrifice of their bodies. It is the inner man of which he speaks. The inner man must be

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

January is a month which usually brings many difficulties to rural church work. This year is no exception to this general rule. An epidemic of "flu" struck this section a few weeks ago, and it is with us yet. Attendance of Sunday School and other services has been reduced in some instances from 30 to 50 percent. A reduction in attendance always means smaller offerings for the various expenses and benevolences of the church. It requires extra effort to bring attendance back to normal. City churches have a similar problem. However, the difficulties of transportation are not as great in the city as in the country where more gasoline is required to attend the church services.

The "flu" does not overlook many people. Last week Dr. John G. Truit, who looks like he has great resistance against such an enemy, was laid up in bed. By the time he was able to speak over the telephone with his usual musical voice, your correspondent began to have symptoms of this same malady. For two days the battle has been on, with the odds in favor of the victim at the present time. That terrible cough has subsided and, with the exception of being "powerfully weak" (to quote the late Dr. J. O. Atkinson), we are hoping to be out by Sunday.

We can all agree that the "flu" is not a desirable friend of humanity. When the wise and great people are seeking to make this a safe world in the post-war era, here is hoping that some one may be inspired to set up some agency to deal with this annual "flu" problem. Surely there is some scientific way to solve this problem and remove this disturbing disease which imperils human life and wastes many precious hours of time from work.

What will prevent the recurrence of this disease and the usual cold? The nation awaits an answer to that question. This is a case in which "an ounce of prevention is worth a pound of cure." The remedy can be found. Let us hope that it may be found speedily. We know one party who wants to take a treatment as soon as it has been tested and found effective.

One might well think that perfect health and abundant money would be conducive to church attendance. People cannot go to church when they are ill, and some will not go when they are well. As a rule there are not many things which actually interfere with church attendance. Perhaps a real desire to be a regular attendant will overcome many great difficulties. There are not many easy roads to real success. A minister must push himself, and sometimes drive himself, to study. Laymen must do likewise about church work in general. The people who carry the great loads of responsibility would be greatly helped if the rank and file of church membership could be impressed with the importance of their presence.

Greater emphasis should be given in our homes to this matter of church attendance. Vacant seats are a waste of space and opportunity. It costs no more to heat a church when every seat is occupied. A well-filled church is easier to heat. A sermon to 500 people is more effective than to 100 persons. It is easy to become accustomed to a small congregation and to be comfortable about its size. The most of our churches have equipment and comfortable accommodations for congregations twice as large as the usual number. What are we doing to fill our churches? Are we waiting for this increase to come voluntarily? We shall wait in vain if that is our attitude. We must not be defeated by epidemics and adverse conditions. Let us make an aggressive effort to make progress.

I. W. JOHNSON.

THE COLLEGE PERIOD.

During the months of January and February the churches of the Southern Convention should be fully informed of their college—its history, its program, its purpose, its needs.

We need only remind ourselves that our forefathers, in a spirit of devotion, sacrifice and high hopes for our Church, founded Elon College as our Church's training center for ministers and Christian workers. This impelling motive, dominant in the heart and soul of the College, has been the source of its inspiration and power through the years. Many minds and spirits have been touched by its quickening power and have gone out to make their contribution to a moving civilization. We have helped to train a high percentage of our full-time Christian workers and lay leaders now serving in our local churches.

The postwar world will be different. It will require a different leadership. The college that meets the demands of the postwar world will of necessity construct a different curriculum and employ a different classroom technique. There may be "no royal road to learning," but there are different paths that lead to the highway of information and efficiency. It is the business of the college to make these paths plain and direct the ambitious student to the ones most suitable to his plans for life and that will enable him to complete his required training at the earliest possible date.

For the college of the future there must be a standard other than technical efficiency and literary excellence. There must be aims for physical fitness, moral stamina, social grace, and spiritual and religious awareness. Civilization will have seen the folly of paganism, materialism, and of selfish acquiescence to Christian doctrine, and will be ready for the passionate presentation of the full gospel of Christ. But will the Church be ready to make that full application? We need the Christian college to train Christian leaders. God will call them, but in cooperation with the Spirit, we must train them.

At Elon College we need a deeper consecration and a wider vision of the possibilities of the College in the field of Christian Education. We need a greatly expanded curriculum from which would-be Christian workers may select subjects for training. We need additional instructors for the Department of Christian Education, one to spend his entire time on the campus and one to do extension work among the churches of the Southern Convention, helping to inaugurate and improve the curriculum of Christian Education in Sunday Schools in the local church and to help discover workers within the congregation and potential leaders for the denomination as a whole.

It is the hope and prayer of the administration that contributions from Sunday Schools and churches may be sufficient to enable the College to render this badly needed additional service.

L. E. SMITH.

All the world is a store, and all the people in it are salespeople. That is to say, every one of us human beings is trying to transfer an idea from his own head into some other brain. And *that* is the essence of salesmanship.

—*Arthur Brisbane.*

Story in Water

By Batsell Baxter.

Water is one of the esseitials of life. No one can live long without it. Even in places where contamination has made the water unsafe to drink, some provision has to be made for water. The people either purify the water itself or drink some beverage that has water as its most bulky part. Filtered or boiled, in grape juice, or even squeezed from the bodies of fish, they drink it. Nature's law is: *Drink it or die.*

Israel and Water.

Water has a prominent place in the history of Israel's march from Egypt to Canaan. That march of forty years was through the desert. As they looked back upon that experience, they called the place "the great and terrible wilderness." At least three times they murmured because of thirst. Just out of Egypt, they came to Marah, where the water was bitter. Again and once again they assembled in rebellion before Moses, demanding water. Moses' presumption at the waters of Meribah cost him entrance into the promised land.

Noah and Water.

When the race was young, long before Egypt, God used water in saving faithful men and women. The world had grown so wicked that every imagination of the thoughts of their hearts showed only continual evil. God determined to destroy these wicked men and women. He saved Noah and his family. A long time after that Peter wrote that Noah was saved by water. Noah stayed out of the water. He was saved through his obedience to the commands of God. Water was the means of separating him from the wicked world that was destroyed.

The Water of Siloam.

One day, as Jesus was walking among men, he healed a blind man. He did it this way: He anointed the blind man's eyes with wet clay. He told the blind man to go wash the clay off in the pool of Siloam. There was no healing power in the water of that pool. The power was in the Lord. The power reached the man's eyes through the man's obedience to the command of the Lord. If the Lord had told him to do something else and the man had done that thing, he would have been healed. If the Lord had put the healing in the water then all the blind men could have been healed by washing in the pool.

The Water of the Jordan.

Naaman was the commander of the Syrian army. He was an able commander. As God instrument he had chastised God's apostate people in Samaria. Naaman had the leprosy. He went to Samaria to see God's prophet, Elisha. His disease rendered him unfit to reap the fruits of his valor. Elisha told him to go down to Jordan and dip seven times in the river. "And thou shalt be clean." A "tempest in a teapot" would have been a mild thing to the rage that overwhelmed the general at first. If the healing was in the water, naturally he preferred the clear rivers of his own country to the muddy Jordan. He found that the healing was in the obedience to the command of God's prophet.

Pilgrims to the Jordan.

In peacetime there is an annual pilgrimage to the Jordan river. Most of the pilgrims are from the Eastern Catholic Church. They imagine that because Jesus was baptized in the Jordan, he left some healing virtue in the water. So for years they have gone at Eastertime, thousands every year to plunge into the water. They take back home with them sticks that have been dipped into the water. These are supposed to convey the "healing power of the water" to sick relatives and friends who were unable, physically or financially, to make the trip to the river. Thus people who have dealt miserably with the Lord's commands attempt to find healing in the waters of a river.

The Water of Baptism.

The Holy Spirit directed Peter to say concerning Noah's salvation through water: "The like figure whereunto even baptism doth also now save us." The Revised Version says: "Which also after a true likeness doth now save you, even baptism." (I Pet. 3:21.) In each translation the Holy Spirit is careful to say that the power is not in the water. "Not the putting away of the filth of the flesh." The saving comes through obeying what the Lord commanded. Noah did what God said. He who does what God says now in regard to baptism is saved from his past sins by that obedience from a heart of faith.

The Well at Sychar.

One day Jesus was resting on the curb of the well at Sychar, in Samaria. He and his disciples had been traveling for hours on their way to Galilee. The disciples went into the little town to buy food. Jesus rested at the well. It was the well that Jacob, hundreds of years before, had dug for water. It was good water. Most of the springs around were strong mineral water. A woman came to get some water. Jesus spoke to her of "living water," of which those who drank would never thirst. This "living water" was the spiritual life that would come into the souls of those who obey the Lord. Jesus called himself "the water of life." What water is to the body, the Lord is to the soul. It is for those who obey his commandments.

Water in Our Home.

Have you read the description of the beautiful home God made for the first man and the first woman? Note that this home was in a land between two rivers. It was a fruitful place. There was a river of water on one side and a river of water on the other side. Now turn to the description of our home in heaven. There is the "river of life." Note the final invitation of God to man: "Whosoever will, let him take the water of life freely." (Rev. 22:17.)

—*Gospel Advocate.*

LETTER OF APPRECIATION

The Christmas holidays are over, and the New Year is with us. There are many things to be thankful for in the way of blessings that have been ours during 1943, yet there is a conscious fear of not having been as faithful as one should in the performance of duty. There is the hope of being more faithful and useful during 1944.

The four churches of this field during the more than twenty-five years of service have been very kind and considerate, especially at the Christmas season. However, their kind expressions were never so many and valuable, both in cash gifts and useful things for the home as during the season just past. For all of these gifts from churches and individuals, Mrs. Newman joins me in humble thanks and in the hope that we can express further our appreciation in useful service.

C. E. Newman.

Murial Vance, speaking of the fall of Singapore, says: "Even the boat on which we escaped had one large room piled high with alcoholic beverges, in spite of the fact that many refugees had to be left behind to the mercy of the enemy for lack of transtransportation.—*Baptist Standard.*

Missions
The World for Christ

A HALF CENTURY OF GROWING TOGETHER.

By Robert E. Speer.

Honorary Chairman of the Fiftieth Anniversary Meeting of the ForeignMissions Conference of North America, Chicago, Ill., January 3-7, 1944.

The principle and spirit of cooperation have characterized the modern foreign mission enterprise from the beginning. A "half century of growing together" has really been a century and a half. Any one who thinks that fellowship and mutual inspiration, while maintaining loyalty to distinctive conviction and duty, are a development of the last half century should read the story of the founding of the great missionary societies as told in the opening chapters of Eugene Stock's history of the Church Missionary Society and the biographies of our early American missionaries. The pioneers of present-day missions were not warring rivals seeking to forestall and outdistance one another. They were fellow-workers in a task too great and seeking to cover a field too wide for their scanty resources, and they welcomed new-comers as sharers in a common undertaking. When Matthew Tyson Yates, for example, the pioneer of the Southern Baptist Missions in China, arrived in Shanghai, he found his first sleeping place on the floor of the dining room of Bishop Boone's already crowded housse.

It is a mistake also to think of the Edinburgh Missionary Conference in 1910 as the beginning of foreign missionary conferences and cooperation. The Edinburgh Conference was only one in a succession going before and following after. In India, representative field conferences had been held at Lahore in 1862-63, and this had been founded by conferences at Calcutta, Benares and Ootacamund and was followed by the First Decennial Conference at Allahabed in 1872-73, the Second in Calcutta in 1882-83, the Third in Bombay in 1892-3, and the Fourth in Madras in 1902. In Japan there were similar conferences at Kyoto in 1883, and Tokyo in 1900. In China, the Conference of 1877 was followed by the conference of 1890, and this by the Centenary Conference in 1907.

At the home base there were real conferences and cooperation both in Great Britain and in America. In America, the visit of Alexander Duff in 1854 was made the occasion of drawing the founders of missions together and was the real forerunner of the Foreign Missions Conference. In England, the Conference of Liverpool in 1860 and that at Mildmay in 1878 prepared the way for the first world International Conference in London in 1888, followed by the Ecumenical Conference in New York in 1900, and the Edinburgh Conference of 1910, and the organization of the International Missionary Council, with its meetings in Jerusalem in 1928 and in Madras in 1938.

The half century of growing together which culminated in the meeting of the Foreign Missions Conference held this month in Chicago, began with the conference of the foreign mission boards of the Presbyterian and Reformed Churches on January 11, 1893, arranged by the committee appointed by the Western Section of the Alliance of these two churches. This conference adopted recommendations for uniformity of salaries, for the encouragement of the common missionary organizations, for the development of self-support in native churches, for the promotion of direct evangelism, for cooperation in higher education, and for comity in church regulations.

The same committee which had arranged this conference, called on the following day the first of the annual conferences of representatives of all Protestant missionary boards and societies in the United States and Canada, at which twenty-one different organizations were represented and in wich thereafter the distinct Presbyterian and Reformed boards were merged in "broader cooperation."

For a half a century now this "broader cooperation" has prevailed in the work and relationships of these agencies and has grown with the years as the twenty-one participating agencies have grown to one hundred two.

This cooperation has involved and included; close acquaintance and friendship among members and officers of the foreign mission agencies, common stimulation of intelligence and interest in the home constituencies, agreement as to policies of administration, union in many educational and medical enterprises and in philanthropic and relief movements, allocation and distribution of responsibilities, encouragement of organized church unions on the mission field, combined defense against evils like the traffic in liquor and firearms among backward races, the promotion of missionary recruiting of life and giving of money, the clearer apprehension of the essential basis of the missionary enterprise in the Gospel of the New Testament.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 6, 1944.

Sunday Schools.

Wake Chapel, Fuquay Spg, N. C.	$ 13.80
Pleasant Ridge, Ramseur, N. C.	8.18
Pleasant Grove, News Ferry, Va.	14.98
Linville, Va.	6.94
Dry Run, Seven Fountains, Va.	2.02
Bethlehem (Nans.), Suffolk, Va.	2.72
Liberty Spring, Suffolk, Va.	5.00
Newport, Shenandoah, Va.	4.65
Mayland, Broadway, Va.	1.50
Total	$ 59.79

Individuals and Churches.

Lynchburg, Va.	$ 6.00
Smithwood, Liberty, N. C.	5.84
Total	$ 11.84

Specials.

First S. S., Burlington, N. C.	$ 36.94
Total for week	$ 108.57
Previously acknowledged	7,410.21
Total since Sept. 1, 1943	$7,518.78

War Victims and Services.

Mrs. H. W. Allen, Marion, La.	$ 1.00
Christian Temple, Norfolk, Va.	112.35
Leaksville S. S., Luray, Va.	10.64
Mt. Lebanon S. S., Shenandoah, Va.	3.15
Young Ladies' B. C., Apple's Chapel, Gibsonville, N. C.	5.75
Total for week	$ 132.89

Gratefully,
Mattie Cox Parker,
Secretary.

FIRST QUARTERLY REPORT.

Report of the Woman's Board of the North Carolina Congregational Christian Conferences for the period, October 1, to December 31, 1943.

RECEIPTS.

Women's Societies:

Albemarle	$ 4.05
Asheboro	11.90
Auburn	1.85
Burlington	209.10
Carolina	4.50
Chapel Hill	15.00
Church of Wide Fellowship	41.00
Concord	3.05

(Continued on page 13.)

A NEW AMERICAN BOARD.

By Fred Field Goodsell *in Advance.*

We are building a new American Board. This process is the imperative of an inner development as well as the demand of the new age that is upon us.

Recent years have brought changes both at home and abroad which, if disregarded, would leave the Board stranded like a schooner on mud flats. The present decade is flinging fabulous facts in our faces.

Through a century and a third the Board has established a great tradition for pioneering faith, ingenious resourcefulness, and spiritual vitality. But the Board no more than an individual can live on tradition or inherited religion. It must depend upon daily food for daily growth.

It must constantly rethink its program and make its activities more relevant to changing conditions. In the new world that is aborning, the Board has a commanding purpose to fulfill. The main questions are: Can we match the momentous hour with an adequate faith? Have we the imagination to see and the will to perform our task in the intensely pagan world? What new light is breaking forth for us from God's world, old and new?

I, for one, believe that we stand at the parting of the ways. One is marked "complacency"; another, "hesitation"; a third leads to sterile ecclesiasticism; a fourth beckons the spiritual pioneer. As we scan the crossroads of the global war, big questions thump on the doors of our minds. Our answers to these will probably determine the road we shall take:

(1) Will Congregational Christian churches and state conferences, as a rule, continue to be spiritual isolationists? Will they leave to a slim minority the privilege and duty of worldwide Christian service at the dawn of the global era of world history?

(2) Are we Congregational Christian church folk likely to be content with lip service to Christ's ideal of the Kingdom of God on earth (this planet that has become so small)? Or will we decide to take Christ seriously and do our full part in the global mission of the Christian church?

(3) Are we likely to admit that America and Americans are licked on the race question at home and abroad?

(4) Are we willing to accept the leaders of the younger churches as real colleagues in Christian service?

(5) Are Americans likely to admit and to act as if wars are inevitable throughout human history?

(6) Do we believe in the "century of the common man" deeply enough to pocket our pride, roll up our ecclesiastical sleeves, and become one with the common man at work around the world?

(7) Are Congregational Christian church folk satisfied with being essentially a middle class—a one class—church fellowship having little or no contact with labor and being too high-brow for rural populations?

(8) Are we so grateful that so few missionaries have done so much with so little that we will recognize the past for what it is—a thrilling prelude—and get on with the full-toned, fully manned symphony of spiritual service?

(9) Will our vaunted belief in interdenominational co-operation stand the strain of launching out into the depths of international Christian cooperation?

(10) Dare we change the historic patterns of mission organization so as to give the younger churches more flexibility and room for growth?

(11) Are we ingenious enough to apply in every field the principles developed by Merle Davis in his epoch-making studies of the economic base of the younger churches?

(12) Are we so wedded to the old cliches, slogans and patterns of foreign missions that we cannot think with freedom, plan with boldness, and move with alacrity?

The new American Board must measure up to higher standards of world community Christian fellowship and service:

(1) What is the American Board called to be at the middle of the twentieth century?

No one has ever maintained that the American Board is a church. It is a foreign-service agency. For many decades it was an interdenominational agency. In recent years it has become largely the foreign-service agency of one denomination.

But this concept, while valid, is inadequate in the new day. The new American Board should be a part of and receive power from every local Congregational Christian church, just as the American army is a part of every American community. Hundreds of Congregational Christian churches take no interest whatever in world Christian service, judged by their outlook, program and performance. Hundreds of others find local demands so absorbing that they content themselves with giving a few "crumbs," regarding foreign missions as a philanthropy, not churchmanship. There are also churches whose leaders see the implications of the new day and who say: "We are certain if peace is to bring the better world for which we hope, it will come in large part through the work of the Christian missionary and the Gospel of Christ implanted in the hearts of men."

The new American Board must have deeper and wider rootage, clearer vision and renewed consecration.

(2) Whom shall we send?

We have prided ourselves on the spirit and competence of our missionaries. As a class they have been the best. Many individuals among them have merited the highest honors any church or university or government could give. What is vastly more significant, many who have given themselves unreservedly across the years, unheralded by man, have been among the most Christlike servants of the Kingdom that the world has ever seen.

But the new age makes new demands. The new American Board must require higher standards of training and better equipment for service. This will cost more time and money to secure, but it can be denied only at the peril of futility.

It should go without saying that skill must continue to be matched by devotion. There is no substitute for deep Christian character and motivation.

(3) What is our program?

The Prudential Committee of the American Board has asked nine persons from its members and staff to rethink the functions and relationships and program of the Board in the present and post-war period. They are also to appraise and evaluate present undertakings and to propose any changes or new undertakings that seem advisable.

That committee has had seven unhurried meetings, but its work is far from done. It brings to the monthly meetings of the Prudential Committee for discussion and action such proposals as it is ready to sponsor. Some far-reaching decisions have been taken. Others are pending.

On one point great emphasis is laid. Our program must be increasingly church centered. The Christian community, at the heart of which is the Christian church, stands as the only permanent international fellowship out of which can flow the power that will heal the nations. Social action without religious motivation often shoots up hopefully, but soon withers and dies. With the life-giving sap of devotion to Christ and his church, it grows in concept, in strength, and in the scope of its healing ministries.

Pilgrim Fellowship

"Youth at Work in the Church"

RICHARD L. JACKSON, *Editor*

GET TOUGH WITH YOURSELF.

By MARGARET SLATTERY.

He stood on the platform in the assembly hall of the school from which three years ago he had been graduated. He was talking to boys who were nearing their eighteenth birthday and would soon be called into service. He had been answering their questions as to what they could do to get ready.

"I'll tell you what you can do," he said earnestly. "You can get tough with yourself. When I was here I slouched down in my seat just the way you are now. I stood the way more than half of you fellows stand." There was a general sitting up all over the hall, and the young man standing there so erect and well poised, grinned down at them.

"That's the best advice I can give you fellows," he said. "Get tough with yourself. *Discipline,* that's what will prove the greatest help to you. I was an undisciplined kid. I was soft and flabby. I ate anything I happened to like and laughed at my mother's protests over double desserts and no real food. Well, I saw fellows my age come into the service fit and fine. Promotions, opportunities for special training courses, the respect of the other fellows and the approval of the officers were all waiting for them—things out of reach of fellows like me. I saw it all in a flash. I've worked hard and at last I've got the chance for the special training. I might have started two years ago if I had gone in with a good strong body and a mind that wasn't half asleep.

"So fellows, begin now to watch your diet; be sure you get exercise, get more sleep. And *study.* Believe me, you'll have to do it, and your Dad can't go to the office to get them to let you drop some subject you find hard. Make up your mind about things—about the kind of a world you want to live in when this is over and about the best way to get it. You will have lots of queer ideas put up to you and you will need to think. And while I'm talking about it, you will need to make up your mind about girls—the kind you want to know. When you're on leave, you'll be on your own, don't forget that—on your own, and all sorts of girls will be waiting for you. *Get tough with yourselves,* fellows. You can't break any of the Ten Commandments and get away with it just because you're in the service. The finest officer we've got told me that, and it's true."

He hesitated a moment and then said, "Well, I guess the half hour is up. If any of you want to talk to me about anything special, I'll be home tonight." He turned to the sub-master who had been presiding and said, "Thank you, Mr. Black, sir," and walked from the platform, a fine-looking specimen of young manhood of whom any school could be proud.

I believe that this talk by a graduate of their school to the boys who must soon leave home and friends and forget for the time being plans for the future, was as fine as any I have either read or heard on the subject of self-discipline, which he called *getting tough with yourself.* It was clear-cut, honest, and straight. The new world for which you who are young will fight and in which you will live will have greater need for disciplined men and women than for any other thing. That world will need well-nourished leaders, fit and ready; it will need well-nourished minds, alert and keen and capable of independent thinking. And it will need something more if the training and discipline are to be complete. It will need, desperately, disciplined souls that have placed themselves under the direction and guidance of God.

Unless the soul of a young person be given nourishing food and exercise, it can be as weak and flabby as the body. The spirit must be trained and disciplined if a young person is to live and lead in the new world.

And we have such young persons. Their spirits are clean, erect, well-poised and controlled. The young man who spoke to the boys is one of them. His chaplain says he has never known a young person who has grown in spirit as this young man has. He prays—daily. He reads from the Psalms and the words of Jesus Christ—daily. He is a member of the chapel choir and a trusted helper of the chaplain.

There is a young nurse in the South Pacific. A few years ago she was attending Pilgrim Fellowship conferences. At that time she did not seem a very promising young person. But she has learned what discipline means. Today she is master of her body, mind and spirit, and is able because of it to restore many a boy wounded in body and soul, not only to physical strength, but to spiritual healing and a reason for living.

The young man so eager to help the boys to whom he was speaking, said, "Get tough with yourself." Because I am eager to help you who are young, I have said train yourself, discipline yourself—a mere matter of difference in vocabulary.

He has discovered, and so have I, that not only now in the crisis but in the years ahead, tens of thousands of young persons whose spirits are trained and disciplined will be needed, for the struggle in the new world is to be a battle for spiritual values. We shall need tens of thousands of youths who have become masters of themselves because they have been mastered by the program, the spirit and the purpose of Jesus Christ.

—*The Pilgrim Highroad.*

ARTIFICIAL COMPENSATION.

The only time some men and women feel able to meet the world bravely is after their troubles have been dulled by the narcotic influence of alcoholic drink. Liquor has a way of drowning timidity and loosening a halting tongue so that an ordinarily bashful individual thinks he has become the life of the party. The fact that happiness based on a state of intoxication is artificial and aggravates the very condition which the drinker is seeking to avoid, does not relieve the situation. It merely serves to underscore the truth that a permanent solution to the alcohol problem must take account of psychological and psychopathic issues along with the well known moral and social questions. Only a true religious experience can do what is needed to transform the alcohol craver into one who no longer desires to compensate for some defect of personality by taking to strong drink.

—*J. Gordon Howard.*

One's reputation for possessing brains will rarely be questioned if he can only restrain his tongue from trying to prove it.

—*Selected.*

FOR THE CHILDREN

Dear Friends:

When I last wrote you, I told you about our children from the Sanford Sunday School sending gifts to the Japanese evacuees for Christmas. This week one of our little girls who is four years old, received the following letter:

> 4-9-B.
> Rivers, Arizona,
> December 28, 1943.
>
> Dear Winnie Ann Watson,
>
> Thank you very much for the nice and thoughtful Christmas gift given our four year old son this season. Mere words cannot express how much we appreciate your kindness. And, better still, to be remembered by people like you on the "outside" certainly lifts one's spirits. To know that there are people who understand. I can now have a different outlook towards the future.
>
> Although it is hardly possible for us to meet personally, I know that having received your thoughtful gift is a step closer to peace and unity. Thank you again and may each day of the New Year bring you happiness and good luck.
>
> Sincerely yours,
> Mrs. HENRY MAKISHIMA.

Winnie Ann was more thrilled over this letter than she was over the big Panda which Santa brought her for Christmas, I believe. I would have been too! Wouldn't you?

THE DURHAM JUNIORS' CHRISTMAS PARTY.

I wish that you could see the lovely little programs that our Juniors from Dr. Harrell's church at Durham made for their Christmas party. Miss Clarene Perry, their superintendent, sent some copies to me. The outside of the program is made of red construction paper with Christmas trees and stars in a sky outlined with white spatter paint. Inside the program is on one side and Christmas verses from the Bible on the other.

Billie White presided over the program. Billie McCauley welcomed the mothers. The Scripture was read by Curto Young, and a prayer was said by Shirley Thornburg. The Christmas story was told by Arlene Matthews, and there was a poem recited by Joyce Marie Churchill. There was a White Gift Service and carol singing throughout the program.

The Bible verses were from Luke 2:13-14: "And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men."

Miss Perry tells about their decoration of the department and their Christmas party:

"I had the Christmas Party at the church on Sunday afternoon before Christmas for the Juniors and their mothers. It was such a nice day, and we had a lovely service and party. We have just had our department painted—so it is clean.

On our worship center table, I made a choir scene. Dad made me a candle holder shaped like a triangle, and I painted tall white candles gold to resemble the pipes of an organ. I bought candles in the shape of angels and placed them (24) on the choir steps I made out of cheese boxes. I made three steps of different heights and covered them in white paper. We placed our Bible with red satin markers on the table in front of the choir. We used red candles and holly and cedar in the windows, on the piano and on the cabinets. We had a small tree decorated and lighted in one of the class rooms, which could be seen through the open doorway. Everyone said our department had never looked prettier. We had our Christmas program first, and ended with a White Gift Service (school supplies for the Elon Orphanage). We burned the gold candles during the entire service, and the children lighted the angel candles as they brought their gifts to the altar.

"After the program, we had our Christmas tree, sang Christmas carols and served refreshments. The children had a wonderful time and the mothers seemed to enjoy it a lot.

"We had a nice box to send to Elon and we carried clothes for the Greeks the first Sunday in December. I am quite proud of our Juniors, for they are very responsive."

We are proud of them too, Clarene. I hope that you will forgive me for quoting from your letter without permission. All of us can glean ideas from your program and party, which we can put away in our file marked "Christmas" for next year's activities.

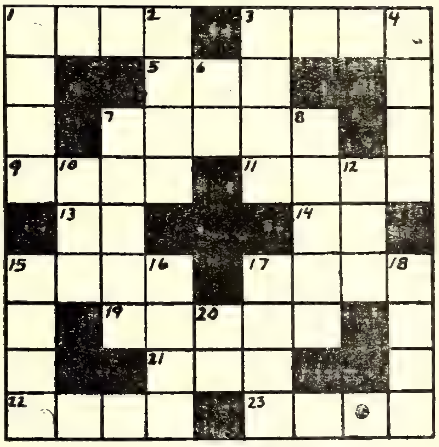
I think that the most outstanding bit of news from Sanford, thus far in 1944, is the fact that Captain and Mrs. Mack Brannon of Colorado Springs, Colo., are proud parents of twins—a son and a daughter. Mrs. Brannon was Oliver Clayton's first Sunday School teacher. The twins' grandparents are in our church family here at Sanford. All of us are hoping that this New Year will bring peace to our world so that these twins and all other babies may know the joy of growing up with both parents to watch their growth!

Sincerely,
DOROTHY TODD.

Sympathy is a thing to be encouraged apart from humane considerations, because it supplies us with the materials for wisdom.

—*R. L. Stevenson.*

CROSSWORD PUZZLE.



ACROSS:

1. To search for.
3. One of the common people of Rome.
5. An age.
7. What the world wants in 1944.
9. To harvest grain.
11. Elizabeth (abbr.).
12. Registered nurse (abbr.).
14. Roman numeral for four.
15. Feet (Latin).
17. An eagle's bill.
19. A messenger from God.
21. An atom bearing an electric charge.
22. A cleansing agent.
23. A Boy Scout's act of kindness.

DOWN:

1. "Sky twinkler."
2. To hold securely.
3. A step.
4. Ruth's husband (Biblical).
6. Radium (abbr.).
7. Toy animal for children.
8. Overseer of Temple offerings (ii Chr. 31:13).
10. Before.
12. Contraction for "I have."
15. What Pop corn does.
16. To cut quickly.
17. To stoop down.
18. How people are at Christmas.
02. Get along!

ANSWERS TO LAST PUZZLE.

Across: 1. Gold; 3. Leaf; 5. Roe; 7. Month; 9. Ship; 11. Sale; 13. Ag.; 14. Te; 15. Ashy; 17. Scar; 19. Tenth; 21. L. I. A.; 22. Dial; 23. Yams.

Down: 1. Gets; 2. Drop; 3. Lets; 4. Fire; 6. No; 7. Might; 8. Hatch; 10. Has; 12. Lea; 15. Mind; 16. Yell; 17. Stay; 18. Reds.

Sunday School Lesson

***By* Rev. H. S. Hardcastle, D. D.**

JESUS ANSWERS HIS CRITICS.

Lesson III—January 16, 1944.

Golden Text: *"Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely for my sake."*—Matthew 5:11.

Lesson: Mark 2:15-3:35.

Devotional Readings Psalm 37:1-3.

One of Life's Certainties.

Life has many uncertainties, it is so unpredictable. But there are a few certainties, a few things that are predictable. For instance, it is appointed unto all men to die, and after that the judgment. It is certain, also, that we brought nothing into this world, and it is just as certain that we can carry nothing out. Be sure your sins will find you out—that is another certainty. And although it is not substantiated by a specific scripture verse, it is certain that we will be criticised. No matter who we are, no matter what we do, somebody will criticise us. Criticism is one of life's certainties. Even Jesus Christ was criticised. Criticism can make or break you. Criticism can be a bane or a blessing. Criticism may mean a cross or a crown. Criticism can make you bitter or better. Everybody ought to take a course in the "Fine Art of Taking Criticism."

The Critics of Jesus.

Strange as it may seem in a way, but not strange in another way, Jesus had His critics. They were constant and cynical and caustic. In today's lesson we have at least four instances of how they criticised Him. And we see also how Jesus answered his critics.

a. They criticised him because he ate with publicans and sinners. It was not "quite the thing to do," you see, for Jesus to be hobnobbing with these publicans and sinners. They did not belong to the "Four Hundred" or even to good society. But with delicate and delightful irony Jesus reminded his critics that it was a part of his saving ministry to minister to those who needed him—"they that are whole have no need of a physician, but they that are sick; I came not to call the righteous, but sinners to repentance." Whole indeed! Of the two groups the scribes and Pharisees really needed the saving spirit of Jesus more than the publicans and so-called siners.

b. They criticised Him because He and his disciples did not fast. Jesus did not condemn the practice of fasting. He did insist that fasting ought to be the outward manifestation of an inner spirit. Folks do not fast at a wedding feast. There was no place for fasting while they were enjoying the fellowship with their Lord. That was a time for rejoicing, not mourning.

c. They criticised Him because his disciples plucked corn (wheat) on the Sabbath day. They had many minute and punctilious rules about how to observe the Sabbath day. The law had killed the spirit. Thus it was that when the hungry disciples innocently plucked a few handfuls of grain and rubbed it out in their hands, and then ate it, they had broken the Sabbath—they had harvested and threshed grain on the holy day. It was a lot of baloney, and Jesus told them so in different words. Very adroitly he answered them by reminding them that on one occasion David, one of the names to conjure with, had actually eaten the shew bread which it was not lawful for anybody to eat but the priests. Human need has taken precedence over ritual and ceremony and institutional procedure. The Sabbath was made for man, and not man for the Sabbath—here is the eternal principle in the light of which the details of Sabbath observance must be interpreted. We must remember the Sabbath day to keep it holy, but we must also keep it humane, and sane.

d. They criticised Him for healing on the Sabbath. Healing was work, and man must not work on the Sabbath day. If a man wanted to be healed, let him come through the week, that was the dictum of the keeper of the synagogue. Again Jesus said, "Phooey." He reminded them that they had no scruples of conscience about pulling an ox out of the ditch on the Sabbath day. How inconsistent the criticism because He healed a man on the Sabbath day. The Sabbath is pre-eminently a day for deeds of mercy and kindness.

Jesus and His Critics.

It is suggestive to study the way in which Jesus answered his critics. In some instances he simply kept quiet, he said nothing. Sometimes that is an excellent plan, especially if the criticism springs from the wrong spirit. In some instances he answered his critics, directly, eagerly, and always without rancor. And always he kept on doing his good works. He went ahead doing what he knew was right. He did not allow criticisms to turn him from the path of duty or the performance of good deeds. This is, of course, the unanswerable argument. "Do right in the face of criticism" is the safe and absolute rule.

The High Uses of Criticism.

Criticism has its high uses. One can learn much from criticism, either from friend or foe. Some criticism is to be ignored, as coming from prejudice or personal venom. Some is to be received and carefully examined—many a man has learned much from taking criticism in the right way. All is to be answered by persistence in well doing and in devotion to the right.

"A MINUTE OF PRAYER FOR A WORLD AT WAR.."

The foregoing title is that of a very attractive and recently published book of "Prayers for Every Day in the Year" by Protestant Ministers, Catholic Priests and Jewish Rabbis. The prayers were secured from 365 religious leaders of America by the Department of Evangelism of the Federal Council of Churches and used on the nation-wide Broadcast Program—"A Minute of Prayer". This unique pocket-size cloth-bound book of 365 brief prayers is published by Garden City Publishing Company of New York City, and can be secured at any Book Store for $1.00. Each prayer is a window through which the reader can view the reaction of the author to the present world catastrophe and the world's distressing need of God's help. The book will prove of service to ministers in stimulating variety of expression in their public prayers, and ministers alike in stimulating faith in the power of prayer. Thousands of American Service Star homes will no doubt welcome this book as a timely spiritual aid in hours like these.

Roy C. Helfenstein.

The men who start out with the notion that the world owes them a living generally find that the world pays its debt in the penitentiary or the poorhouse.

—*W. G. Sumner.*

PRECEPTS FOR LIVING.

(Continued from page 5.)

transformed by the renewing of the mind. "As a man thinketh so is he" is good Bible doctrine as well as New Thought philosophy. The Christian becomes his own Priest and gives his own body as a sacrifice, or, in other words, he gives his attention to that Way of Life that makes for righteousness. Paul faced a social condition that was immoral beyond our power of imagination. (Read the first three or four chapters in the letter and see.) He felt it to be necessary to teach purity of living. Christians were urged to keep their bodies clean by clean thinking and the cultivation of high ideals. If the heart is right, the body is most likely to be.

It is interesting to read some of his other exhortations, as for example: let each officer and member of the Church attend to his own special task and let the others alone! He exhorts those who give to do it liberally and cheerfully. He strikes a blow at hypocrisy of brotherly love. He pleads for sincerity, and it might as well be said here that the Christian religion breaks down often at this point. He knows full well what the temptations of a pagan civilization are, and he comes out very strong on this point. Abhor that which is evil. Hate it. But be glued to that which is good. Evil should be ugly, so ugly as to be repellant, the good should be made beautiful—something to be desired. This will defeat the power of temptation.

He urges the Christian to be energetic and eager in all his business relations. He should not be lazy. One of his exhortations is especially picturesque. "Be fervent in spirit" is the usual translation, but in reality it is, "Have a boiling spirit." One famous, modern homilist says, "Maintain the Spiritual Glow." If Christians generally only realized that "Life is not the wick or the candle, but the burning." A famous novelist once wrote a book and described a people living in a freezing world. Hallford Luccock remarks that it is a true picture of a world in which the glow of faith has been allowed to die. That's one thing the matter with this age in which we live. Anybody with any sense must know that if Christians the world over kept up the Spiritual Glow and followed the Way of Life laid down in this 12th chapter of Romans, there would be no hate and no war!

The last words of Paul are to the point. "Be not overcome of evil, but overcome evil with good."

QUARTERLY REPORT.

(Continued from page 8.)

Durham	77.60
Elon College	156.21
Flint Hill (M.)	1.00
Fuller's Chapel	10.00
Greensboro, First Church	183.38
Greensboro, Palm Street	12.82
Hank's Chapel	22.80
Happy Home	60.00
Haw River	6.25
Henderson	26.76
Hines' Chapel	25.00
Hopedale	2.00
Ingram, Va.	23.30
Liberty, Vance	44.50
Lynchburg, Va.	21.27
Mebane	8.26
Monticello	30.00
Morrisville	3.00
Mount Auburn	24.90
Mount Bethel	15.00
New Lebanon	14.25
Parks' Cross Roads	21.10
Pleasant Cross	2.50
Pleasant Grove, Va.	6.25
Pleasant Hill	5.40
Pleasant Ridge (G.)	11.00
Pleasant Ridge (R.)	5.00
Raleigh	36.68
Ramseur	8.04
Salem Chapel	10.00
Sanford	59.27
Shallow Ford	17.00
Shallow Well	20.75
Shiloh	19.00
Smithwood	2.50
Turner's Chapel	29.96
Union, Va.	13.00
Total	$1,326.20
Young People's Societies:	
Burlington	$ 4.92
Durham	13.10
Greensboro, First	16.45
Hank's Chapel	5.00
Ramseur	1.05
Union, N. C.	4.00
Total	$ 44.52
Willing Workers:	
Durham	$ 16.56
Elon College	5.00
Greensboro, First	5.49
Total	$ 27.05
Junior Willing Workers:	
Durham	$ 7.43
Cradle Roll:	
Durham	$ 2.91
Greensboro, First	1.96
Union, N. C.	14:50
Total	$ 19.37
Miscellaneous:	
Conference Offering (Oct. 12)	$ 33.20
Upper Room Meditations	1.70
Total	$ 34.90
Total receipts for quarter	$1,459.47

DISBURSEMENTS.

Bank charges	$ 1.47
Pattie Lee Coghill—Conference speaker	20.00
Upper Room (meditations)	2.50
Letterheads—A. D. Pate & Co.	3.00
Board Meeting (transportation)	16.95
Luncheon for Board Members	5.50
Mrs. J. D. Strader (expense of president)	10.00
Total incidental expenses	$ 59.42
To Mrs. W. V. Leathers, Treasurer Woman's Mission Board, Southern Convention:	
Thank Offerings	$ 483.25
Life Memberships	30.00
Memorials	20.00
China Relief	17.50
Missions (General Fund)	849.30
Total to Mission Board	$1,400.05
Total disbursements	$1,459.47

Respectfully submitted,

SUSIE D. ALLEN,
Treasurer.

A DANGEROUS HABIT.

The faultfinding habit is a bad one. It is easily acquired and not readily broken. We live in an imperfect world. Everything is flawed and defective. Institutions all blunder and fall short of the ideal. Persons are all erring creatures, and their faults give us offense; but one should not pay too much attention to the faults of others, or to the defects of the world in which he lives. He may become a chronic faultfinder, and in that case he will become a grumbler. If he is not careful, he will degenerate into a growler. If he growls long enough, he will become a cynic, of no account, either to himself or to anyone else. He is a nuisance and a stumbling block. He did not intend at the start to become a cynic. He began by finding fault, and the habit grew on him until his mind became twisted and his heart sour.

—*Charles E. Jefferson.*

He that would make real progress in knowledge must dedicate his age as well as youth, the latter growth as well as the first fruits, at the altar of truth.

—*Berkeley.*

Adoption and continuation of policies that incorporate a maximum of "forward thinking" should be the most vital single consideration of all executives.

—*Charles Presbrey.*

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The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our churches, Sunday Schools and friends were so loyal all through the year 1943 and so gladly pushed us up to and beyond our goal for the year that we begin the New Year with a happy heart, hoping and praying that you will be just as loyal during the year 1944. We have all confidence that you will do so.

We cannot look into the future because of the war conditions. No one can tell what the year 1944 has in store. I quote a little verse I read sometime ago, which I think fits in at the beginning of the New Year: "I said to a man who stood at the gate of the year, 'Give me a light that I may tread safely into the unknown,' and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way.'" While the way into the unknown looks dark, we do know that if we put our hand into the hand of God, he will lead us all the way.

Our Orphanage family continues to grow. Four little girls came in two weeks ago—father dead and the mother could not support them. She appealed to us to come to her rescue in her great need. This week two little girls and a little boy came in—mother dead and father gone to give his all, if need be, to help win the war that we may have a free country in which to live. He, too, appealed to the Orphanage to give his little motherless children a home—the youngest less than four years of age.

We rather think as the war continues we will have many calls of this sort as fathers will be called to the colors and some will not return.

The Orphanage superintendent and his secretary will have a very busy time for the next month checking up our books and closing them out for 1943 and starting out on the New Year. We have reports to get out for the Board of Trustees, for the Duke Foundation, and for the State Board of Charities—lots of work ahead for us.

If God lets your superintendent live through 1944, we will have served the Orphanage for twenty-eight years. We are the oldest Orphanage superintendent from the point of service in North Carolina, except for one, and he has only two years on us. Now, we think it will be a fine slogan this year—"Twenty-eight years of service and twenty-eight thousand dollars our goal." You will note from our financial report this week that we have already made a good start toward it.

If each and every one will do his or her part, we will climb to our goal by December 31, 1944.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 13, 1944.

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Auburn		$ 11.51
N. C. & Va. Conference:		
Durham	$ 16.56	
Bethlehem	10.29	
Greensboro, Palm St.	17.09	
Pleasant Grove, 4th qtr.	14.98	
Ingram	6.70	
		65.62
Western N. C. Conference:		
Pleasant Union	$ 3.89	
Pleasant Hill	10.25	
		14.14
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
Rosemont	40.00	
Mt. Carmel	9.08	
		56.08
Va. Valley Central Conference:		
Timber Ridge	$ 4.76	
Concord	1.42	
Dry Run	14.01	
Linville	3.71	
		23.90
Individual Thanksgiving Offerings.		
Dr. J. A. Clarke	$ 25.00	
Mr. T. E. Powell, Jr.	25.00	
Mr. W. N. Reynolds	500.00	
		550.00
County.		
Montgomery County		110.00
Special Offerings.		
Mr. Dabbs	$ 20.00	
Cash	7.00	
Friends	11.00	
Mr. Baber	20.00	
Mrs. Hill	30.00	
Miss Opal Stout	1.52	
Mrs. Wilson	38.28	
John Morrison Bible Class for Simmons children	25.00	
Cash	5.00	
Interest	37.50	
Interest	37.50	
Interest	1.17	
Mr. Cooke	18.00	
		251.97
Total for week		$1,083.22

NEW YEAR'S PROCLAMATION.

(Continued from page 3.)

This is not freedom, nor is it what we prize in America—"liberty and justice for all."

It is New Year's again. Let America rededicate itself to God. By that act America will find the origin of its rights and liberties and the inspiration to defend them.

The Board of Pulications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name ....

Street or Route ....

City .... State ....

Church ....

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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SUBSCRIPTION RATES.

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One Year	$2.00

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All other matters of business should be addressed to "**The Christian Sun,**" 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Marriages

BARNES—HART.

At the home of the bride, Oxford, N. C., on January 1, 1944, I united in marriage Mr. Clinton Charles Barnes and Nellie Blanche Hart. Mr. Barnes it the son of Mr. Clinton Barnes of Wilson, N. C., and is now a member of the U. S. Navy. The bride is the daughter of Mr. and Mrs. Lewis Hart of Oxford, N. C. She was educated in the schools of Oxford and later graduated at Greensboro Woman's College. Since graduation she has been a teacher at Wilson, N. C.

The marriage was a quiet one, only members of the families and close friends were present. After a trip, their home will be in Wilson, N. C.

Their many friends wish for them a useful and happy career.

C. E. NEWMAN.

If we conducted ourselves as sensibly in good times as we do in hard times, we could all acquire a competence.

—*William Feather.*

In Memoriam

ELLIOTT.

Thomas Hugh Elliott was born in Halifax County, Va., April 4, 1887, and departed this life on December 25, 1943 He was the son of the late Mumford and Patricia Tuck Elliott.

On the 29 of September 1901, he married Miss Annie Maude Wilkins, who survives him together with five children and three grandchildren. The children are Mrs. Henry Gravitt, Burlington, N. C., Luther Vernon Elliott, West Virginia, Thomas Hugh Elliott, Jr., Lumberton, N. C., Frans Elliott, Virgilina, Va. The grandchildren are Francis and Mary Gravitt and Thomas Edward Elliott.

Brother Elliott was a Christian gentleman of the highest integrity. For many years he was a deacon in Union Christian Church. The community has lost a fine citizen and the church a most useful member. The funeral was at his church and burial in the town cemetery. Many people were present and floral tributes were unsurpassed in beauty.

C. E. NEWMAN.

SMITH.

On December 6, 1943, Miss Ida J. Smith, daughter of the late Ed and Nola Smith, slipped quietly, while asleep, to awake in her heavenly home. She had been ill for several months, but not totally inactive.

In early childhood she united with the Amelia Christian Church near Clayton, N. C., and was active in all phases of church and community life.

Ten years ago she moved her membership to Horne Memorial Methodist Church of Clayton. Here, she also served as a great citizen of God's kingdom.

Funeral services were conducted at the Amelia Christian Church by her pastor, Rev. W. S. Barbee, assisted by Rev R. T. Grissom, a former pastor of the Amelia Christian Church. The burial took place in the family plot in the church cemetery. The many beautiful flowers and the interest of many friends testified to her noble Christian character.

She is survived by three sisters and three brothers, and a number of nieces and nephews.

There is no doubt as to the fact that a nation is best governed that has the least number of laws. Just as too much education may dull the mind, so do too many laws dull the conscience. Most people want, and most wish, to be just, decent and helpful to their neighbors and to their community. They don't want more laws, but better ones, and away with the poor and foolish ones. You will never need a lawyer to defend you if you do right and live right. Laws won't trouble you then, no matter how many exist. Good laws protect you against those who violate them.

—*George Matthew Adam.s*

The chap who is on the square moves in the best circles.

SUPERANNUATION.

Previously acknowledged	$ 534.63
Mrs. H. W. Allen, Marion, La.	1.00
Bethel, Elkton, Va.	8.00
Mt. Gilead, Louisburg, N. C.	9.00
Liberty, Nathalie, Va.	9.00
Union (South.), Franklin, Va.	10.00
Bethel, New Hill, N. C.	4.50
Flint Hill (R), Sophia, N. C.	3.00
Mt. Olivet (G), Dyke, Va.	6.00
Copeland Park, Newport News	6.50
Bethlehem, Elon College, N. C.	30.00
Concord, Timberville, Va.	4.00
Antioch, Harrisonburg, Va.	13.35
Berea, Elon College, N. C.	8.39
Isle of Wight, Va.	5.00
Total, Jan. 6, 1944	$ 652.37

BOARD OF SUPERANNUATION,
By M. C. Parker.

GOD'S SETTLEMENT.

A farmer once wrote to an editor:

"Dear Sir: I have been trying an experiment. I have a field of corn which I plowed on Sunday. I planted it on Sunday. I cultivated it on Sunday. And I find that I have more corn to the acre than has been gathered by any of my neighbors this October."

The farmer sent the letter, sure that the editor could have no answer to the sneer implied in it; but imagine his feelings when in the next issue of the paper he read his own letter in print, and at the end of it one sentence: "God does not make full settlement in October."

—*Home Missions.*

I am not an optimist; there's too much evil in the world and in me. Nor am I a pessimist; there's too much good in the world, and a God. I am rather, I suppose, a meliorist, believing God wills to make the world better, trying to do my bit to help, and wishing it were more.

—*Henry Van Dyke.*

THE CHRISTIAN PUBLISHING ASSOCIATION,
Dayton, Ohio.

Is still serving Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies . . . We are furnishing either the Christian or Pilgrim Lesson material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

THE CHRISTIAN PUBLISHING ASSOCIATION.
Established 1808.
Dayton, 2 Ohio

The Nation's School Plant

By C. B. RIDDLE

Political orators and other opportunists wax eloquent in saying that a modern school adorns the country's every hill and dale, but their fondness for oratorical flight causes them to leave many facts out of the picture.

There are about 229,000 public school buildings in use in the United States, but almost half of them are only one-room, one-teacher schools. There were enrolled in twelve States last year some 368,000 pupils in these one-room schools where a single teacher gives instruction in eight and sometimes twelve grades. The constant consolidation of schools is gradually changing this condition, but the slow progress results in thousands of boys and girls missing their deserved opportunity for a better education. The building of a more adequate school plant can be deferred, but youth cannot stop the march of time against the years of their opportunity.

Not only is the country at large deficient in adequate school facilities, but if all children between the ages of five and seventeen not now in school were in attendance, there would be needed 71,000 additional teachers on the basis of normal times when there is no shortage of teachers. But with a present shortage of 60,000 teachers, the situation would be alarming if all children between five and seventeen were enrolled.

When the United States completes its job of settling the affairs of other nations, and takes up its postwar problems, the field of public education is ready for cultivation with plant facilities as the first approach to a creditable harvest. It is a beckoning responsibility, and upon the shoulders of the leadership in every local church lies a part of that responsibility, for Christianity can best be advanced in an enlightened atmosphere.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, JANUARY 20, 1944. NUMBER 3.

LECTURE SPEAKERS

Miss Margaret Slattery

The Annual Institute of Religion will open at the United Church, Raleigh, North Carolina, with an address by Miss Margaret Slattery. Miss Slattery will speak on the theme of this year's Institute, "Today's Tensions Bring Opportunities." The lecture will be given on Monday evening, January 24, and a cordial invitation is extended by Rev. Allyn P. Robinson to all ministers and lay leaders throughout the Convention.

Other speakers during the Institute are as follows:

January 31—Dr. E. Stanley Jones (at Memorial Auditorium)—"Christianity Bridges the Chasms of Race."
February 7—James Hepburn—"War Challenges Our Moral Fibre."
February 14—Andrei Gromyko, Russian Ambassador—topic to be announced.
February 21—Rabbi Louis Levitsky—"Inter-Faith Tensions and Opportunities."
February 29 (Tuesday)—Li Ling Ai—"The Voice of Freedom."
March 6—Miss Erika Mann—"Re-Education of Germany."

Prior to each lecture, the following courses will be offered:

"Religious Teaching of Children," Miss Barnett Spratt.
"What and Where is God?" Dr. Lee C. Sheppard.
"Democracy in The Family," Dr. and Mrs. W. O. Suiter.
"Youth in A Democracy," Miss Anna A. Cassatt.
"Personality in Action," Miss Leah James.

NEWS AND VIEWS

Raymond Andes, a graduate student at the University of North Carolina, is planning to enter the ministry.

There will be a meeting of the Board of Publications of the Southern Convention in Suffolk, Va., on Monday, January 24, at 10:30 A. M.

Correction: The installation service for Dr. W. T. Scott was held on Sunday, January 16, and not on January 9, as stated in last week's issue.

Rev. W. J. Andes spoke in the Burlington Church on January 9, in the interest of the North Carolina and Virginia Conference. He will preach at Elon College on January 23.

Rev. Carl R. Key, a native of North Carolina and a former pastor of the Southern Convention, is now pastor of one of our churches in Cleveland. Dr. Lester is to preach for him next Sunday.

The Program Committee is inviting internationally known speakers to share with us the coming session of the Southern Convention. Announcements will be made as acceptances are received.

Mr. Guy Thelin will be the fourth in the series of guest speakers during the month of debt-free celebration in our Richmond Church. Mr. Thelin will speak at both services on Sunday, January 23. His topics will be: "The Open Road" and "The Way Out."

The mid-winter meetings of the Missions Council and the various Boards of our denomination will be held this year at Cleveland, Ohio, January 24-27. The State Superintendents, Women, Pilgrim Fellowship, and others, will meet just previously. Among those who are to attend from the Southern Convention are Dr. H. S. Hardcastle, Dr. L. E. Smith, Dr. F. C. Lester, and Mrs. W. E. Wisseman.

NEW EDITOR FOR "SOCIAL ACTION."

Dr. Liston Pope will become the editor of the magazine, *Social Action*, beginning with the January issue. *Social Action* is published monthly under the auspices of the Council for Social Action of the Congregational Christian Churches.

Dr. Pope has been a resident of New Haven since 1935. He is, however a native of North Carolina. He was educated at Duke University, where he and the editor of THE SUN were classmates, and at Yale. He has been Assistant Professor of Social Ethics on the Gilbert L. Spark Foundation of Yale Divinity School since 1938. He was ordained in 1935, and has held pastorates in High Point, North Carolina, and in the Humphrey Street Congregational Church, New Haven, Connecticut. This last pastorate ran from 1935 to 1938.

Dr. Pope is the author of many pamphlets and articles on social problems, and has been active in the Council for Social Action. He is a member of the National Council on Religion in Higher Education, the American Sociological Society, the Department of the Church and Social Service of the Federal Council of Churches, etc.

MIDDLE ATLANTIC CONFERENCE ELECTS NEW SUPERINTENDENT.

Rev. Joseph H. Stein will begin his duties as Superintendent of the Congregational Christian Churches in the Middle Atlantic Conference this week, with headquarters at 44 Brick Church Plaza, East Orange, New Jersey. Mr. Stein has been the pastor, since 1930, of the First Congregational Church in Sandusky, Ohio. He was born in Pennsylvania and was educated at Franklin and Marshall College, Union Theological Seminary and Columbia University. He is a Phi Beta Kappa. He was ordained to the Congregational ministry in 1927.

Mr. Stein taught for three years in the American University at Beirut, Syria.

Active in Young People's Summer Conference work as a member of various Summer Conference faculties, Mr. Stein has held positions of leadership in the Ohio and Indiana Conferences. He is a member of the Commission on Stewardship of the General Council.

The Middle Atlantic Conference includes the Congregational Christian Churches of New Jersey, Delaware, District of Columbia, Maryland, and Trinity Church, Jamaica, New York, and Herndon and Arlington churches in Virginia.

STANDING COMMITTEES OF THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

Executive—W. J. Andes, Joe A. French, S. C. Harrell.

Program—W. J. Andes, J. A. French, J. H. Lightbourne, Pastor of Host Church—Mt. Zion.

Foreign Missions—J. A. French, Mrs. C. H. Rowland, M. T. Sorrell, Mrs. J. D. Strader, Mark W. Andes

Christian Education—H. Shelton Smith, Mrs. Walter Garrison, J. D. Messick, J. H. McEwen, Coleen Browning.

Moral Reform—Percy Ricketts, W. R. Sellars, P. P. Jackson, Mrs. A. Clay Murray, Clyde Fields.

Ministerial and Church Ethics—G. D. Colclough, M. A. Pollard, I. T. Underwood, C. E. Newman, Mrs. O. H. Paris.

Religious Literature—Frankye Marshall, Merton French, Helen M. Messick, Beatriz Foushee, Mrs. G. D. Ellington.

Budget and Apportionments—W. E. Wisseman, C. R. Wicker, D. R. Fonville, H. G. Earp, Zeb Lynch.

Stewardship—J. H. Smith, O. H. King, Robert Moffitt, O. W. Hines, W. T. Madren.

Evangelism—J. L. Neese, E. N. Clark, W. T. Dunn, L. E. Smith, S. M. Johnson.

Superannuation—Chas. D. Johnston, E. B. Rascoe, W. B. Truitt, W. H. Boone, Mrs. W. H. Holt.

Pilgrim Fellowship—Helen Cobb, Dorothy Cox, Mrs. J. H. Lightbourne, Mrs. William Oakley, W. W. Snyder.

Ministry—S. C. Harrell, J. H. Lightbourne, R. H. Clem, D. J. Bowden, W. E. Wisseman, A. G. Ritchie.

Historian—C. E. Newman.

Memoirs—J. S. Carden.

REPORT ON MORAL REFORM.

NOTE.—Adopted by the North Carolina and Virginia Conference of Congregational Christian Churches in session at Danville, Va., November 16, 17, 1943, the Conference voted to offer this Report for publication in The Christian Sun.

The Committee on Moral Reform submits the following report and recommendations:

1. The present situation in respect of beverage alcohol demands a more effective method of eradicating the drink evil than exists in most communities. In addition to the methods now employed your committee recommends that the ministers and laymen of this Conference join with the leaders of other denominations in an effort to secure a program of

(Continued on page 15.)

BUY WAR BONDS AND STAMPS.

Owing to the scarcity of gasoline and rubber and the difficulty of traveling by public conveyance, personal solicitation in the interest of the present campaign to raise $100,000 to establish a Foundation for Christian Education to honor Drs. Staley, Atkinson and Newman, is almost impossible. It seems a good idea to offer to the members of our church, alumni and friends an opportunity to buy war savings stamps and donate the same to Elon College. The following letter and suggestions together with the war savings stamp book are being mailed to a number of our friends this week:

ELON COLLEGE
Elon College, N. C.

Office of President

January 15, 1944.

Friends of Elon College:

We are in the shadow of the Fourth War Loan Drive. We are asked to buy war savings stamps and bonds. Our government needs the money. We must buy stamps and bonds that our boys at the front may have food, equipment, and ammunition.

We are also at the beginning of a fourth campaign for our College, this time to make it economically safe. With our gifts we made it free. Only with our gifts can we keep it free. We must make it financially secure if it is to be permitted to continue to serve.

Enclosed is a stamp album issued by our album and donate it to Elon College as your 1944 contribution to the Staley, Atkinson, Newman Memorial Fund. This fund is being raised to form a Foundation government. Won't you please fill this for Christian Education in Elon College. In this way our government receives immediate assistance and the future of the College is made safe. If you are not able to make a contribution, won't you please return the album that it may be sent to someone else?

Should you prefer, send check, and we will buy bonds or invest as you may direct.

This album is being sent to more than five thousand other friends of Elon College. It is my hope and earnest prayer that you and everyone may reply generously and promptly. May God bless you and help you in making your decision.

Your cooperation and help will be appreciated.

Sincerely yours,
L. E. SMITH,
President.

We do not have the names and addresses of all, so this communication is put in our church paper as a general invitation to all who will to buy stamps and forward the same to Elon College as their donation to this worthy undertaking. If you do not wish to buy stamps or bonds, send your contribution direct, or sign the pledge you will find at the close of this article.

Thank you for your sympathetic interest and practical cooperation.

L. E. Smith,
President.

....................194..

$............

ONE MILLION DOLLARS FOR ELON COLLEGE

To further express my interest in Christian Education and in Elon College in particular, and in consideration of what others are giving, I hereby subscribe and agree to pay to the treasurer of the Elon College Stabilization and Improvement Fund the sum of

.... Dollars,

Payable $............ monthly, quarterly,

semi-annually for .... years beginning

...................., 194.., or as follows:

....

Signed ....

St. or RFD ....

City ...., State.......

Cash herewith, if any $.................

Nature has given us two ears, two eyes and but one tongue, to the end that we should hear and see more than we speak.

—*Cicero.*

MINUTES OF JOINT SESSION.

Following are the Minutes of a joint meeting of the Home Missions Board of the North Carolina and Virginia Conference; the Executive Committee of the Christian Missionary Association of the Conference, and the Appropriations Committee of the Christian Missionary Association.:

President A. Grieg Ritchie presided over the meeting, and the following members were present: Mr. C. R. Wicker, Mr. C. H. Sutton, Mr. L. P. Rippey, Rev. W. J. Andes, Dr. F. C. Lester, Rev. Joe French, Dr. J. H. Lightbourne, Mrs. F. C. Lester, Mrs. Mattie C. Parker, Dr. D. J. Bowden, and Mr. George D. Colclough.

The report of the Home Missions Board, as approved by the North Carolina and Virginia Conference, was read, and later each item was taken up separately and discussed:

1. The matter of the salaries of full-time pastors was discussed. Dr. Lester reported that Rev. C. E. Newman was the only full-time pastor receiving less than $1,500. It was moved and passed that the Home Missions Board write to each of Rev. C. E. Newman's churches and call

(Continued on page 10.)

Buy Bonds

HELP:

I.—THE GOVERNMENT.

The Government needs money with which to finance the war, without which we shall lose the war and everything.

II.—THE COLLEGE.

The College needs funds to undergird its program of Religious Education, without which Democracy will ultimately fail.

III.—YOURSELF.

Buy Bonds and contribute them to Elon College. The Government will gladly allow deductions on income tax.

IV.—EVERYBODY.

Buy Bonds and contribute them to Elon College and you help to prevent inflation. If inflation comes, practically all material values are swept away.

MAKE YOUR DOLLARS DO DOUBLE DUTY

Buy Bonds

THE EDITOR'S MESSAGE

IT HAPPENED AT PRAYER MEETING.

The average church member who is convinced that nothing interesting ever happens at prayer meeting will probably never get beyond the title of this article. The truth is that if a prayer meeting is to be evaluated by the number in attendance, it is not much of a prayer meeting.

There were only four people present. In justice to the situation, perhaps, it should be said that the weather was inclement and it was the Christmas season. The group was comprised of the pastor, the church treasurer, the secretary of the board of deacons, and a man who got the prayer meeting habit early in life and has not yet outgrown it.

The pastor led the meeting. He talked about present world conditions, about the desperate needs of people all around the world, and the challenge which world conditions should make to the Church. He spoke about the great number of church members to whom church membership is a very casual affair; and how that many church members feel little responsibility for the work of the Church and have never entertained the thought that the Church could or should attempt to meet world needs. The pastor then outlined the conviction that only spiritual forces can adequately cope with the real needs of the people of the world, and closed the meeting with prayer,

Then there was an after-meeting of the prayer meeting. The secretary of the board of deacons had caught an idea that he began to talk about as soon as the "Amen" was spoken. This man has had more than forty years of service in the production end of the textile industry. He started his career as a "mill hand," was soon elevated to a more responsible position, and for many years he has served in a supervisory capacity.

He spoke about the policy which maintained in the textile industry when he began his career. Briefly, the policy was this: A certain amout of production was demanded. From the top man down to the last man in the ranks, just one principle prevailed. It was do what is demanded of you or get out and give someone else a chance to try his hand. If a man could do what was expected of him, well and good. If he could not live up to demands, then someone else got a try at his job.

The secretary of the board of deacons then outlined conditions which production faces in the light of the man-power shortage which war conditions have brought about. The old rule was no longer of any value. If a worker should be fired, where would be found another to take his place. It had become a case of getting the largest amount of work done with the force that is available.

He then gave us a glympse of the way management in his particular field has gone about securing production. If he gave us a name for this new method, I do not recall what it was. But I do recall very vividly his description of how the new method works. The man who carries the chief responsibility for production, calls in those directly under him and outlines the imperative needs of increased production. Then he faces them with the fact that it will have to be accomplished with the forces at hand. He then asks the question, Now what can we do to meet the needs? When conclusions have been reached as to how maximum capacity can be secured, then each man is made responsible for passing on to those directly under him the responsibility for doing his best and the responsibility for making those under him realize that they must do their best. Those under them must pass it on until the very last man in the organization is made to feel that the winning of the war, the security of the country, and the future of the world is really dependent upon how well he does his job.

To the pastor, the speech of the secretary of the board of deacons was a revelation. Here was a new spirit infused into a business enterprise. Here was a new relationship between management and labor. Here was an entirely new method by which to seek results in industry. The speaker then fired at the three of us this question: "If it can be done in manufacturing, why can't it be done in the work of the Church?" That question has been resounding in the mind and heart of the pastor ever since it was spoken. We pass that question on to you. S. C. H.

CATHOLICS AND SOCIAL ACTION.

Contrary to the general belief of many people, Catholics are definitely interested in social action. A Catholic conference on Industrial Problems was held recently in Richmond, Virginia. Leaders in Catholic social thought, outstanding employers, labor leaders and economists, participated in the program. Virginius Dabney, Frank P. Graham, John R. Steelman, Gordon B. Hancock, and other Protestant leaders were among the speakers.

Such meetings have been held in many of the large cities of the United States. The program stated: "By such meetings, our Catholic people may be stirred a little from the social inertia of which so many of their leaders have complained."

One of the famous encyclicals of Pope Leo XIII stated: "It is the opinion of some, and the error is already very common, that the social question is merely an economic one, whereas in point of fact, it is first of all a moral and religious matter, and for that reason, its settlement is to be sought mainly in the moral law and pronouncements of religion."

What shall we say concerning the "social inertia" in our Protestant faith? One Negro leader stated that if conferences of this kind continued, there will soon be more Negroes in the Catholic Church.

William Green, president of the American Federation of Labor, addressed the conference on the subject, "A Message to the Churches of America." We quote in conclusion a few paragraphs from his message:

"This is a time when all those concerned with the wellbeing of the people of our nation should make earnest efforts to strengthen the spiritual ideals of our entire community.

"Democracy must be made to work. It must be made a reality in the social life of neighborhood and nation. The dignity of the common man and the self-discipline of plain people demand that our free way of life must be fashioned to express the will and serve the needs of the people themselves.

"The defeat of our enemies will prove that the apparent efficiency of dictatorship fails to serve the needs of the people and the consent of the governed comes only out of participation in all of the basic processes.

"The Churches of our nation, which know so well the need for a functioning faith in the functioning of democracy, and which serve the spiritual needs of working people and employers alike, can furnish the forum where the pattern of economic democracy can be expounded without the partisanship of special interests.

"If we practice the brotherhood of Christianity, we can go far toward avoiding strife at home and abroad. We shall succeed if we will remember that spiritual values arise from the unselfish devotion of man to mankind. The cry, 'Am I my brother's keeper?' Must ring forever in the Christian conscience, and it can be answered only in the spirit of service, which will be truly in keeping with the higher destinies of mankind."

R. L. H.

The World's Book in a World War

By Henry St. George Tucker, *President*
The Federal Council of the Churches of Christ in America.

The Bible is the world's Book!

The Bible is the world's Book today as never before. The world war in which we are now engaged has lifted the ideals and principles of the Bible into a prominence never previously recognized. The great issues which are at stake in the present conflict are issues with which the Bible deals. We are struggling for democracy — and democracy at its best is the product of that faith in the worth and dignity of man which the Bible inculcates. We are struggling for human freedom, and true freedom is inseparable from the conception of man, set forth in the Bible, as a being created by God, endowed by his Creator with "certain inalienable rights" which no earthly power may take away. We are struggling for world brotherhood—and brotherhood of deep and enduring character depends upon our conviction, nourished by the Bible, of the Fatherhood of God Who has made all mankind to be one family. In proportion as we really care for democracy, for freedom, for brotherhood, the Bible must be the great Book of the world!

The Bible is also the world's Book in the sense that it is the most universal volume of mankind. It has been translated into more different languages than any other book ever written throughout human history. Christians have long sung

"O for a thousand tongues to sing
My great Redeemer's praise,"—

and that aspiration has now been literally fulfilled. At least part of the Bible has been printed in more than "a thousand tongues." The Bible in its entirety has appeared in 184 languages or dialects of the world; the New Testament in 414. Parts of the New Testament have been published in no fewer than 1058 languages. There is no other volume which can evenly remotely compare with the Bible as the Book which is in the hands of the men of all races and nations. It is estimated that nearly nine-tenths of all the people on the earth might now have the Pentecostal experience of "hearing in their own tongues the wonderful works of God." In this day when we are all learning to think in global terms, it is an asset of incalculable significance that the Book which has the global message is so nearly available on a global basis.

The program of placing the Bible within the reach of every man on earth is still going on. Every month, on the average, some part of the Bible appears in a new language—and this rate of progress has been maintained steadily for thirty years. At the present time the work of translating the Bible into native tongues is being pursued with special vigor in the Latin American countries and in Africa.

The Bible is not only being circulated on an unprecedented scale but is probably being read more widely than at any other period in the history of the world. One reason for this is that it is more extensively available to all the diverse peoples. Another reason is that a larger percentage of the population of the world is literate—and therefore is able to read the Bible—than ever before. But there is still another and deeper reason—namely, that in the tragic circumstances of our time people are turning to the Bible with new earnestness for light both on their own personal difficulties and on the problems of human life and destiny. They want to know, in the face of the world's chaos, whether our earthly existence has moral and spiritual meaning. They want to know, in the midst of untold suffering, whether everything is a blind enigma or if their lives really "make sense." And it is in the Bible that their questions are most clearly answered. For in its pages they are not left to grope dimly for some vague clue to life's meaning; here they find that a Word of God has been vouchsafed to them in Christ which gives light and guidance and redemption. They discover what the writer of the Epistle to the Hebrews meant when he spoke of "the removing of those things that are shaken, as of things that have been made, that those things which cannot be shaken may remain."

One of the most impressive of all evidences of the power of the Bible comes to us from the men in the armed forces. They are finding in it something which enables them to face the most terrible ordeals that life can bring.

How dramatic is the story of that little group of men with Eddie Rickenbacker, cast adrift from a ruined plane, in a life-boat for weeks in the trackless wastes of the South Pacific! One of them, Johnny Bartek, had his New Testament with him. Every evening he read from it to his comrades. The words that they heard from it buoyed their spirits as nothing else could do. They came to feel that underneath them there were Everlasting Arms.

It is gratifying that the War Department is officially printing the Scriptures—in Protestant, Catholic and Jewish editions—for the men in the Army.

People in civilian life are also reading the Bible in increasing numbers. It has been estimated that ten million men and women have begun to read the Bible since Pearl Harbor.

Over half a million copies, in thirty-four different languages, have been sent to men in prison camps, on both sides of the battle line, bringing comfort and hope to them in their dreary existence behind the barbed wire.

In most of the countries occupied

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

A brief account of the death of Rev. Robert Henry Peel appeared in The Christian Sun several weeks ago. This is not an attempt to give a comprehensive sketch of his life. It is an humble personal tribute from one who appreciated his friendship for many years.

He was born in Nansemond County, Virginia. The religious influences and tendencies of his family found marked expression in the Christian ministry. Two half-brothers—Revs. C. C. Peel and J. W. Rawles and one nephew, Dr. Stanley C. Harrell, added their consecrated service to the church of his choice—Liberty Spring—in the days of their youth and with him became prominent ministers in our denomination. He was a graduate of Elon College and for a number of years was an active pastor in the Eastern Virginia Conference. Later he moved to New York State where he served with success until his retirement a few years ago.

The Christian ministry was the magnetic attraction for his heart and life. Nature endowed him with a keen mind and untiring energy. He was a man of cheerful disposition. His alert mind was responsive to a fine sense of humor. In his pastoral visiting many a home was enriched by his wit and good humor. He was at his best in this field in being able to play upon the double meaning of words. His name—Peel—gave him many opportunities which he used with great pleasure.

As a man and as a minister he was sincere and loyal to his convictions. A slight impediment in his speech somewhat obscured his real ability as a preacher of the gospel. But the subject matter of his sermons was far above the average in our denomination. He was a close student and prepared his sermons with great care. It was my high privilege to be closely associated with him for a number of years. He was loyal to his church. Free from all personal ambition for the usual honors sought by many men of less ability, he gave himself to the cause of Christ with a genuine desire to work wherever God might call. He was faithful to that high, holy and unselfish purpose.

His ministry was noted for real constructive work. He organized the Dendron church while in the Eastern Virginia Conference. Those churches which he served developed a loyalty to the general enterprises of the church. In private and in public he spoke a good word for advancement and progress in life and service. People who knew him well, appreciated him with sincere affection. He won a warm place in many hearts while he lived and labored in our conference. As a personal friend, I have missed his presence and his service ever since he moved from this state.

At one time it was his wish to return to his native state after his retirement from active service. He expressed a desire many years ago that after death his body might be laid to rest in the cemetery at Liberty Spring church. But changed conditions during his last years brought a change in those plans of other days. He was buried in New York state. He was devoted to those friends with whom he had labored for a number of years.

This may seem a belated tribute. It is from one who loved him in life. The memory of his friendship is precious and abiding. Some people are quickly forgotten. Others linger with us. To me he was the living expression of virtue, vitality and consecration. He was a man of God. He walked with God in sweet and unfailing fellowship. He loved his fellowmen. High ideals inspired his noble life. He made a real contribution to our denomination. Many people are better because he lived.

I. W. Johnson.

A UNIFIED PROGRAM OF CHRISTIAN EDUCATION WITHIN THE SOUTHERN CONVENTION.

Prior to the Portsmouth session of our Southern Convention, we had two Boards of Education—the Board of Education, charged with the responsibility of directing the affairs of the College through the Board of Trustees and of bringing reports from the College to the Convention. The president of the College was, by virtue of his office, chairman of this board. Then we had the Board of Christian Education charged with the responsibility of creating and sponsoring a program of Christian Education for the Convention within the local churches. This board had the responsibility of suggesting literature for our Sunday Schools, Christian Endeavor Societies, and other young people's organizations. Manifestly the work of these two boards crossed into each other's fields. They were both existing for and dealing with the young people of our Church. At Portsmouth the Convention voted to dissolve both the Board of Education and the Board of Christian Education and create a new board to be known as the Board of Christian Education for the Convention. This board was charged with the responsibility of unifying the program of education within the Convention and with the responsibility of sponsoring the whole program in the interest of both the local church and Elon College—the plan being to create a program of Christian Education that would begin with the cradle roll in the local church and extend through the senior class in Elon College. Col. J. E. West had agitated a similar program of education for a number of years. It seemed sane and practical.

The idea is a good one, and the plan is ideal, but neither ideas nor plans amount to much unless they are put into practice. This was a forward step in the field of Christian Education and should mean much to our constituency. I am afraid that the program as set up has not functioned as intended. We have not had sufficient personnel to make the program effective for the local church and in interest of the College. The College has been going ahead with its program as best it could and the board has given its principal interest to the program of the local church. The two efforts need to be brought together in keeping with the authorization of the Convention. This will hardly be possible until provision is made for a full-time person in the field of Christian Education within the Convention. It is hoped that the Convention during its approaching session may give serious thought to such a plan.

In making this suggestion, I know that more junds will be required. Salary for a full-time worker, and office and traveling expenses will be necessary. The Church, however, is ripe for such a program, and with the proper leadership the entire program for the field of education within the Church could be made effective and progress along all lines, in my judgment, would be realized almost immediately. The College would be very glad to cooperate fully in such a program.

This unified program for the Convention has been on the Convention's agenda long enough to either be made operative or supplanted by another.

L. E. Smith.

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

A NEW HOME.

Our church in Winston-Salem has a parsonage in which no minister was living after Rev. Max Volkmann left in December. Since it was the responsibility of the Promotional Secretary to supply the Forsyth Larger Parish, of which Winston-Salem is a part, it seemed wise for him and his family to use the parsonage in Winston temporarily. As soon as the new pastor can come to the field, the Lesters will go back to Elon College to live.

For the past two weeks they have been enjoying the warmth of the parsonage and the friendship of the people in Winston-Salem. The address is 637 South Sunset Drive.

The office at Elon College is open, and business mail should be addressed there.

PROPOSED CONVENTION CHANGES.

Last fall Dr. Jas. H. Lightbourne, the secretary of the Southern Convention, put a notice in this paper to the effect that proposals would be presented to the Convention when it meets this year to change the organizational set-up. At the Executive Board meeting last week, this matter was discussed further in detail, and within the near future it will be ready to publish in The Christian Sun, and will be printed in order that the Convention membership can discuss it thoroughly.

In brief, it is to be proposed that the Executive Board be enlarged by adding representatives from each of the conferences, each of the boards and institutions in the Convention, and five members at large. This Executive Board will correlate and supervise the work of the Convention. It will meet two or three times annually. Any proposal from any board or institution will be surveyed by this Executive Board, which will include representatives from all of the working units in the Convention.

It is proposed that the work be centralized in a Convention Office which would have adequate personnel to do the needed work. All the interests will be surveyed by the same Board and the work done by a united staff. In this way it is hoped that we can have a well-rounded Church program.

Another proposal in this program is that all money for Convention purposes go through a Convention Treasurer, who would probably be a paid official and a part of the Convention Office personnel. This would give us a chance to know how much money is being contributed to the various enterprises.

These changes are not *particularly* radical, because all of the Boards would be continued as heretofore. They would be unified through the enlarged Executive Board and the Convention Office. There is an old adage that in unity there is strength. If that is so, then the proposed changes will give strength to our Convention work.

COLONEL WEST AND MISSIONS.

The news that Col. J. E. West had resigned as chairman and member of the Mission Board came as a surprise to the people of the Southern Convention. It is still difficult for us to think of the Mission Board without thinking of Col. West. The Board has never had another chairman. The Colonel has done most of the planning for the Board, especially since the death of the Mission Secretary, Dr. J. O. Atkinson.

The cause of Missions has been very important in the life of Col. West. He has had business responsibilities and has held important places in his state, but always there was time to consider and to work for Missions. We have no other layman who has given so much time to this important phase of Church work. Without financial reward, and often to the neglect of other important matters, he has served faithfully and well his Church through the Mission Board.

He has had his full share in the erection and carrying on of many of our best churches. His vision was back of the plans that went into the buildings. His faith inspired others to undertake more than they would otherwise. His monument is built not only in wood and stone called churches, but more especially in the lives of those who are the churches that worship in the buildings erected with the aid of missionary money. In the Great Beyond, he may hear and see Japanese, Chinese, and peoples from India, Africa and other parts of the world who have entered the Heavenly Home because of his eloquent appeals and consistent efforts for Missions.

Both as an individual and as an official of the Convention, I want to say this very sincere word of appreciation for the faithful and long-time efforts of this fine layman. He has done a good work, and his works will live through the years. The Church is due him a great debt of gratitude.

It is fortunate that Col. West is yet to be with us to add his word of wisdom and his blessing to the work through future years. The Church will be wishing for him the joys of one who has faithfully served his Church and his God.

CONVENTION TO MEET IN MAY.

Due to a miscalculation by this writer, it was stated recently in this paper that the Convention would meet the last week in April. The regular date is the week before the first Sunday in May. The Executive Board has voted for the sessions to begin on the afternoon of Tuesday, May 2, and to close on Thursday afternoon, May 4, 1944. The place is Reidsville, N. C.

This is the 150th anniversary of the organization of the Christian Church, and the 100th anniversary of the founding of The Christian Sun. Surely there are things for us to consider. Our celebration can give us a new lease on life and a clearer view of the future as we gather wisdom from the past.

THE COLLEGE PERIOD.

This is the time of year that we think of our College. It has served us for more than half a century, and is going strong. We must keep it strong

To do this it will be necessary for the churches to make regular contributions annually for several years to come. By vote the Convention says we should contribute $12,500 annually. That is not a large sum for thirty thousand people to give, but it is very important for the College.

Sometime during January or February, each church should make some gift to Elon College. Some churches have a complete budget of all money to be raised. They will send to the college the amount of Conference Apportionments due for this item. Others that have no such budget will receive an offering for the college. The special offering and the amounts sent by the Sunday School as fifth Sunday offerings should total the amount asked by the conference and the Convention for the College. Why not plan definitely on this matter and get it done during the College Period? Both the Church and Elon College will be the happier if you do.

Missions
The World for Christ

MISSIONARIES FOR NEW WORLD CONDITIONS.

By Jesse R. Wilson,
American Baptist Foreign Mission Society.

No one but a fool or a prophet would try now to make a blueprint of the post-war world. Not even a prophet would say that this world is going to be wholly new. But any of us can say that it is going to be different, although how different we may only timorously forecast.

The white man's prestige in the Far East will be largely gone. Any lingering idea that western nations are Christian will probably also be gone, although throughout the world will be new evidences that many people in the West are Christian in thought and conduct.

Imperialistic control will be less acceptable and isolationism will seem less possible or desirable. Labor-saving devices will be more common and the productive capacity of the good earth under scientific agricultural methods will be more largely realized. No place will be far removed in time from any other place, and travel facilities will make for a great increase in the movements of people across the face of the earth.

In these and in many other ways, the world will be different. In many ways it will be the same. Isolationism will still seek to assert itself in many places. Greed, selfishness and exploitation will manifest themselves. Human needs, both corporal and spiritual, will continue. For these needs, however, we shall still have the eternal God and the eternal Gospel and there will be people eager to know and to do the will of God.

These things mean that there will still be missionaries and missions.

Missionaries are always the most important human factor in the world mission of Christ. What kind will be needed in the post-war world? Let us not think that we shall either find or need a wholly new species. Many things that have marked missionaries at their best in the past must continue to characterize them in the future. What Ann Judson said over one hundred years ago is just as true today as it was then. She wrote:

"In encouraging young men to come out as missionaries, do use the greatest caution. One wrong-headed, conscientiously obstinate man would ruin us. Humble, quiet, persevering men; men of sound, sterling talents, of decent accomplishment, and some natural aptitude to acquire a language; men of an amiable, yielding temper, willing to take the lowest place; to be the least of all, and the servants of all; men who enjoy much closet religion—who live near God, and are willing to suffer all things for Christ's sake without being proud of it—these are the men we need."

Some new qualifications may be required for the new days, but they should be such as to blend with the best of the day that has passed. Without trying to classify traits as being either now or old, I should put down the following as among the most important:

A vital, intelligent, growing Christian faith and experience.

A sound general education along broad, cultural lines, with an intimate knowledge of the present world scene.

Good health with ample reserves of physical energy and nervous stability, and a knowledge of how to keep well and strong, and a purpose to do so.

A life marked by the fruit of the Spirit—love, joy, peace, self-control, and all the rest.

A sense of mission in which one feels that above and underneath the appointment of mission board or of other agency is a divine commissioning.

An at-homeness within the church, knowing and loving its best traditions, creeds and practices, and rejoicing in its task as an agency under God to bring in his Kingdom.

A will to work, to spend and be spent, in service to God and fellowmen.

Another question often asked today is whether or not there will be distinctively new tasks for missionaries in the new day. My answer is that just as missionaries have tried to help meet the full round of human needs in the past, so they will try to do in the future. There will be some new approaches to old tasks and new attitudes growing out of the changed situation wherein on many fields the initiative will be in the hands of the leaders who have arisen from among the people themselves. There will be a re-emphasis that will amount to new emphasis on some tasks; for example, in efforts to reduce illiteracy, in adult education, and in the production and distribution of Christian literature.

The period of relief and reconstruction will call for relatively larger funds and effort to meet the overwhelming needs growing out of the war, and in the doing of this work new methods, such as mobile relief and mobile medical units, will be employed. But the basic tasks from the giving of cups of cold water to the preaching of the gospel will still be the order of the day for missionaries.

Newness in the missionary enterprise must come in an unprecedented pouring forth of life and treasure growing out of the two-fold recognition that hitherto the church has never taken its missionary task seriously and that less than its best will not meet the situation. At the peak of the modern missionary effort, perhaps not more than from 28,000 to 30,000 Protestant missionaries were under appointment at any one time. Compare this to the millions of American men and women now in the armed services of America alone! Thousands of churches which have never given one single member to foreign missions are now sending one

(Continued on page 13.)

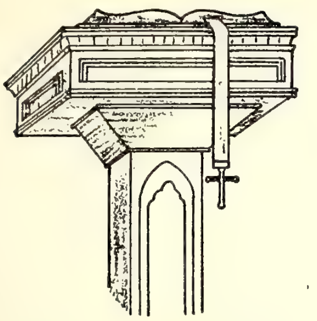
MISSIONARY OFFERING.

WEEK ENDING JANUARY 13, 1944.

Sunday Schools.		
Antioch, Harrisonburg, Va	$	5.53
Spring Hill, Waverly, Va.		4.82
New Lebanon, Summerfield, N. C.		12.00
Hank's Chapel, Pittsboro, N. C.		4.50
Winchester, Va.		7.63
Hines' Chapel, McLeansville, N. C.		3.00
Total	$	39.96
Individuals and Churches.		
Franklin, Va.	$	20.00
Auburn, Raleigh, N. C.		6.25
Monticello, Brown Summit, N. C.		10.00
Concord, Timberville, Va.		1.77
Total		38.02
Total for week	$	77.98
Previously acknowledged		7,518.78
Total since Sept 1, 1943		$7,596.76
War Victims and Services.		
First, Burlington, N. C.	$	7.08

Gratefully,

Mattie Cox Parker,
Secretary.



PRECEPTS FOR LIVING.

By Elisha A. King.

II.—TO THE UNKNOWN GOD.

Acts 17:22-34.

This great chapter is taken from the Bible-book called "The Acts of the Apostles" that was written by St. Luke, known in the scriptures as "The Beloved Physician," between 70 and 90 A. D. Tradition and internal evidence point to Luke as the author. He was for awhile a traveling companion of St. Paul and kept a diary. This diary is incorporated in the "Acts."

The book of "Acts" is cast in the form of a travelogue. It is a traveler that we find St. Paul in Athens.

Not long before he entered Athens he had been attacked by a mob of Jewish opponents and had escaped assassination. He had no intention of staying in Athens, but he was obliged to do so while waiting for his associates. It was but natural that he would roam about the streets much like a tourist looking at anything that attracted his attention.

Athens was not like any other city St. Paul had ever visited, and it is not only interesting, but necessary, that we should know something of the history of the city to serve as a setting for his famous speech.

Athens was, at the time St. Paul visited it, the intellectual and artistic capital of the world. It was also a religious capital, for it was the stronghold of Greek mythology. It was to its art, literature and philosophy that the city owed its greatness. In Athens, Socrates, Plato and Aristotle had lived and taught. Every important philosophy had its school there. Visitors to the city stopped at the sacred spots — the Academy of Plato, the Lyceum of Aristotle, Porch of Zeno the Stoic, and the Garden of Epicurus. The city was full of statues, altars and temples. An ancient writer declared that "the whole of it was one altar, one sacrifice and votive offering to the gods." Athens became the university of the empire and her streets were crowded with students. Beauty was to be seen on every side.

In the center of the city was the so-called "market place" or the *agora.* This was an open space which served as a focus for the civic life. There were to be found on the agora the temples of its patron gods, its senate-house, town hall, and its law courts. Every morning this agora was the scene of great activity. A public market was in full operation with country people crowding in, buying and selling, merchants and business men were there, as were all who had any civic business. When business was over, the agora became the resort of the idle. Anyone who wanted an audience, whether philosophers or traveling rhetoricians, or charlatans and quacks, could find one. The court of the Areopagus was there. Athenians were always anxious for something new or strange to talk about.

There were in Athens two very prominent philosophies, namely, Stoicism and Epicureanism. The Stoics were a sect of philosophers so named from the Greek *stoa,* a porch or portico, because Zeno, the founder of the sect taught in that particular porch. Zeno had taught 48 years, and died at the age of 96, 264 years before Christ. The doctrines of the sect were, that the universe was created by God; that all things were fixed by fate; that even God was under the domination of fatal necessity; that the fates were to be submitted to; that the passions and affections were to be suppressed and restrained; that happiness consisted in the insensibility of the soul to pain; and that a man should gain an absolute mastery over all the passions and affections of his nature. They were stern in their views of virtue and prided themselves on their own righteousness. Among other things, they believed that matter was eternal and that God was either the animating principle, or soul, of the world or that all things were a part of God. Upon second thought it will be seen that here in Stoicism was to be found much that is akin to the doctrines of Christianity. These teachings paved the way for such a teacher as St. Paul, and later for Christianity itself.

On the other hand, the Epicureans denied that the world was created by God or that the gods exercised any care or providence over human affairs, and denied also the immortality of the soul. Pleasure was the greatest good. Probably Epicurus meant to emphasize happiness as the most desirable end; but his followers made sensual pleasure the greatest object of living.

Now as St. Paul walked about the agora, or forum, he found representatives of both of these philosophies ready to listen to his talks and to discuss his propositions. St. Paul did not spend much time looking at the work of art. This ruffled his mind, for as a Jew, he had been brought up to look upon such statues as sources of evil. In talking to the populace he mentioned two words that seemed to be the names of new dieties, viz: Jesus and Anastasis. As a matter of fact, the word "anastasis" meant resurrection, so St. Paul was talking of Jesus and the resurrection. Owing to this misunderstanding he was called a "babbler" or a "seed-gatherer" like a bird picking up crumbs of knowledge, and then using big words to convey the idea that he was a man of great knowledge. The confusion increased and arguments led to an uproar. The time had come when St. Paul should be questioned. He was therefore brought before the Areopagus. This body was the Senate at Rome, the Areopagus at Athens.

It is not certain whether he was arrested and brought there for an examination, or went there of his own free-will. In any case he made one of the greatest speeches of his whole career. He began his speech in a most diplomatic way: "I see you are a very religious people. You have temples, shrines and altars to every god you can think of; and I notice an altar inscribed 'To an (or the) Unknown God.' Now I have come to set before you the nature and purpose of this Unknown God. He is personal, supreme, and Creator of all things. He is not like the gods represented by these idols I have seen everywhere. He cannot be thought of as living in a temple. The God I declare unto you is the personal sustainer of life. Furthermore, God made all nations of the same stock and left no room for the proud discrimination between Greek and Barbarian."

St. Paul told the Athenians that God was very close to every one of them. The thought is similar to the words of Tennyson, "Closer is He than breathing, nearer than hands and feet." He told them that God was not like gold or silver, not graven by the art of man. God is spirit, not marble, and lives in men's hearts, not in marble shrines, no matter how beautiful they may be.

This address of St. Paul contains only 168 words and can be read in four minutes, but it affirms the existence of a personal, ethical God

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

SERVICE MEN AND THE CHURCH.

By EMILY HARRELL LYNCH.

One of the main projects of the Church today should be what we can do for the men and women in the armed services. I am sure you realize that the young men and young women of today will be the lay leaders of the Church tomorrow. Many of these young people will see combat service. We, as members of the Church, must do everything we can to keep in touch with these young men and young women and to let them know that they can be witnesses for God wherever they go. Try to make them realize that the Church needs them, as well as that they need the Church.

There are many things we can do to promote this feeling of unity even though many miles may separate these young people from their home church and their loved ones. One of the first things that should be done is to remember them in our prayers. In Matthew 21:22, Jesus said to his disciples. ''And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.'' Let them know that we are praying for them.

As you have heard, members of the armed services had rather receive mail than anything else. A very good plan that some churches are following is to see that each young person in the service of their country receives a letter from a member of the church or Sunday School at least once a month. You will ask the question, How can this be done? You can get a chart and post in the Sunday School room or some convenient place the name and address of each member who is in the armed services. It is advisable to put the address in pencil so that it can be changed easily. Keep in contact with the parents so the address will continue to be accurate. Each month a few will divide up the list and write to them—in this way it does not burden any one person. But be sure the letters are written regularly even if they are not answered. It is nice to have the birthday of each one beside his name so you can shower him with birthday cards. Imagine how happy he will be to receive ten or twenty birthday cards from the members of his Sunday School class and church.

Cards can be sent to the minister of the church in the nearest town, where the person is stationed, so that the minister can contact them. Often an invitation is all that is needed to get the person in question interested in the church. On the card you can say what the person can do so the minister can make him feel that he is needed.

Be sure that each one who goes out from the church has a Testament to take with him. Daily devotions are also very nice to send to each one. Now that we are approaching Lent, I am sure each one would appreciate Lenten Devotions. A program from the home church is always appreciated. Many of the young people will want to keep up with the work in the Southern Convention. Send them THE CHRISTIAN SUN. There is always much spiritual food, as well as the news of the convention in it. If the boy in service keeps up with what is going on, he will be eager to help carry on the work of the convention as soon as he returns home. We want to create the feeling that each one is needed to help continue the work of Christ.

A box from home is always appreciated. Send him some cookies.

Always see that the service men from nearby camps are welcomed to the services of the church. Tell them and prove it by asking them to return. Don't treat them like strangers—treat them as if it were their own church. Remember that they are members of the great Church of God. Have special entertainments and invite them.

(Continued on page 11.)

MINUTES OF JOINT SESSION.

(Continued from page 3.)

their attention to the resolution concerning salary of $1,500 passed at the last conference and ask that the churches try to meet this suggested salary.

Motion made and passed that the Mission Board of the Southern Convention prepare an application for use of the churches asking for financial aid. Dr. J. H. Lightbourne was asked to prepare a suggestive blank which is to be sent to the Mission Board of the Southern Convention for their approval.

There was a long discussion concerning the matter of church extension. It was finally decided to use the plan recommended by the Mission Board of the Southern Convention—letting the local people take the initiative in this matter.

The matter of the Elon College Community Church was discussed. Dr. J. H. Lightbourne and Dr. D. J. Bowden were appointed by the president, Mr. Ritchie, to talk with Dr. Smith concerning the possibility of aiding the local church at Elon College.

There was much discussion about work among students of the Congregational Christian Churches on the college campuses of our state. It was moved and carried that a letter be sent to the pastors of the churches near our colleges and universities, urging them to do everything possible to contact these young people and that the matter be referred to the Southern Convention Board of Christian Education with the hope that a worker among the students may be appointed and that the Congregational Christian students at Elon might be used as a nucleus in the movement through the Elon Student Christian Association. It was moved and carried that the Promotional Secretary present the matter before our people concerning the erection of signs of our churches by having this matter printed in THE CHRISTIAN SUN. It was moved and carried that the matter of notifying pastors of changes of residence of church members be referred to the Committee on Evangelism, recommending to them that they urge the ministers to secure cards or other means of communication to notify their fellow-ministers.

The Appropriations and Executive Committees recommend the payment of $200.00 a year to Bethel, Concord and Mt. Zion churches on the basis of the time a minister is employed to live in the parsonage and give his full time work to the pastorate, except attendance at Duke University.

2. The request for $80.00 for Mt. Bethel Church was withdrawn.

3. The Winston-Salem application was granted as of December, 1943, and $25.00 per month to be applied to its general fund and work of the church.

As there was no other business, the meeting adjourned.

A. GREIG RITCHIE, *Pres.,*
GEO. D. COLCLOUGH, *Sec'y.*

FOR THE CHILDREN

Dear Boys and Girls:

Has it been snowing at your house? Did you have snow ice cream? We did, and I thought it was so good that I almost ate too much.

I thought that the snow was lots of fun when I was walking through the whirling flakes up to our church. Mother was holding an umbrella in front of me to keep the flakes from blinding my eyes. Daddy was walking along in front of us. Suddenly I looked down and said, "Oh look at Daddy's feet in the snow!"

My Daddy gave one of his happy laughs and said, "Those are just prints of my feet, Oliver! My real feet are up here with me!"

Sunday afternoon when the sun was shining, mother let me go out in my snow suit with "Wags,"my toy dog, to take some pictures in the snow! Mother took a picture of me holding a snowball in one hand just before we came back into the house.

When we went by "Ma Brame's" house she was sweeping the snow off of her walk and Mother snapped a picture of her.

Now all of the snow has run away except for little patches here and there. I am getting very tired of staying indoors. Aren't you? It is still fun to look out through the windows! Today I saw a whole flock of birds out in the garden. They all looked black and their bills were very yellow. Then the sun shone out from behind a cloud, and some of the black feathers looked green and purple. Some of the birds had grayish brown feathers. Mother said that they were mother birds. Mother said that they were hunting for insects or grass seed. She said that they could whistle just like Daddy does. Mother told me that only fifty years ago a hundred of these birds were brought over to America from England. They make their nests in crevices or holes. The mother bird lays blue eggs. Can you guess their names?

Good bye,

Oliver Todd.

SNOWMEN THAT WON'T MELT!

The world was white with snow. The sun shining brightly on the ice-covered trees and shrubbery, turned the lawn into fairyland. Three little noses pressed against the cold window-pane and breathed out fog-circles. Four brown eyes and two blue ones were glued on the busy activities of three big boys who were rapidly creating a snowman on the front lawn.

"Please put my galoshes, coat, cap and mittens on, Aunt Nina, and let me go out and help Billy, Fred and Joe make the snowman!"

"No, no! little girl! Your mother told me to keep you right in this house. You don't want to leave Phyllis and Oliver in here when they have come to see you, do you?" said Aunt Nina. "Oliver and Phyllis can not go out either, because their parents told me to keep them inside."

Winnie Ann's face lost it's smile, and again her little face turned to the window.

"I'll tell you what! You, Phyllis and Oliver come into the kitchen where it is cozy, and we'll make some snowmen that won't melt! That snowman that the boys are making out on the lawn will turn into water and run away when the sun shines on it long enough!"

Immediately all eyes turned away from the window to look into Aunt Nina's face to see if she really meant it.

"Come along, and I'll show you," said she.

Six little feet hurried at Aunt Nina's heels, into the kitchen.

Aunt Nina took the popcorn popper down from its nail. Then she gave Phyllis and Winnie Ann an ear of popcorn each and told them to shell the corn off into the popper. Oliver was told to pick up all of the grains that they spilled on the floor. This he did with great glee.

While Phyllis held the popper with the corn in it over the stove, Aunt Nina made syrup for popcorn balls. Next she got down the raisin box and the box of prunes.

Soon the blue bowl on the kitchen table was filled with fluffy white popcorn. Aunt Nina poured some of the syrup into the bowl of popcorn. Then she took a spoon and stirred the kernels until they were sticky with syrup.

"Here, children, take the corn into your hands like this and make balls with it. Phyllis, you make a big ball. Winnie Ann, you make a middle-sized one, and Oliver, you make a little one just about as big as this apple!"

The children got busy and soon all three balls were ready. Aunt Nina took the big ball and placed it on a piece of waxed paper. Then she stuck the middle-sized one onto it. Then she took the little ball and made eyes, nose and mouth with the raisins and prunes. When the little ball's face was in place, she stuck it on top of the middle-sized ball. The two little girls and Oliver clapped their hands and danced about the table!

"Let's make another one, Aunt Nina," said Winnie Ann!

"Yes, let us make two more," said Phyllis, "and then each of us shall have one!"

"We'd better hurry then," said Aunt Nina, "before Oliver Todd eats the rest of the popcorn up!"

At which little Oliver quickly pulled his hand out of the blue bowl and holding it behind him, looked up at Aunt Nina with a grin.

PUZZLE FOR THIS WEEK.

How many words can you make with the letters of JANUARY? Can you guess mine?

1. First letter of the English alphabet —.
2. Indefinite article meaning any, each, or one — —.
3. Pronoun meaning an indefinite number, some — — —.
4. A girl's name — — —.
5. A chattering bird with handsome plumage — — —.
6. A verb meaning to shake, or jolt — — —.
7. A body of 12 men who decide cases in court — — — —.
8. To move swiftly — — —.
9. Past tense of same verb — — —.
10. A line or pencil of light coming from a radiant point — — —.
11. A vessel — — —.
12. Spun wool — — — —.

Answers to Last Cross Word Puzzle.

ACROSS: 1. Seek; 3. Pleb; 5. Era; 7. Peace; 9. Reap; 11. Eliz.; 13. R. N.; 14. IV; 15. Peds.; 17. Beek; 19. Angel; 21. Ion; 22. Soap; 23. Deed.

DOWN: 1. Star; 2. Keep; 3. Peace; 4. Boaz; 6. Ra; 7. Panda; 8. Eliel; 10. Ere; 12. Ive; 15. Pops; 16. Snip; 17. Bend; 18. Kind; 20. Go.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

Invite some of the service men to have a meal with you. Can you imagine how great it is to be invited to a meal in a home after not being in a home for three or four months?

Keep in touch with the families of the members of the armed services and see what can be done for them.

This is a real chance for Social Action. Take advantage of this opportunity to help others.

NOTE.—Emily Harrell Lynch was formerly president of the Eastern Virginia Pilgrim Fellowship. She is now stationed with her soldier husband in San Marcos, Texas. We appreciate this fine article from the pen of one who has first hand experience.—R. L. J.

Sunday School Lesson

By **Rev. H. S. Hardcastle, D. D.**

JESUS TEACHES IN PARABLES.

Lesson IV.—January 23, 1944.

Golden Text: *"If any man have ears to hear, let him hear."*—Mark 4:23.

Lesson: Mark 4:1-23.

Devotional Reading: Deut. 8:1-10.

In reading over the Scripture lesson which is the basis for today's lesson—it is the custom of the writer of these *Notes* to read the Scripture verses several times before reading anything else in order to get the first impression from God's Word itself—three words, or "pegs on which to hang the hats of our memory," came into his mind. It seemed to him that instead of taking up the thirty-four verses, verse by verse, or paragraph by paragraph, the central message could be gotten by grouping the central teachings around these three words. In short these words of Jesus emphasize just three things: Caution, Challenge and Comfort.

By Way of Caution.

Jesus cautioned his hearers about the supreme importance of hearing. "He that hath ears, let him hear." "If any man have ears, let him hear," "Take heed how ye hear." He emphasizes the importance of hearing, of giving attention to the Word of God. This caution needs to be sounded both to those who do not attend services. How is a man to hear if he never goes where the gospel is preached? And how is he to hear even if he is where the gospel is preached if he does not give heed to what is said, if he comes with a wandering mind instead of a worshipping spirit? Hearing involves responsibility. Jesus puts a premium upon listening.

He also cautions his hearers, and his followers of all time, not to expect too much, or to expect it too quickly. Only one fourth of the seed sown ever comes to fruition, and of the fourth that comes to fruition there is wide variety of yield, some thirty, some sixty, some an hundred fold. Even when Jesus himself was the Sower, and the Word of the Son of God was seed, there was a disappointing yield. Ministers and Sunday School workers must not be discouraged if they are not getting sensational results all the time.

Just as Jesus cautioned his disciples against expecting too much, he cautioned them against expecting results too quickly. "First the blade, then the ear, then the fullgrown corn in the ear." Every farmer and every gardener who is sane knows that this is the law of growth. And sometimes the forces that produce the harvest seem to move so slowly. It takes a long time to grow a soul. A Christian does not spring full-grown into the statue of the fulness of Christ. Churches do not spring full grown into majestic and magnificent proportions. Personal spiritual growth, and the coming of the Kingdom are gradual, and for the most part slow. Jesus cautions his disciples of the then and the now.

By Way of Challenge.

Jesus also speaks words of challenge in today's lesson. Even though much of the seed does not come to fruition, we must keep on sowing it. Even though all men will not hear our message, we must proclaim it for those who will hear it. Even though we cannot get everybody to attend Sunday School and church, we must get as many as we can, and do as much for those we do get as we can. Even though the yield is sometimes pittifully small, the growth is distressingly slow, and the loss disproportionately large, we must be faithful. We are to preach and to teach the word, to be instant in season and out of season. We are to prepare the soil, sow the seed and cultivate the crop. That is our duty and our responsibility. Our modern world makes exacting demands on us at this point. It is difficult to carry on church work under present conditions. But Jesus challenges us to be faithful. We are not responsible for results; we are responsible for efforts.

By Way of Comfort.

Interwoven among these words of caution and challenge, there are also words of comfort, comfort in its root sense of giving strength, or making strong. Jesus confidently asserts that all is not loss. In spite af the loss due to the beaten path, and the shallow soil, and the thick thorns, some of the seed comes to fruition and to the harvest. In spite of the fact that growth seems so slow, and the enemies of the growing crop seem so numerous, there are silent, unseen, powerful forces at work. Indeed, God and the universe are cooperating. The seed will spring up and grow, and the sower knows not how. This is not a one-sided thing we are trying to do; we are not working alone. God is with us and is working through us. Let us not be weary in well-doing, for in due season we shall reap if we faint not.

And let us not despise the day of small beginnings, says Jesus. A mustard seed is not very big. Indeed, it is least of all the seeds that be in the earth. But when it is grown—! Do not judge a thing or a movement or a man simply by size, but by possibilities. A small church may become a large church. A small denomination may become a mighty international fellowship. A young convert may become a mighty man of God. We Americans are hypnotized by size and numbers. One ought not to scoff at size and numbers. But in God's scales and standards there are other things beside size and numbers.

There is comfort too in the assurance that Jesus gives in today's lesson, that to him that hath, shall be given, and that with what measure we mete, or measure, it shall be measured unto us again. The mysteries of the kingdom are denied to those who do not want to see them. But those who use what they have, those who hunger and thirst after righteousness shall be filled. He that doeth the truth cometh to the light. He that walketh in the light he hath shall have more light in which to walk. God does not lead any man down a blind alley or a dead end street.

A LOYAL MEMBER OF FIRST CHURCH, PORTSMOUTH.

I was very sorry to learn recently of the death of Mr. O. C. Hartung. He was one of our most loyal members in the First Christian Church of Portsmouth. He loved his church so much that there was no job too small or too large for him to do. He spent many hours walking around, both on the inside and the outside of that building, looking for places that needed his attention. A retired boiler-maker from the Navy Yard, he knew both how to keep the fire hot in the furnace and how to stop a leak in the roof, and all the other little jobs that came in between. He knew how to be of the most helpful service to the women when they served dinners in the church, or baked pies in the basement, or needed someone to run errands for them. Many were the miles that he drove his car around Portsmouth just to be of help to the Church and the Ladies' Aid Society.

(Continued on page 13.)

THE WORLD'S BOOK IN A WORLD WAR.

(Continued from page 5.)

by the Axis there is today a famine of Scriptures. In France, Belgium, Czechoslovakia, Poland, Hungary, Roumania, Italy, the printing of the Bible has almost entorely ceased, due partly to the scarcity of paper, partly to the fact that Nazism is not concerned to encourage the circulation of the Bible. The scriptures in the European languages must be put at the disposal of the churches in these lands the moment the war is over.

Another vast group for whom the Bible must be provided after the war is the Russian people. For nearly twenty years the Bible has not been printed in Russia. Will the new situation after the war afford an opportunity for the Bible in that great land? We cannot be sure, but there are grounds for hope.

The peoples of Asia and Africa and the Islands of the Seas will also need our help in making the world's Book available to them. Think, for example, of China. There is good reason to believe that after the war China will present one of the greatest opportunities for Christian advance in many centuries. The "New Life Movement," which has been launched by those two great Christian statesmen, Generalissimo and Madame Chiang Kai-shek, as the pattern on which they hope that the new China may be built, is chiefly based on the New Testament. What the Bible meant to the American colonies in laying the moral and spiritual foundations of our own nation three centuries ago, the Bible may now mean to China in its rebirth to which we all look forward. The 450,000,000 Chinese will doubtless rapidly become a literate people. If at the same time the Bible becomes a living force in Chinese society, there will be solid foundations for its future development. In that process. we who know what the Bible has meant to our own national life should rejoice to have a part.

In a despatch from Cairo describing the momentous meeting of President Roosevelt, Prime Minister Churchill and Generalissimo Chiang Kai-shek, a little incident was reported which is a vivid symbol of what the Bible means. In a cablegram from one of the American correspondents it was stated that Chiang Kai-shek arose early every morning, during his crowded days of intense activity in Egypt, in order to devote a half hour to Bible reading and to prayer. This incident recalls another event in the life of the Generalissimo some years ago. When he was kidnapped in 1936 and held a prisoner in Shensi the one privilege that he asked of his captors was that of being permitted to have a Bible for his daily use. What a thrilling testimony to the source of power which this great Chinese Christian finds in the Bible! And what an example to all of us who desire that our own lives should touch the depths of spiritual power!

MISSIONARIES FOR NEW WORLD CONDITIONS.

(Continued from page 8.)

out of every twelve to fourteen of their members to serve as soldiers and sailors, and some of these will lay down life itself.

Similarly in terms of money, Christians have given only pennies to missions in comparison with hundreds of dollars now going into the war effort. The "newness" we need in missions is a new sense of values and a new resolve to see to it that God no longer gets only what we ourselves or the government do not want.

A new sense of urgency must also characterize missions in the new day. Why should we take centuries to do what can be accomplished in decades? Every person in the new world will be on or very near some highway, skyway, or sea lane. He can be reached with the full message and program of Christ and the church in a very short time if only we who love God want to reach him.

Perhaps the thing above all others which should characterize missions and missionaries in the new day is a new and eager response to "O Zion haste, thy mission high fulfilling."

PRECEPTS FOR LIVING.

(Continued from page 9.)

who presides over the world that He brought into being. He is the Father of all men, and therefore all men are brothers. He quotes the pagan poet Aratus who declared that in our human nature we are the offspring of God. St. Paul said that it was God's purpose that man should seek God and find Him.

But this is not enough. The world had been groping after God in its ignorance, had multiplied deities and complicated worship all of which had little actual bearing on its conduct, though Stoicism had set forth many excellent Precepts for Living. But the point St. Paul made was that a New Time had arrived and through the coming of Jesus the Gospel of repentance was now being preached. God had put His seal of approval upon Jesus by raising Him from the dead. Now men everywhere were exhorted to repent, to get right with God and to live the Christian life. As a result of his discourse a number of important men and a few women were converted to his Way of Life.

For many people their deity is an Unknown God. Only in times of catastrophe and need do they seek Him. And yet there is in every life some faint belief in God. Upon the basis of that, religion will remain a constant possession of the world and the heart of man.

A LOYAL MEMBER.

(Continued from page 12.)

Mr. Hartung is going to be greatly missed by everyone who knew him, and particularly by those people with whom he was associated in the First Christian Church.

Many were the times that Mr. Hartung and I would find ourselves alone in the church. He would be working there nd I would be either coming in or going out of my office. Often we would converse at length on some subject. There in the quietness of the inner sanctuary, away from the noise and rush of the street, we often spoke together about our deep convictions concerning the Christian life. It was there that I learned he had walked many a mile with God on the road of life. There I found the reason for his undivided loyalty to his church, and also why, on some cold winter Sunday morning, he would get up about 4:30, go down to the church and stir the fire so that it would be comfortably warm by 11:00 o'clock, while the rest of us were sleeping and would hardly make it to church by 9:30 or 9:45 o'clock.

As a final tribute to my friend and co-worker for Christ, I wish to quote from a little book entitled, "Practicing the Presence," by Ralph S. Cushman, a poem, "Life's Fulfillment," which I think expressed the mind of Mr. Hartung:

Of all the prizes
That earth can give,
This is the best:
To find Thee, Lord,
A living Presence near,
And in Thee rest!

Friends, fortune, fame,
Or what might come to me—
I count all loss;
If I find not
Companionship
With Thee!

HERBERT G. COUNCILL, JR.

NOTE.—Funeral services for Mr. Hartung were conducted in the First Christian Church by Rev. Randell Mason and Rev. R. L. House, on Tuesday, December 28, 1943.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Little children are interesting to work with. The writer visited the building known as the ''Baby Home'' at the Christian Orphanage a few days ago. This building is where most of the smallest children live and especially the little tots under six years of age. We happened to go in at their midday meal. Mrs. Kinch, who has charge of feeding the little folks, had them standing around a low table where they could comfortably reach the food and she was standing by tenderly seeing to it that each little fellow was amply provided for. They were as happy as could be. It was an interesting sight to stand there and watch them enjoy their meal.

As I stood there, a thought of sadness passed through my heart because some of these children had lost both father and mother and all were sorely dependent upon some institution to give them a home. Then another thought — happy thought — passed through my mind. We were happy that our Church has an institution that it supports, where these little tots can have a home, food and clothing, where they can be comfortable and happy. We thought if all our friends could have stood there and looked at that beautiful picture of happiness, they would rejoice that they had had a part in making them happy.

The Orphanage had a good year, financially, in 1943, but we would not have you believe that we are flooded with money. You must remember that while we had a good income during 1943, we also had a big expense account because of the high prices we have had to pay for everything we had to buy.

Then, too, we do want to get a few dollars set aside in our emergency fund to bridge on if we should have another depression. We will never forget the mental strain we had during the last depression, when our income from our churches and Sunday schools was far less than our expense account.

The children were here, and they had to be fed and clothed. We had faith to believe that in due time the Lord would put it in the hearts of our people to give so we could get on a sound financial basis again, and He did.

Our buildings are very much in need of painting, especially on the inside. It takes money when you have painting done now. So many things to be done which I feel sure you want done, and which must be done to keep our plant in good condition.

The writer has often heard it said that the time to save is when you have plenty. The time to give is when you are making money. Now, while times are good, let everyone give liberally, and push us on up to our goal for 1944. ''Twenty-eight years of service; Twenty-eight thousand dollars.''

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 20, 1944.

Amount brought forward		$1,085.22
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Hines Chapel	$ 6.00	
Burlington	45.96	
New Lebanon	12.00	
Western N. C. Conference:		
Ramseur	$ 10.33	
Smithwood (4th qtr)	6.39	
Eastern Va. Conference:		
First, Portsmouth	$ 6.28	
First, Norfolk (additional for playground equipment	5.00	
Liberty Spring, Bertie Johnson Class	1.00	
Franklin	15.00	
Spring Hill	4.29	
		31.55
Valley Va. Central Conference:		
Joppa		7.00
Thanksgiving Offerings.		
N. C. & Va. Conference:		
Durham	$175.00	
Burlington, Mrs. Delores Barnwell, pledge	100.00	
		275.00
Individual Thanksgiving Offerings.		
A friend		50.00
Special Offerings.		
Dr. and Mrs. W. C. Goley in memory of Mrs. J. D. Kernodle	$ 5.00	
Cash	1.50	
Interest	63.15	
		69.65
Total for week		$ 513.87
Grand total		$1,597.09

The whole of the nation's life—especially the tension areas of racial, industrial and rural-urban conflict—is seen as a field for evangelism to be occupied by a vigorous Christian Church which shall be newly alert to the meaning of this time and freshly empowered by a revival of its ancient dedication to the great needs of the Kingdom of God.

Truman B. Douglass.

The Board of Pulications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Street or Route ....

City .... State ....

Church ....

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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SUBSCRIPTION RATES.

Six Months...........................$1.00
One Year.............................$2.00

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All other matters of business should be addressed to "The Christian Sun," 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tues. day of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

REPORT ON MORAL REFORM.

(Continued from page 2.)

temperance education in the public schools.

2. One of the perils attending the war is a rapid growth of juvenile delinquency. Doubtless this is almost inevitable in view of the widespread employment of mothers and fathers in some phase of war work. Nevertheless, the evil is acute and ought to be mitigated as much as possible, since it strikes at the very root of the morals of tomorrow. It is recommended that the churches of the Conference cooperate with all community programs of child welfare, especially in the development of nurseries for young children and in the organization of recreational programs for youth.

3. It is a source of gratification that so many ministers are keeping in contact with the members of their congregations who are serving in the armed forces. Letters and church-calendars are being widely employed for this purpose. We endorse this general idea, and we commend it to all other ministers who are not already concerning themselves with the spiritual care of their absentee youth. In addition to personal contact with the men in service, ministers might well keep posted in the church a list of those in the armed forces and urge public and private prayer in their behalf. Special attention should be given those families which are bereaved by the war.

4. As the war grows in intensity, and as the death lists lengthen, the impulse to hate our enemy can be abated only by the most persistent spirit of forbearance and self-discipline. Though not lessening our devotion to the cause of the United Nations, we yet must guard ourselves against the spiritually devastating hate-impulse. We urge that ministers and laymen alike strive to keep their souls purged of this deadly evil.

5. It is now quite evident that, barring some unforeseen set-back, the United Nations will be victorious on the battlefield. Will they, however, be equally successful in achieving a just and durable peace. This is now the supreme issue of the hour; and it calls for the utmost concern of the churches. We recommend, therefore, that this crucial matter be made the subject of prayer, of discussion, and of group action in every local church: and that supreme effort be made to create a spiritual atmosphere by which to persuade America, Great Britain and Russia to evolve some adequate plan by which to assure world peace.

6. Despite the pressures of war, America has thus far witnessed remarkably good relations between capital and labor. But when post-war unemployment begins to make itself felt, capital-labor tensions will almost certainly grow. Communities will be threatened by disharmony, the ultimate root of which will be moral and spiritual maladjustment. Though the church must not allow itself to become an adjunct either to the corporation or to the labor union, it can, and should, preach a gospel that creates and preserves community of men in God as revealed through Christ. Your committee thus recommends that our churches seek to seize every opportunity to prevent a post-war situation in which the seeds of social-economic animosity may grow.

7. Even though war-time conditions have strained race relations in many quarters, there are evidences that a growing number of ministers and laymen are determined to avoid the grosser forms of violence. There are also indications that firmer foundations of racial cooperation are being laid in numerous communities of the South, especially in North Carolina and Virginia. In the former state, for example, the North Carolina Council of Churches recently voted to extend membership to the negro denominations of the state on an equal basis with that of the white churches. During last summer a group of our own ministers from Virginia and North Carolina, numbering approximately thirty-five, and representing both white and colored, met at Franklinton for a two-day retreat. The judgment of those present was that it was very successful in the promotion of interracial understanding and goodwill. The time seems to be ripe for greater progress in this extremely difficult area. The committee, therefore, recommends that ministers of our churches give more thought to this vital matter, and in particular that they preach at least one sermon annually on the subject of race-relations in connection with the special Sunday set apart for this purpose by the Federal Council of Churches.

W. H. BOONE,
STANLEY C. HARRELL,
W. P. JACKSON,
H. SHELTON SMITH, *Chairman.*

SUPERANNUATION.

Previously acknowledged	$ 652.37
Interest	1.22
Bethlehem, Timberville, Va.	9.00
Smithwood, Liberty, N. C.	6.00
Seagrove, N. C.	10.00
First, Burlington, N. C.	159.18
Monticello, Brown Summitt, .N C.	5.00
Mt. Carmel, Walters, Va.	20.00
Concord, Elon College, N. C. ..	8.00
First, Norfolk, Va.	35.00
Liberty Spring	42.25
Total	$ 942.02
Exchange on checks	.80
Balance, Jan. 14, 1944	$ 947.22

BOARD OF SUPERANNUATION,
By M. C. P.

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"SIX PILLARS OF PEACE"

By HARRY EMERSON FOSDICK

The "Six Pillars of Peace" are clear enough so far as major aims are concerned. Forward-looking people want continuing political and economic cooperation between the United Nations and, as soon as possible, between all nations, with an international organization of some sort flexible to change and strong enough to control armaments, to provide security against war, to gain increasing autonomy for subject peoples, and progressively to win for all men religious and intellectual liberty.

Two major facts, however confront such hopes: first, the impossibility at this present time of blue-printing in detail their political implementations; and second, the need of a sustained, constant, and urgent pressure of public opinion, tirelessly insisting, through thick and thin, that the implementation must be found.

Let us not fool ourselves! The closer the military victory of the United Nations comes, the more complicated and difficult loom postwar problems. Certainly, if a just and durable peace is to be won, only a vigilant, insistent public opinion that never gets tired and that refuses to quit can win it.

Nowhere is this fact more important than in the United States. Despite the obvious insanity of isolationism, we are likely to face after victory a war-weary popular reaction, with certain politicians ready to take advantage of it, threatening us with a repetition of our folly after the last war. Indeed, nothing can prevent that tragedy except a ground swell of public sentiment too strong to be resisted and too determined to be tired out.

To be sure, we may have in Washington an administration and a Congress sincerely committed to international collaboration, but, even so, dissensions within the nation and discouragements without are certain to be immense, furnishing to weak knees an excuse for giving way and to shortsighted self-interest an argument for another try at the idiotic policy of intervention in war and isolation in peace. Even an internationally minded President and Congress will get nowhere without the prodding, sustaining pressure of public demand and support.

The Christian churches ought to play a major part in supplying this indispensable popular backing for constructive internationalism. Until victory is won, war is bound to be thought of chiefly as the means by which we overthrow our enemies. When the victory is gained, Christians, at least, ought to see that if any decent, humane, and Christian possibilities are to be open to our children, war itself is the major enemy that must be overthrown. And that can be achieved only by a patient, long-sustained, sacrificial devotion to the great adventure for whose basic principles the "Six Pillars of Peace" stand.

Society's major gains have commonly come from the confluence of two factors: first, ideals that blaze the trail out toward a better day; and second, realistic facts that make the status quo obviously ruinous to man's happiness and prosperity.

We have reached that stage with reference to isolated nationalism, balance-of-power politics, and war, where the whole system is not only ethically wrong but practically suicidal. Our best ideals of humanity as one family and the realistic facts of war's hideous self-destructiveness are now massed on the same side of the issue. Sooner or later that combined pull and push are going to force us to an internationally organized world. If we will have it so, that can at least begin to happen in our generation.

1956.
Southern Convention of Congregational Christian Churches.

1844--CENTENNIAL--1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, JANUARY 27, 1944. NUMBER 4.

AT LAST

"O God," I cried, "Why may I not forget?
These halt and hurt in life's hard battle throng me yet.
Am I their keeper? Only I? To bear
This constant burden of their grief and care?
Why must I suffer for the other's sin?
Would God my eyes had never opened been!"

And the thorn-crowned and patient One replied,
"They thronged me too. I, too, have seen."

"But Lord, Thy other children go at will,"
I said, protesting still.
"They go unheeding. But these sick and sad,
These blind and orphaned, yea, and those that sin
Drag at my heart. For them I serve and groan.
Why is it? Let me rest, Lord; I have tried."

He turned and looked at me,
"But I have died."

"But Lord, this ceaseless travail of my soul!
This stress, this often fruitless toil
These souls to win!
They are not mine. I brought not forth this host
Of needy creatures, struggling, tempest-tossed—
They are not mine!"

He gently said to me,
"But they are mine."

"O God," I said, "I understand at last.
Forgive! And henceforth I will bondslave be
To Thy least, weakest, vilest ones;
I would not more be free."

He smiled and said,
"It is to me."

—Author unknown.

NEWS AND VIEWS

The managing editor was in Suffolk Sunday and Monday of this week. He is always glad to be able to go back "home" and see the folks. The meeting of the Board of Publications was held Monday morning. Three members of the board, Drs. W. B. O'Neil, Jesse H. Dollar, and J. G. Truitt, were present. Drs. I. W. Johnson and W. T. Scott were present as proxies for the two absent members and the editor, Mr. House, and the managing editor as deliberative members.

THE FIRST CHURCH OF NORFOLK ACCEPTS CHALLENGE.

The Missions Council has issued a call for 100,000 new givers to benevolences, fifty per cent increase in giving over 1942, and the getting of as many new church members as there are names on the Honor Roll of the church. First Church has 40 names.

At a special called meeting of the church after the morning service on January 16, the church voted to accept all of these items Of the new givers, it was figured that there are around 5,000 Congregational Christian Churches in America, and to get 100,000 new givers would be 20 to a church. Of course some will get more, some may not be able to get that number, but First Church is out to get 20 or more.

In addition, it was announced that friends had given First Church a new marble Baptismal Font, a new full-sized Pulpit, that the Men's Bible Class had given a new Pulpit Bible, and the church voted to have the walls of the auditorium repainted, to buy a new pulpit carpet, new carpet runners for all of the aisles, and to buy new draperies for the choir and organ lofts. All of these are to be completed by April 1, in time for the Easter Season.

CHAS. H. DAVIS, *Pastor.*

PREACHING MISSION HELD IN LYNCHBURG, VA.

Dr. James R. Clinton, pastor-at-large of the Board of Home Missions, and well known throughout our Suthern constituency, conducted a Preaching Mission in the First Congregational Church, Lynchburg, Va., from January 9 to 16. Large audiences heard him night after night, and the local church was wonderfully blessed in Mr. Clinton's coming and abiding in our midst. His sermons were logical, broad in thought, warm hearted, perfect in diction, and Christ centered. The membership was tremendously encouraged in the broad program which lies before them in the future.

The high quality of his work and appeal found a place in the hearts of our people, and we feel fortunate indeed to have had those hours of instruction and helpfullness. Preceding the public worship services, each evening, a number of our officers and members met for a series of Studies in Prayer which were not only instructive but highly inspirational and prepared us for the larger meeting. Our people were greatly strengthened in the faith by the influence of his lovable spirit and dignity in presenting the message of our Blessed Lord for these troublesome times.

J. HOWARD SMITH,
Pastor.

LURAY, VIRGINIA.

Forty-five members and friends of Leaksville Church gave the pastor, Rev. R. E. Newton, and family a surprise pounding on Friday night, January 14. We met at the church and went to the parsonage in a body. The following Sunday was Mr. Newton's birthday, and he received several birthday presents and a beautiful birthday cake. After he had expressed his appreciation for the gifts, we all joined with him in singing "Praise God from Whom All Blessings Flow" and Blest Be the Tie that Binds. All present enjoyed the evening together.

Our Sunday School is going along nicely, with Mrs. I. A. Griffith as leader. The school gave a Christmas program, and the offering taken at that time was used for Superannuation.

The church was presented with a beautiful scarf for the pulpit stand and table by Mrs. Elsie Housden in memory of her husband, who died several years ago.

Our Missionary Society meets once a month. We held our annual Thankoffering program at Thanksgiving, and our offering amounted to $24.10. Our program consisted of hymns by the junior choir, duets, a solo, and poems. We hope to raise our apportionment for the year.

E. LENA ROTHGEB,
Rejorter.

EXECUTIVE BOARD OF SOUTHERN CONVENTION MEETS.

Following are the Minutes of a recent meeting of the Executive Board of the Convention. Attention is called to the report of the October meeting of the Board as carried in the November 11th issue of THE CHRISTIAN SUN, pages 3 and 15.

The Executive Board of the Southern Convention met at the call of the chairman, Dr. H. S. Hardcastle, Wednesday, January 12, 1944, at Franklinton Institute, Franklinton, N. C.

The meeting was called to order by Chairman Hardcastle, who led in prayer.

In the absence of Rev. J. H. Lightbourne, who was unable to attend on account of a funeral, Rev. W. E. Wisseman was elected to serve as secretary.

The following members of the Board were present: Hardcastle, Harrell, House, Wisseman. Promotional Secretary Lester sat with the Board.

The first matter to come before the Board was a consideration of the resignation of Colonel J. E. West as a member of the Mission Board. The chairman read the letter of resignation from Colonel West. It was moved by Harrell and seconded by Wisseman, "That the resignation of Colonel J. E. West as a member of the Mission Board be accepted." The Executive Board regrets that Colonel West feels it necessary to resign and records its appreciation of the long and notable service which Colonel West has rendered. *Carried.*

The report of the Committee on Organization of Convention Agencies was read and discussed at length. Moved by Harrell and seconded by House: That this Board approve the general scheme of organization submitted by the committee be authorized to revise the report in the light of the suggestions made here and to submit the revised report to this Board and to the other Boards of the Convention. *Carried.*

The Chairman appointed the following to serve with him as a program committee for the Convention: Harrell, House, Lester, Lightbourne, French, Wisseman. All members of the committee except French and Lightbourne being present, the Convention program was discussed and a tentative draft made by those present.

Promotional Secretary F. C. Lester presented some of the problems of the Convention at this time, especially calling attention to the shortage of ministers.

Adjourned 6 p. m.

SUPERANNUATION.

The Board of Superannuation wishes to thank the Conference treasurers and the Convention treasurer for their promptness in forwarding the funds for Superannuation to the treasurer of the Board. The checks for the appropriations to the seventeen beneficiaries were mailed so that they were received before Christmas.

The Board also wishes to express its gratitude for the encouraging way in which funds are being received from the Christmas offerings. When the December appropriations were mailed, the hope was expressed to each beneficiary that another check of equal amount could be sent in July. There was faith supporting that expression of hope. It is now the 21st of January and a total of $1,117.52 is on hand. Only $347.48 is needed to realize our hopes, and of course far more than that will be received before July.

And that is necessary, too, for a substantial July balance is needed in order to have sufficient funds on hand for December distribution. It is at the December meeting the applications are received and studied, and the appropriations made for the year.

The Board of Superannuation is petitioning the Finance Committee to increase the Superannuation Fund from $2.500 to $3,000. At present the appropriations amount to $2,930.

Through the present biennium, the Board of Superannuation has sought to establish a basis of appropriation and always to have funds on hand for the appropriations as scheduled. The first has been attained, but the Board feels the appropriations are toolow. The second has been realized and two hundred dollars have been returned to the invested funds.

With the exception of Rev. Joe A. French, the present members of the Board of Superannuation have served on the Board through several bienniums. It is their feeling changes should be made at the approaching session of the Convention, and the headquarters of the Board transferred from Burlington to some other location.

J. H. Lightbourne,
Chairman.

"GIRLS WILL BE BOYS."

The well known preacher and religious writer, speaking to the foregoing subject, has this to say:

I have become firmly convinced that I belong to the superior sex. In fact, there seems to be no doubt about it. The women themselves admit it by imitating us. But the strange thing is that women, instead of beginning on our virtues, have started out by imitating our vices.

I have done a little fishing—just enough to know one kind of bait will catch one kind of fish, and another kind of bait will catch another kind of fish. As a general rule, one can tell from the kind of bait the girl is using what kind of poor fish she is angling for.

The secret of a woman's power has always been in her womanliness, not her masculinity. I know of a girl who is an expert boxer, but I do not know of any man who wants to marry a trained sparring partner.

"The Lord made the women beautiful and foolish—beautiful so the men would love them, and foolish so they could love the men." The modern girl who thinks she can best gain her rights by stepping down from high ideals of womanhood is simply mistaken. She will get some flattery, some ridicule behind her back, and, certainly, disappointment.

The alarming thing about this gasoline, self-starting age is that so many young women are ashamed of their best. They would rather be called good sports than good women. Liberty does not consist in being allowed to be our worst, but the right to become our best.

We have complained against "the double standard." I am opposed to it. But the only progress we have made in attaining a single standard has been by lowering of women's standards down toward that of the men.

Self-respect is the finest virtue any person can cultivate. The world will never rate us any higher than we rate ourselves. We frequently hear girls complaining about restrictions of conventions. But I do not know of many conventions that interfere with a girl becoming more womanly. I do know of some that have been developed for the purpose of safeguarding her modesty, protecting her from insults, and making her fight for chastity easier.

Chivalry and courtesy are the finest compliments good men ever pay to good women. The woman who attracts this sort of attention from a man is the one who is most a woman. The woman who esteems herself common will be accepted as such by the community. The girl who gives her high favors to every man is held in high favor by no man. She who re-

(Continued on page 15.)

Buy Bonds

HELP:

I.—THE GOVERNMENT.

The Government needs money with which to finance the war, without which we shall lose the war and everything.

II.—THE COLLEGE.

The College needs funds to undergird its program of Religious Education, without which Democracy will ultimately fail.

III.—YOURSELF.

Buy Bonds and contribute them to Elon College. The Government will gladly allow deductions on income tax.

IV.—EVERYBODY.

Buy Bonds and contribute them to Elon College and you help to prevent inflation. If inflation comes, practically all material values are swept away.

MAKE YOUR DOLLARS DO DOUBLE DUTY

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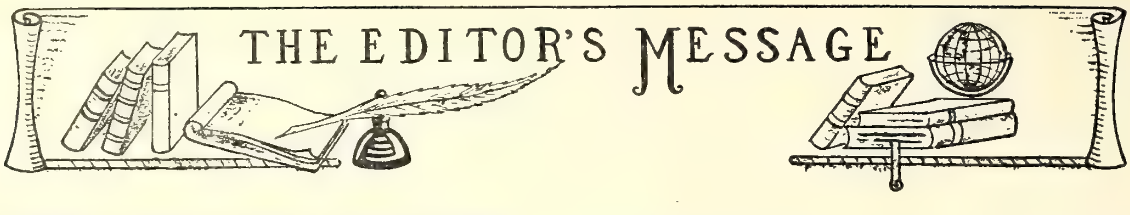


THE EDITOR'S MESSAGE

PRIMARY EMPHASES IN THE HOME.

We are learning anew in these days the importance of the home as a social and religious institution. Some of the most dangerous trends in social conditions are directly attributed to the failure of the home. One of these is the alarming increase in juvenile delinquency. Police officials and social workers have no doubt that this increase in juvenile delinquency can be accounted for mainly by what has been happening in the homes of the nation. Because both parents are working out of the home, and when they are at home are too tired to pay much attention to what the children are doing, children are becoming involved in all sorts of trouble.

The ideals and objectives of children are determined largely by that which is given first place in the daily living of parents. About the only exceptions which are noted to this principle are the cases in which parents attach such an exaggerated importance to certain things that the children are driven to revolt against them. A case in point is that of the man who thinks, talks and lives golf, until all the other members of the family are led to hate golf. In the main, the emphases of the home set the objectives for which the children strive.

There are homes where social climbing is the obsession of the mother. She thinks and plans constantly to do all the things which may enhance the social prestige of the family. It is not surprising that the children of such a home should conclude that there is no price too great to pay for social recognition. In many homes the emphasis is upon the acquisition of material things. The parents bend all their energies and efforts toward making money, and acquiring the things money will buy; and naturally the children follow the course which has been charted by them.

There is no more serious responsibility which rests upon the shoulders of parents than the responsibility to give first place in the home to those things which are really worth the most persistent efforts of which their children are capable. It is in this way that the foundations of noble living are laid.

We know of no realm of life in which the truth of this principle is so clearly evidenced as in the attitude of people toward Christian service and the work of the Church. There was a time when the enthusiasts for religious education firmly believed that the Sunday School could mold and shape the lives of children according to all that is highest and best in the Christian tradition. It was a beautiful dream, and the pursuance of it was productive of untold good; but everyone who has spent many years working in the Sunday School will doubtless recall a great many children who received the very best that the Sunday School could give, who never became any shining lights in the work of Christ's kingdom. When the time came for them to begin to shape a course for themselves in life, the example and influence of parents and the home was too great to be overcome. They lapsed into the indifference and negligence which was characteristic of the home life they had shared.

Christians are being forced to the conclusion that any program of Christian Education which would be truly productive of a profound influence in the life of the child must somehow find a way to influence the home from which the child comes. While the Christian educators are seeking a technique and a body of teaching which will mold the primary emphases of the home; those of us who are just plain parents might very well be making a thorough examination of our homes to see whether or not we are giving first place to those things which we should like to see become the supreme objectives for which our children shall strive.

S. C. H.

HERE AND THERE.

Sunday, January 16, witnessed the installation of Dr. W. T. Scott as the minister of our church in Franklin, Virginia. "The Church and the Ministry" was the subject of the installation sermon given by Dr. John G. Truitt. Dr. W. B. O'neill served as moderator, and the following ministers participated in the service. R. L. Jackson, O. D. Poythress, J. F. Morgan, H. S. Hardcastle, J. H. Dollar, T. F. Wright and G. C. Crutchfield. Dr. Scott reported: "The event was a grand success. Our people were greatly uplifted by it. The presence of so many of our ministers and their people was a source of strength. I think perhaps in our busy world we fail to receive some of the spiritual resources which may come to us through Christian fellowship. The event gave us new strength."

Here are a few interesting excerpts from the annual report of Dr. C. Rexford Raymond, pastor of the Circular Church in Charleston, South Carolina: "Besides 86 sermons in the church, the pastor gave 31 sermons and addresses, including eleven radio sermons. He officiated at 45 weddings. . . . The growth in membership from 57 on April 27, 1941, to 100 on January 1, 1943, was checked last year by gas rationing and poor bus schedules, which stopped suburban accessions. Six members were added in 1943, and we lost one by death and three by transfer to churches in other cities.. Twelve members are in the armed services. . . . Our outstanding event was the starting of a branch Sunday School at Dorchester Terrace, seven miles north of the church. It has averaged over 50 in attendance since Febrtury 7, 1943. This has been possible by the aid of the Committee for War Victims and Services. . . . In spite of unusual expenses, we increased our benevolences. Our recent growth in benevolences has been as follows: 1940, $203; 1941, $308; 1942, $439; 1943, $651."

Pilgrim Congregational Church in Chattanooga, Tennessee, observed the twenty-ninth anniversary of its organization with a service of mortgage burning on Sunday, December 5, 1943. During the year just passed the church, under the leadership of its pastor, Dr. Alfred Wesley Hurst, raised $13,447, of which $11,100 was used to pay off the mortgage on the church property and the remainder for auditorium improvement. Besides the laying of a new carpet in the auditorium and its redecoration, a new furnace was installed in the religious education building, and the entire exterior was painted. Pilgrim Church has had four ministers since its establishment in 1914: Dr. Charles Haven Myers, now of Detroit; Dr. Freeman; Dr. C. Rexford Raymond, and Dr. Hurst, who has served since January, 1933.

Twenty-five ministers, five faculty members and three members of the kitchen force met at Franklinton College for the Annual Winter Institute. The attendance would have been considerably larger under normal conditions. Snow, transportation difficulties, sickness and enforced employment for the duration, made it impossible for many of the ministers to attend. Widespread interest was evidenced in the work on Henderson Hall, which is now in progress. The completion of this work will add greatly to the appearance and utility of the campus. Interest in more adequate training for our Negro ministers is constantly growing. There is every reason to believe that a program of continuous training will soon be realized. Guy Thelin emphasized the importance of specialized training for the rural ministry. His course dealt with the potentialities of the soil, the community and the rural church. Stereoptican slides were used in connection with the evening lectures on China, thus portraying a land rich in industrial power, man power and spiritual power. No trustworthy evaluation of world forces can ignore this land which contains one-fourth of the world's population. The China which has survived for forty centuries is now girding itself, not only for military victory, but for creative participation in the family of nations. R. L. H.

Present Problems and Their Implications for Home Missions

By KENNETH UNDERWOOD.

A program for American Protestant Churches and missions was offered by the Home Missions Council of North America at its annual meeting held recently in New York. The ten-point program with its emphasis on facing present problems in the light of the post-war period summarized the views of the various speakers and the two hundred and twenty-five delegates from twenty-three denominations who attended the conference.

Mrs. Norman Vincent Peale, the president of the Council, was reelected for two years. Delegates heard a joint statement of the executive secretaries, Dr. Mark A. Dawber and Miss Edith E. Lowry, in which they said: "During the war the churches and missions have been jolted out of their complacency and old routines. There can be no return to the way missions and church work were carried on before the war."

The program advocated by the Council follows:

1. Churches must aggressively fight the spread of isolationist sentiment in America and seek America's full participation in maintaining world peace.

2. Churches must prepare to meet more fully the social effects of demobilization and population migration. The church must be "on the move" for the 25,000,000 people on the move during the war in America and perhaps permanently.

3. Churches must become teaching as well as preaching centers for the training of leaders in the handling of specific community problems and needs. Since the war has led to the concentration of church authority among older people, a revival of youth movements and youth training must be undertaken now.

4. Church groups and social agencies must coordinate and unify forces to meet the moral deterioration of American life, growing juvenile delinquency that is expected to increase after the war, and the breakdown of family life. The consolidation of churches where is possible is advised.

5. Churches must call on industry and labor organizations to make every effort to fill the gaps in America's production lines by women without children, leaving mothers to make homes for the boys and girls who will run tomorrow's world.

6. Churches must inaugurate a huge system of counseling and guidance for the return of soldiers to civilian life.

7. Churches must offer more opportunities for the development of "friendship in a day when highly mobile and urbanized people have lost the friendship pattern of life."

8. Churches must meet the increase of race and minority hatred by programs of more rapid integration of language and race groups into the regular churches.

9. Churches must study the spectacular growth of small emotional sects or "store front religions," which are increasing in urban areas more rapidly than the old-established denominations. These penticostal sects—137 of them—have swept like a spiritual hurricane through urban communities. Thirty-five of them have 100 percent since 1916.

10. A program of increased use of wide-scale publicity and promotion on an interdenominational basis is imperative.

The over-all emphasis of the conference's ten-point program is the need for mission groups and churches to study communities in which the problems Christians desire to meet are greatest, to experiment until the techniques are devised for meeting them, and then to report these techniques to local churches by means of leadership training conferences and the religious press so that they may be used in communities across America.

The reports of committees at the meeting on field work of the council in various problem areas, indicated that many successful techniques have been worked out. The resources and strategy are available, but church members have not shown the will to dig them out to publicize them, and to supply funds to use them on a large enough basis to deal adequately with the problems.

The delegates, however, made a big step toward meeting these problems in their plans for (1) an enlarged research and study program—a sort of National Missions Planning Board—to devise social strategy and philosophy for missions; and (2) a greater publicity program for the council designed to publicize effective mission strategy that can be used by local churches, to speak for Protestant missions on social issues, to coordinate denominational publication programs and encourage the sharing of study material, to advise the various publicity boards on methods of public relations, and to create new ideas for mission promotion.

Hold yourself responsible for a higher standard than anybody else expects of you. Never excuse yourself. Never pity yourself. Be a hard master to yourself—and be lenient to everybody else.

—*Beecher.*

CONTRIBUTIONS

SUFFOLK LETTER.

Three days ago I went to a physician seeking relief from a persistent cough. When I asked for aid, he said, "I wish I knew what to suggest. If I knew, I would take some of the medicine myself." Well, he prescribed one of these new sulfa drugs. I have nearly finished taking those white tablets. If this letter is as dry as my mouth, it will need some water-treatment. I promised to report the results to the doctor with the understanding that he is going to try his prescription if I found relief. The cough has subsided and I hope the doctor will try some of those pills.

The Franklin Church and the new pastor, Dr. William T. Scott, had a great day last Sunday, January 16th. The new pastor was duly installed according to the latest methods of inducting a minister into his office. It was a great occasion which we missed by having a regular service at the same hour. Dr. Scott has the privilege of serving a great good church. His predecessors in that church set a high standard of preaching and pastoral service. Dr. Elwood W. Jones, Dr. F. C. Lester, Dr. C. H. Rowland and Dr. N. G. Newman, in our day rendered great service in their respective places in that town. The present church building was erected during the pastorate of the late Dr. C. H. Rowland, who served the church for a longer period than any others named above. It was during his pastorate that the church called the pastor for full-time service.

Dr. Scott comes to the Franklin church with a rich experience in church administration and pastoral work. He served for several years as Superintendent of our churches in Florida and Georgia. That work has given him a wide experience in dealing with church problems. This will be valuable to him and his work as he returns to the active pastorate. We bespeak for him a successful pastorate in Franklin. The members of the Franklin church are friendly and cooperative. They will do their best to assist their pastor in his work.

I succeeded in persuading Dr. C. H. Rowland, during his pastorate in Franklin, to take up fishing as a hobby for recreation. In spite of his greater love for hunting, he became an expert fisherman. He claimed, in my absence, that he could beat me. His pride was somewhat broken and his boasting was modified to some extent, after he fell overboard in Lake Cahoon. Yes, my good friend and fellow-fisherman, Dr. C. H. Rowland did fall overboard and was freely and fully immersed from the soles of his feet to the hair on the top of his head. He repaired to a bright warm place on the shore, wrung the water out of his clothes, and expressed a desire about 3:00 p. m. to go home and call it a day. About three or four months later someone broke the news to his wife, and then he enjoyed reciting the incident to his friends.

If Dr. Scott needs any instruction in fishing, and is unable to find any teachers in Franklin, there will be no charge for a few lessons at this end of the line. He must know how to dig bait, row a boat and start a motor. The season will not be open until warmer weather. In the meantime, here is wishing for Dr. Scott a successful term of many years as pastor of our Franklin church. A great opportunity awaits him. A consecrated man of God is ever ready to do his best for Christ and His Church.

I. W. Johnson.

STUDENTS IN CHURCH SCHOOLS.

For eight consecutive years Elon College has had a gradual and satisfactory growth in student enrollment. In 1932-33 the total enrollment amounted to 232. In 1940-41, our enrollment reached the record high of 661. The following year we had a decline in enrollment. In 1942-43 the decline was rather drastic. These losses were occasioned by the "draft" and the enormous demands for workers in defense plants. Our student enrollment for the present year will total approximately 370. Under the quarter system, students are admitted at the beginning of each quarter.

Fortunately we were able to secure for Elon College a contingent of the Army Air Corps for training. These young men were received at the College in April 1943. This gives us a combined enrollment — civilian and military—of more than 600.

The decline in civilian students at Elon College is by no means peculiar to Elon, but is general throughout the country, due to the national emergency. This decline in church and church-related colleges in the United States is approximately thirty per cent of the normal enrollment. The one great problem confronting our church schools today is to secure sufficient patronage to keep their doors open during the war and to recoup their losses when the war is over. The church-related college is most desirous that veterans of the present war who wish to enter or re-enter college shall be permitted to select their college without government direction or pressure. It is hoped by all that the Government will assist our boys who wish to continue their education by making available funds for the expense of the same, but that they shall be given the privilege of determining where they shall go.

The purpose of this article is to acquaint our friends with existing conditions and needs at Elon College that they may be of help to us. There are many high school seniors who are planning to enter college either for the summer session or at the beginning of the fall quarter or semester. You may do such students and Elon College a worth-while service by simply speaking to them about Elon and urging their attendance. The majority of Christian Sun readers belong to the Congregational Christian Church. It is a denominational investment as well as an educational and spiritual privilege to have their sons and daughters go to their own church college for training. Notwithstanding the fact that a contingent of the Army Air Corps is on our campus and some of our professors have been drafted for services here and elsewhere, we are still able to maintain a most excellent faculty and a very complete curriculum.

Your interest and cooperation will be greatly appreciated.

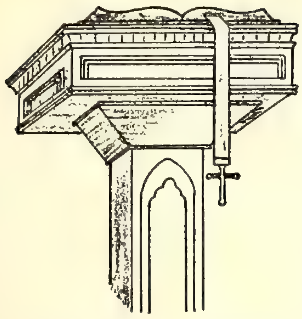
L. E. Smith.

SUPERANNUATION.

Previously acknowledged	$ 947.22
Berea (Norfolk), Hickory, Va.	10.00
Linville, Va.	16.00
Wakefield, Va.	10.00
Holland, Va.	50.00
Grace's Chapel, Sanford, N. C. .	7.00
New Elam, New Hill, N. C. ...	6.70
Shallow Ford, Elon C., N. C. ..	13.00
Catawba Spgs., Apex, N. C. ...	18.00
Oakland, Suffolk, Va.	20.00
Hank's Chapel, Pittsboro, N. C.	20.00
Total	$1,117.92
Exchange on checks	.40
Balance in bank, Jan. 21, 1944	$1,117.52

Board of Superannuation,
By Mattie C. Parker.

The Suffolk church had a three-reel movie, "The Sign of the Cross," on last Sunday night instead of the regular preaching service. The movie was sponsored by the young people.



PRECEPTS FOR LIVING.

By ELISHA A. KING.

III.—THE NEW MAN IN CHRIST.

EPHESIANS 4:1-32.

The Epistle to the Ephesians is a circular letter intended to be read by several churches. It was written while the author was a prisoner in Rome. This was 62-63 A. D. St. Paul was very uncertain as to his future, but for the present he had much liberty within certain restrictions; he could entertain friends and preach to groups that came to the prison, and he had writing material with which he could communicate to the churches he had founded.

This letter was probably intended for the various churches of the Roman province of Asia, including Laodicea, Hieropolis, Smyrna, Sardis, Philadelphia, Ephesus and others. There was a cleavage in the churches that St. Paul had organized, brought about by the differences of race and the previous training of members. It was difficult for Jew and Gentile to live together in church relationship without producing arguments, difference of opinion, and various clashes. This status of the congregation gave St. Paul much anxiety and he did everything in his power to harmonize these diverse elements. Being a prisoner and being unable to travel, he had ample opportunity to think and to clarify his ideas and purposes. This he does in a manner worthy of the theme and worthy of the man in this noble letter to the Christians at Ephesus. Dr. Gross Alexander, in his commentary on "Colossians and Ephesians," says: "If the Christians of this day have no mind to study, no capacity to appreciate, and no disposition to realize in life the contents of this transcendent letter of the noblest and deepest of Christ's interpreters, those of some future day will have."

This letter, being a circular letter, does not throw much light on St. Paul's relation to the Church at Ephesus, but we have that information given us in the "Acts of the Apostles." Ephesus was a city of 300,000 population. The temple of Artemis was there and was the most outstanding landmark of the city. It is referred to in the scriptures as the temple of Diana. The city was thoroughly Greek and had within its borders an oriental religion, a Greek culture, a Roman government and world-wide commerce. In this city St. Paul had organized a Christian Church, and it had grown and become a center of constructive influence.

From the "Acts of the Apostles" we discover the record of St. Paul's relation to this Ephesian Church.

We know that Paul preached at Ephesus (Acts 18:19); that he returned there a second time (Acts 19:1); that he preached for three months in the synagogue (Acts 19:8; that he then preached for two years longer in a public hall and with such success that "all they which dwelt in Asia heard the words of the Lord, both Jews and Greeks" (Acts 19:10). It is probable also that he remained there some time after this (Acts 19:22-20:1). At any rate he himself reminds the elders of the Church at Ephesus that he spent three years as their pastor and the personal friend and adviser of each one of them (Acts 20:31): "Remember," he says, "that by the space of three years I ceased not to admonish every one night and day." His personal relation to the elders of the Church was so intimate and affectionate that their final separation from him makes one of the most pathetic scenes in the New Testament (Acts 20:36-38), "And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him. Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship." If we may judge by the history that we have in the book of "Acts," Paul's relation with the Ephesian Church was more personal, more intimate, more tender and affectionate than with any other Church.

Our attention is centered on the fourth section or chapter of this letter, for it is one of the most beautiful and tender messages of St. Paul ever penned. It is a setting forth of Christian Virtues, more than Precepts for Living. He makes his appeal in the name of Christ and sets up Christ as the inspiration and example of living. If one should read the history of Ephesus, including an account of its moral degeneracy, he would wonder how it was ever possible to establish a Christian Church in its midst, with Christianity's austere standard of life. The fact of the Church's existence is a tribute to the strong, positive and winsome character of St. Paul.

The letter makes a very strong appeal for unity. "Keep the unity of the Spirit in the bond of peace. There is one body (the Church) and one Spirit, even as also ye were called in one hope of your calling; one Lord, one baptism, one God and Father of all, who is over all, and through all, and in all." As in previous exhortations he calls attention to the different callings in the Church, such as apostles, preachers, evangelists, pastors and teachers. While these are different persons with different tasks, they should work together for the perfecting of the members and the building up of the body of Christ. The object of these efforts is to attain unity of faith, of the knowledge of Christ until the goal is reached, viz: the maturity of the members into the fullness of manhood in statue like the fullnes of Christ. He likens the Church to a perfect body fitly framed together, every part fulfilling its proper function. The motivating force so far as the Church is concerned is love.

It is intensely interesting and exceedingly important to realize that St. Paul interpreted Jesus' teachings so clearly and so forcefully that they bore fruit in the first century and have remained the standard of Christian Conduct ever since.

He takes the man-of-the-world with his evil habits and sensual thoughts just as he is, considering him practically dead—at least dead to everything good. He exhorts this way: "Put away, as concerning your former manner of life, the old man, corrupt and deceitful; be renewed in the spirit of your mind and put on the new man in righteousness and holiness of truth. In other words, let Christ into your life and let Him transform you. The effect of this will be seen in your daily life." Dr. Maclaren says most pointedly, "If our professed faith is not making us daily better, gentler, simpler, purer, more truthful, more tender, more brave, more self-oblivious, more loving, more strong—more like Christ—it is woefully deficient either in reality or in power." As a matter of fact, the Christian life is a growth, and the goal of this growth is maturity. Dr. Luccock declares the undeveloped and immature Christian is like the tragic Peter Pan, who never grew up.

Let us hear the very words of St. Paul on this point. He says: "So what I mean and insist upon in the

(Continued on page 12.)

Missions
The World for Christ

GIVING AND PRAYING.

A venerable minister once entered a meeting that was being held in the interest of foreign missions, just as the collectors of contributions were resuming their seats. Seeing him enter the auditorium, the chairman of the meeting requested him to lead in prayer. The old gentleman stood, hesitatingly, as if he had not heard the request. It was repeated in a louder voice; but there was no response. It was obvious, however, that the aged minister was fumbling in his pockets, and presently he produced a piece of money, which he deposited in the contribution box. The chairman, thinking he had been misunderstood, said loudly, "I did not ask you to give, Sir; I asked you to pray." "Oh, yes," he replied, "I heard you, but I can't pray until I have given something." James just put it another way when he said: "Faith without works is dead."

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 20, 1944.

Sunday Schools.	
First, Portsmouth, Va.	$ 9.16
Union (South.), Franklin, Va.	11.98
First, Greensboro, N. C.	9.91
Shallow Ford, Elon Col., N. C.	16.00
Total	$ 47.05
Individuals and Churches.	
Rosemont, Norfolk, Va.	$ 36.25
Woman's Board, S. C. C. C.	
Mrs. W. V. Leathers, Treas:	
Home Missions	$ 918.10
Foreign Missions	1,799.02
Total	$2,717.12
Total for week	$2,800.42
Previously acknowledged	7,596.76
Total since Sept. 1, 1943	$10,397.18

Gratefully,
MATTIE COX PARKER,
Secretary.

QUARTERLY REPORT.

The following is the Quarterly Financial Report of the Woman's Mission Board of the Southern Convention of Congregational Christian Churches for the Quarter ending on December 30, 1943:

Receipts.		
Virginia Valley Cent. Conference:		
Women	$ 118.53	
Young People	6.58	
		125.11
Eastern Va. Conference:		
Women	$1,191.84	
Young People	202.10	
Juniors	78.89	
Cradle Roll	27.35	
		$1,500.18
North Carolina Conference:		
Women	$1,301.68	
Young People	44.52	
Juniors	34.48	
Cradle Roll	19.37	
		1,400.05
Total receipts		$3,025.34
Disbursements.		
Foreign Missions General Fund		$ 800.00
Thank Offering, Foochow Union H. S. (Mrs. Thelin)		858.42
China Relief		17.50
Japanese Evacuees		5.00
Young People's Foreign Mission Fund		118.10
Home Missions General Fund		800.00
Young People's Home M. Fund		118.10
Check to Mrs. M. C. Parker		$2,717.12
Check to Mrs. Leathers, Treas. Life Memb. & Memorials		80.00
Total disbursements		$2,797.12
Cash in bank		228.22
Total		$3,025.34

Respectfully submitted,
MRS. W. V. LEATHERS,
Treasurer.

QUARTERLY REPORT.

The following is the Report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference, for the Quarter ending December 31, 1943:

Balance on hand, last report	$ 127.17	
Receipts.		
Women's Societies:		
Antioch	$ 10.85	
Bay View	12.50	
Berea (Nans.)	15.00	
Berea (Norfolk)	15.00	
Bethlehem	50.00	
Christian Temple	87.50	
Cypress Chapel	25.00	
Damascus	25.00	
Dendron	18.20	
Elm Avenue	10.00	
Eure	12.00	
First, Norfolk	18.75	
First, Portsmouth	20.00	
First, Richmond	15.00	
Franklin	50.00	
Holland	20.00	
Holy Neck	37.50	
Hopewell	10.30	
Isle of Wight	20.00	
Liberty Spring	50.00	
Mt. Carmel	17.25	
Newport News	25.00	
Oak Grove	7.50	
Oakland	18.75	
Rosemont	41.00	
South Norfolk	20.00	
Shelton Memorial	10.00	
Spring Hill (1942-43)	2.50	
Suffolk	125.00	
Staley Society, Suffolk	18.60	
Union (South.)	6.10	
Wakefield	16.40	
Waverly	12.50	
Windsor	15.90	
		859.10
Young People:		
Bay View	$ 1.50	
Berea (Nans.)	9.00	
Berea (Norfolk)	1.00	
Bethlehem	25.00	
Burton's Grove	7.50	
Christian Temple	5.00	
Cypress Chapel	10.00	
Eure	4.00	
First, Portsmouth	6.25	
First, Richmond	2.00	
Franklin	18.75	
Holland	5.00	
Holy Neck	10.00	
Liberty Spring	15.00	
Mt. Carmel	7.75	
Newport News (C. E.)	7.00	
Newport News (Forum)	7.00	
Oakland	8.75	
Rosemont	12.00	
Spring Hill (1942-43)	5.00	
Spring Hill	4.00	
Suffolk	15.00	
Union (South.)	6.60	
		189.10
Juniors:		
Bay View	$ 1.00	
Berea (Nans.)	6.25	
Berea (Norfolk)	1.00	
Bethlehem	8.00	
Christian Temple	3.00	
Cypress Chapel	3.00	
Eure	1.00	
First, Portsmouth	4.00	
First, Richmond	.50	
Franklin	7.50	
Holland	8.00	
Holy Neck	5.00	
Liberty Spring	6.25	
Mt. Carmel	3.70	
Oakland	1.25	
Rosemont	4.25	
Suffolk	9.00	
Union (South.)	1.76	
Windsor	4.43	
		28.89
Cradle Roll:		
Berea (Norfolk)	$ 1.35	
Christian Temple	2.38	
Cypress Chapel	.25	
Eure	1.00	
First, Richmond	.50	
Franklin	1.50	
Liberty Spring	10.00	
Oakland	1.00	
Union (South.)	9.37	
		27.35
Thank Offering:		
Antioch	$ 4.15	
Bay View	10.50	
Berea (Norfolk)	10.00	
Bethlehem (Women)	27.80	
Bethlehem (Y. P.)	6.00	
Christian Temple	27.10	
Damascus	7.25	
Dendron	10.55	
First, Norfolk	30.00	
Holy Neck	10.00	
Liberty Spring	35.55	
Newport News (C. E.)	7.00	

(Continued on page 13.)

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

WORLD DAY OF PRAYER.

We are to observe the "World Day of Prayer" as usual on the first Friday in Lent. This year that will be February 25, 1944. Since the United Council of Church Women sponsors this observance, many of the denominations will be having the same service on that day. If you live in a city, you will probably find that you can share in an interdenominational program and thus have more of that sense of "oneness" with all the peoples around the world. If this has not been previously a joint or union service in your community, why not "start the ball rolling" as you have seen our Sanford societies did for World Communitq day. You might ask representatives of each woman's society in the community to meet with your representatives to plan such a meeting. If you live in some rural communities, yours will be the only church in that immediate section and so you will have to have your own program, sharing in spirit with the host of women around the earth who will be praying on that day.

Last year several of our societies were disappointed because they ordered their programs too late. You will soon receive a letter and a sample copy of the program. Be sure to order immediately upon receipt of the letter, if you want extra copies of the program, posters and other helps.

YOUR YEAR BOOKS.

We hope that you are able to use your mimeographed Year Books to good advantage. While not as "elegant" in make-up as in previous years, we think they might be equally as helpful if you use them. In the Year Book you can find the answers to your questions about the various phases of our missionary work. Three copies were sent to the local president listed in the Year Book and a copy to your minister or his wife. There are a few extra copies. You may secure one by writing to Mrs. F. C. Lester, Elon College, N. C.

Please let the editor know if there are errors in the Year Book. We need an up-to-date list of local presidents and their addresses. If the president of your society is listed incorrectly, use a penny postal and let us know. If the goal for your society is wrong, do the same thing. The Reidsville, N. C., Society increased its goal from $200 to $300. That is the kind of correction we are delighted to make!

GOOD PROGRAMS AT GREENSBORO.

Palm Street joined with Greensboro First Church, on October 28, when Dr. James H. Lightbourne reviewed "For All of Life." He certainly does a grand job of it, and we highly recommend him to any society. Another good program was our Thank Offering Service on Sunday, October 14, at the five o'clock vesper. We used the program in the packet, and we also "used" Mrs. Wisseman to speak on the Foochow Union High School. You know, we are quite lucky to have the Convention president right in our society! Well, anyway, she made it so appealing that our offering went double its usual amount. And say, have you given that play in the packet, "Each One, Teach One"? It makes a grand program. Aren't the programs extra good this year, anyway?

Mrs. O. H. Paris,
President.

Note.—Mrs. Wisseman was also the guest speaker at the Sanford Thank Offering Service on the last Sunday in November.—Editor.

WORLD COMMUNITY DAY PROGRAMS.

Reports from all over the country indicate that "World Community Day," sponsored by the United Council of Church Women, was a success. At headquarters they ran out of programs for the occasion, which indicates that the response was greater than they had anticipated for this first united effort by church women to think about the Christian's attitude toward the post-war world. Those of us who shared in these programs are at least conscious of the tremendous problems which face us, as Christians, and are beginning to do some serious thinking about them.

Word has come to your editor from cities like Greensboro, Burlington, and Asheboro, where the service was one in which all the churches in the town participated and in which members of our churches had a part on the program. At Elon College, it was not feasible to have the program on Armistice Day, and instead a Sunday was chosen for the World Community Day emphasis. Rev. Edwin Duckles, secretary of the American Friends Service Committee, with headquarters in Greensboro, and a student of international affairs, preached the morning sermon at the community church and conducted a forum discussion in the afternoon.

In a personal letter, Mrs. Aubrey Todd told me of the service in Sanford, and I am taking the liberty of sharing that with you: "We had a wonderful service on World Community Day, November 11. Our missionary groups sponsored it, and all of the churches of the community met with our church. Miss Mary Addie White was responsible for getting together a Community Choir from the different churches and rehearsing them. We were able to get Dr. H. Shelton Smith from Duke for our speaker. Dr. Smith was superb that night and held the audience in his grip from beginning to end. It is the first time that the big churches have joined us in a service since we came to Sanford. It was a thrilling experience for us." She enclosed a bulletin containing the order of worship, which indicates the fine service prepared and that the offering went to China Relief.

ACCOMPLISHMENTS OF HANK'S CHAPEL SOCIETY.

The Missionary Society of Hank's Chapel is proud of the work begun in the new Conference Year. We sent eighteen hens to the Elon Orphanage for their Thanksgiving dinner. Our Thank Offering, which amounted to $12.00, was sent to a school in China. Five hundred Gospels of St. John were sent to Rivers, Arizona for the Japanese evacuees.

Our mission books are going to be studied and given by two members of our group, Mrs. Eugene Tally and Miss Ruby Farrell. Our Study of Acts is given by our pastor during the devotional at each meeting. We ask your prayers that we may continue in Christ's work that others may know of him.

Ruby Lee Farrell,
Reporter.

DO YOU USE THESE?

Guide Posts.—We hope that every society is receiving at least one copy of this 25c-a-year information sheet. The materials often supplement those in the program packet. For instance, the September issue contains the worship service to be used in connection with the fine play, "Each One, Teach One," while the current issue con-

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

WHEN I CONSIDER THY HEAVENS.

Four hundred years ago, there passed from this earth a man who revolutionized the thinking of the entire world. He was an obscure Polish astronomer by the name of Nicholas Copernicus. For a thousand years before him, men had followed the ideas of Ptolemy of Alexandria, who thought of the earth as the center of the universe, with the sun, moon and stars revolving about it. Copernicus believed that the sun was fixed and that the earth and the other planets revolved about it. The scientist joined with ecclesiastics in deriding his theories, but today we accept without question the conclusions which he reached. We believe that the earth revolves about the sun.

Mankind today needs to discover in the spiritual world what Copernicus saw to be true in the solar system. We have made man the center of the universe and relegated to God an inferior position. We have failed to see that the true center is to be found in God. He made our universe and it is for Him that it evists at all. He is our Creator, the preserver of our common life and destiny.

The writer of the 19th Psalm had discovered the sovereignty of God. He recognized Him as the creator of the universe—the artist and sculptor of all nature. He looked to the heavens and found God, beginning his Psalm with the familiar words, "The heavens declare the glory of God and the firmament showeth his handiwork. There is no speech nor language their voice is not heard."

Twenty-five hundred years have come and gone since this Psalm was written, yet we see now, even more than in that day, the remarkable truth of those words. The writer knew little about the heavens in comparison with our knowledge of them—but he did recognize that they revealed God.

Men and women of all generations have looked to the skies to discover the majesty and wonder of God. In Tennyson's "Idylls of the King," King Arthur says, "I found (God) in the shining of the stars."

While reading a book on astronomy recently, I marvelled at the orderliness and the construction of the universe. I could not help but recall the words of another familiar Psalm (the 8th): "When I consider the heavens, the work of thy fingers, the moon and stars which Thou hast ordained, what is man that Thou art mindful of him? and the son of man that Thou visitest him?" A noted astronomer begins his book with the following words: "The basis on which science rests is the ordiliness of the universe." There is a plan—a mind at work behind our universe which is orderly and dependable. Nothing is left to chance. Eclipses can be predicted with accuracy. Astronomers were able to predict the exact location of the planet Neptune, even before they could see it! Nature is dependable and orderly.

There are eight planets revolving about our sun, each one keeping in its own path. Jupiter, the largest, is 1000 times as lage as our earth. Yet all of our planets together have a mass of 1|7 of 1% of that of the sun. The sun is one million times as great as the earth. Even so, our sun is one of the smallest of the heavenly bodies we call stars. One star in Orion is estimated to be 27 million times as great as our sun. When we get into trillions and billions, our minds, finite as they are, cannot even comprehend size nor distance.

Have you ever gazed at the milky way with its thousands and thousands of stars? Remember next time, each star is probably larger than our sun. A light year is 6 trillion miles. It takes the light from the relatively close north star 40 light years to come to us. As you look at star tonight, you will see light that left there 40 light years ago.

Think of a God who can create a universe like this one in which we live. Think of the intelligence and mind behind it all. With these millions of stars, planets, galaxies, suns—the most remarkable part is how they keep out of each other's way, hanging in space, but each holding its proper place. "The orderliness of the universe," concludes the scientist, "is the supreme discovery of science." Truly the Psalmist was right when he said, "The heavens declare the glory of God and the firmament showeth his hadiwork." God's sovereignty is revealed in the creation of the universe.

As a young person, I was bothered by the accounts given in our science text books because they did not seem to agree with the accounts in the Bible. While attending a summer conference, I heard that great Christian Kagawa say, "Do not be alarmed by the apparent discrepancy between science and religion. Go deeper into your study of both subjects. You will find that in the end they both lead to God."

NATIONAL PILGRIM FELLOWSHIP SECRETARY APPOINTED.

News comes from Boston that Rev. Oliver Powell of Evanston, Illinois, has just been appointed National Secretary of Young People's Work for the Congregational Christian under the Division of Christian Education of the Board of Home Missions. He also becomes Executive Secretary of the Pilgrim Fellowship. Mr. Powell, who is at present the minister of Oakton United Church of Evanston, will make his headquarters in Chicago.

Mr. Powell, as Secretary of Young People's Work, will be responsible for the development and guidance of the national program for young people of high school age and above. He has worked closely with the Chicago Pilgrim Fellowship; served as the Counsellor to the Executive Committee; directed the Annual Retreat, and helped frame a program of "Caravan Visitations" among the churches.

Mr. Powell was born in Richmond Hill, New York. He attended the Jamaica High School, New York University, Columbia Graduate School, and Union Theological Seminary. He majored in French and Spanish, with the thought of teaching. Later he entered the theological seminary and selected as his specialty the field of Religious Education. During his seminary years he served as assistant to Dr. Frederick K. Stamm in Brooklyn, New York.

In accepting his new post, Mr. Powel said: "The church leaders of tomorrow are the young people of today. They must learn their roles now. I am eager to have a part in helping train responsible Christian citizens and churchmen for tomorrow's world."

Special recognition of the appointment of Mr. Powell to his new post was made during the Mid-Winter meetings just held at Cleveland, Ohio.

FOR THE CHILDREN

Dear Friends:

This is the last week in the first month of 1944. Next week the new month of February will begin. February is a month that is cold, and is called one of the winter months. Children usually like February, because Valentine's Day comes in it. When I was a child, I liked it because two great men, George Washington and Abraham Lincoln, had birthdays in this month. My father used to tell me stories about these two men. Before I learned to read about them in my school books, I had learned to love them because of the fascinating tales that my father told us children, of their childhood and young manhood days.

The following story which is told in the child's book, "More Missionary Stories to Tell," is one that Lincoln would have liked. He believed in the American Negro and felt that he should be a free man. We often talk of the things which we do to help negroes and how we might befriend them. There is the other side too; they are often the very good friends of white folks. Here is a story that tells us so:

THE CABIN BY PINEY CREEK.

Marshall was tinkering with his red wagon when the little white boy came around the corner. Marshall looked up and then went back to his wagon. The white boy came closer. Marshall paid no attention. The white boy stood just at Marshall's elbow. When Marshall reached for a nail, there the stranger was. That is a good bit for anyone to stand. Marshall stood up and looked at the boy.

"Look-a-here, little boy," he said severely, "Why n't you go home? Why you stan' there a gapin' and a-gapin' at me? Huh?"

The little white boy moved back a step and looked at Marshall. Marshall waited a few seconds. Then he turned back to his wagon.

The white boy stepped closer. Marshall was annoyed.

"Look-a-here, little boy," he said again, "Don't you know where your home is? 'Cause if you know, you'd better hurry up an go there, I guess."

The little white boy looked steadily back at Marshall without saying a word.

"Seems to me you're lost," said Marshall. "Seems to me you're very bad lost. You'd better come along with me." Marshall's head was whirling with ideas. Perhaps the little boy had been stolen and had run away from the folks who had stolen him. The little boy put out a docile hand to Marshall and trotted along with him to the cabin.

"Mom," yelled Marshall. "Mom, come right out here, Mom. I got something to show you quick."

"Oh, go 'long with you, Marshall," Mom said, but she did step to the door, iron in hand, and looked out into the sun. Her eyes fell first on her lanky son. "He's too thin," she thought. Then she saw the smaller boy, white faced, peaked like a half-starved kitten.

"Look what I foun', Mom. I guess someone just up and stole him from his folks. I guess maybe they're lookin' for him this minute because maybe there's a ransam. We better keep him till we find out how much the ransom is."

"Marshall, where do you get all your ideas?" Mom looked again at the smaller boy. "No one's goin' to pay any ransome for that skinny little kid. What you talkin' 'bout anyway, Marshall." Mom put her iron down and sat on the doorstep.

"Here, son," she said, putting out her hand to the white boy. "You come and tell Mom what your name is."

The little white boy smiled shyly at Mom, but held tightly onto Marshall's hand. Finally he spoke. "I came to see the wagon," he said. "Maybe some time I'll get a wagon. Pop said—maybe if we got work here, maybe."

"Uh-huh!" said Mom, looking at the boy again. "So that's it, is it? You folks just come here? You folks move into that place over by Piney Creek?"

"Yes, Ma'am."

"Marshall," said Mom sternly, "You tell that little boy to go right home where he belongs. He's no stolen boy. I know who he is all right, and we don't want no traffic with him, you understand, Marshall? You go on home, little boy, and don't you come back here, see?"

The little boy smiled cheerfully, "I want to see the red wagon," he said. "I want to ride in the red wagon."

Mom got up with decision and reached out her hand for the little boy. He gave his to her unhesitatingly.

"You and me are goin' home to your folks. And when we get there, you're goin' to stay there."

The hand of the little boy was lost in Mom's big palm. "So little! They don't even feed their young ones right," she said.

She stepped into the dooryard of the dilapidated cabin on Piney Creek. Marshall was following her at a distance. "Anyone home," Mom called.

Immediately a woman came to the door. She looked at Mom in mild wonderment.

"This your kid?" asked Mom.

"Yes," said the woman. "That's Thomas Albert—after his father." She stared at Mom.

"You came here to work down to the mill?"

"Yes. We're from the North. My husband came down here to work."

"You come to take jobs away from us colored folks?"

"We got to get work somewheres. Got to feed the kids somehow. You got to feed your kids, don't you? We got to feed ours. It's the least we can do."

Marshall came close to his mother, tugged at her skirt. "Aw, Mom," he said pleadingly.

Mom looked at the woman, white with blue on her lips, just like the little boy. Somehow Mom had never thought of white folks being hungry and needing jobs like this. She was startled by the pleading voice. This was something new to her. She felt the little hand in hers. She felt the woman's eyes on her as if asking for something and waiting to see what she would say. She felt Marshall begging her to be friendly. But when she did speak, she surprised herself.

"I guess maybe you're right," she said. "I guess maybe you got to feed your kids the same as we got to feed ours. I guess maybe you and me ought to be real good friends. We got the same worries to study over. This kid don't seem very husky. Maybe you could use a few eggs till you get on your feet. There, now," she said to the little boy. "You come along with Marshall. I'll send him with some eggs."

They turned back across the field. She smiled at the two children skipping along before her, hand in hand.

"It'll be real nice for Marshall to have Thomas Albert to play with." And then she sighed. "Poor souls, they got troubles just like colored people."

Answers to Puzzle on January.

1. A; 2. An; 3. Any; 4. Ann; 5. Jay; 6. Jar; 7. Jury; 8. Run; 9. Ran; 10. Ray; 11. Urn; 12. Yarn.

The Bird.

The bird Oliver saw was a Starling.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS USES HIS POWER TO HELP.

Lesson V.—January 30, 1944.

Golden Text: *"Why are ye fearful; have ye not faith?"*—Mark 4:40.

Lesson: Mark 4:35-5:43.

Devotional Reading: Isaiah 9:1-7.

We call Him Master and we do well, for so He is. In today's lesson we see His mastery in three realms. The thoughts for today can well be grouped under these three heads.

Master Over Nature.

The story of the Master stilling the tempest is more or less familiar. As He and his disciples were going across the Sea of Galilee after a hard day's work, one of the terrific storms which so often sweep aross the lake threatened to swamp the boat and drown the company. The Master knew how to relax after a hard day—something that many modern people do not know how to do—and was fast asleep in the stern of the boat. Finally in despair the panic stricken disciples awakened him and seemingly caustically asked him whether He cared if they perished. Rising, He rebuked the wind and the waves, and there was a great calm. And then He mildly rebuked them for their lack of faith and their fearfulness. Tucked away in this story told in such straightforward way are several truths which might be pointed out in passing. (a) Even the Maser's presence does not always keep one from the storms of life, and discipleship does not guarantee immunity from trying experiences. (b) We are not the only folks caught in the storms of life—"and other boats were with him." (c) Men often turn to Christ only in their extremities. (d) Perfect love casteth out fear.

But the main point of the story is the demonstration that it affords of Jesus' mastery over Nature. He is greater than, He is Lord over Nature. As a revelation of God, He shows that God is greater than the physical universe He has created, and that He sustains and orders it. Physical forces do not have the last word in the universe. Christ's word was with power.

Master Over Disease.

The story of the Gadarene maniac is also equally familiar. How the Master went to the other side of the Sea of Galilee and there found a poor pellow, worse than a lunatic, a maniac, wild and wilful, helpless and hopeless. And again the word of the Lord Jesus Christ was with power. Again He spoke and again wild forces obeyed him. This time it was not the wind and the waves, but the unruly mind and spirit of man. When the people of the vicinity came out to see what had happened, they saw the man clothed and in his right mind. Here written in living letters and drawn out so that all who see may read, is the eternal truth that the Master can still the turbulent human spirit and tame the wild temper of human kind. God hath not given us the spirit of fear, but of a sound mind, writes Paul.

Master of Death.

The final story is climatic. The little daughter, perhaps the only daughter, of the ruler of the synagogue, was sick unto death. Indeed, she did die before Jesus got to the house. In simple faith, born perhaps of mighty works that he had already seen Jesus do, the man implored Jesus to come and lay his hands on the little girl, if perchance she might be saved. But alas when Jesus finally reached the man's house, he and the ruler were met with the sad news that the little girl had died. And for that father the world had crashed down on his head and his heart. But he had not reckoned with the divine mercy nor the divine power. Putting out all except the father and mother of the little girl, and the inner circle of Peter and James and John, he entered into the death chamber and spoke in a commanding voice, "Damsel, I say unto thee arise." And again his word was with power. "Straightway the damsel arose and walked." The Lord Jesus Christ is Master not only of nature and of disease, mental and physical, but He is Master of death. He is the One who was dead and is alive forevermore. Death no more hath dominion over him. And because he lives, we too shall live. He is the Resurrection and the Life. Whosoever believeth on him even though he were dead, yet shall he live; and whosoever liveth and believeth in him shall never die.

Here again is the saving power of faith, not in the sense of intellectual belief, but rather in the sense of personal trust. Faith saves, faith makes whole, faith gives the victory.

PRECEPTS FOR LIVING.

(Continued from page 7.)

Lord's name is this: You must no longer live like the heathen, with their frivolity of mind and darkened understanding. They are estranged from the life of God because of the ignorance that exists among them and their obstinacy of heart, for they have become callous, and abandoned themselves to sensuality, greedily practicing every kind of vice. That is not the way you have been taught what Christ means, at least if you have really become acquainted with Him and been instructed in Him, and in union with Him have been taught the truth as it is found in Jesus. You must lay aside with your former habits your old self which is going to ruin through its deceptive passions. You must adopt a new attitude of mind, and put on the new self which has been created in likeness to God, with all the uprightness and holiness that belongs to truth.

"So you must lay aside falsehood and each tell his neighbor the truth, for we are parts of one another. Be angry, but do not sin. The sun must not go down upon your anger; you must not give the devil a chance. The man who stole must not steal any more; he must work with his hands at honest toil instead, so as to have something to share with those in need. No bad word must ever pass your lips, but only words that are good and suited to improve the occasion, so that they will be a blessing to those who hear them. You must not offend God's Holy Spirit, with which you have been marked for the Day of Redemption. You must give up all bitterness, rage, anger, and loud, abusive talk, and all spite. You must be kind to one another, you must be tender-hearted, and forgive one another just as God, through Christ, has forgiven you. So follow God's example, like his dear children and lead loving lives, just as Christ loved you and gave himself for you, as a fragrant offering and sacrifice to God."

If any one of us were called on to write a Christian hand-book on Precepts for Living suitable for this age, what could we add to these words of St. Paul? They are still vital though written 1900 years ago, and life in the Christian Church would be more harmonious, more effective and more influential if these precepts were taken to heart and practiced.

When a millionaire is a million times more happy than the owner of a single dollar, folks will have a real kick coming.

—*Josh Harper.*

FIFTH SUNDAY OFFERINGS.

The first fifth Sunday of the new church year is January 30. This is a very excellent time for every Sunday school and church in the Convention to say a good word for the College and give the people an opportunity to express their interest in a substantial way.

You might say to your people that Elon College, our church college, has made a very excellent record during the past ten years, that for the past nine years it has been able to balance its current budget with the substantial assistance of offerings from our Sunday schools and churches. With the very drastic reduction in civilian students at Elon which, of course, lessens considerably the College's funds for current accounts their offerings are more sorely needed and they should, if possible, make them more generous. Alone the College will find it very difficult to meet necessary obligations, but with the help of the Sunday schools and churches, it shall be able to continue without serious embarrassment. The Sunday schools and churches that have been accustomed to supporting the College, I am sure will be glad to continue and to increase such support if possible. The Sunday schools and churches within the Convention that have not been accustomed to so assist the College I trust may feel that this is an opportunity for real service—a service that will make a lasting contribution to our Church and its causes.

We are grateful for the contributions already received:

Previously reported	$ 303.27
Sunday Schools.	
Eastern Va. Conference:	
Spring Hill	1.53
Total	$ 304.80

L. E. Smith,
President.

.....................194..

$............

ONE MILLION DOLLARS FOR ELON COLLEGE

To further express my interest in Christian Education and in Elon College in particular, and in consideration of what others are giving, I hereby subscribe and agree to pay to the treasurer of the Elon College Stabilization and Improvement Fund the sum of

.... Dollars,

Payable $............ monthly, quarterly,

semi-annually for .... years beginning

...................., 194.., or as follows:

....

Signed ....

St. or RFD ....

City ...., State.......

Cash herewith, if any $..................

WOMEN AT WORK.

(Continued from page 9.)

tains the worship suggestions for use with "Ventures in Understanding."

The Church Woman.—This is such a fine magazine that your editor apparently thought it was worth twice the price, for it is listed in the Year Book at $2.00 per year, when it is really only $1.00. If the price has been making some of you hesitate, perhaps you will feel that you can afford to subscribe now that you know about this mistake. Every leader in our women's groups will find it helpful. The story of preparing this year's World Day of Prayer program, "And the Lord Wondered that There was No Intercessor," in the December number is worth the price you pay for the whole issue.

The Missionary Herald.—Of course *someone* in your society takes this magazine which tells of the missionary work of our denomination. But why not *everyone* taking it? Surely each home in our churches can afford 25c per year for such a magazine. The pictures will attract your children and start that spirit of interest in other peoples which we need to build a Christian world in the future.

The Christian Sun needs no introduction to those of you who are reading this. Do you see that the page about our women's work is brought to the attention of your society? Do you try to secure new subscriptions? It is *our* paper, and it is up to us to see that "we" read it.

ARE YOU "ON THE ALERT"?

Have you been watching for articles about the six missionaries of our Church whom we are to study this year? If you have, your watching has not been in vain. Sometimes you will read about them in places you least suspect. For instance, in the January, 1944, issue of *Children's Religion* you will find two splendid pictures which will interest you. One is of Miss Helen Huntington Smith, with a brief write-up of her life and a letter which she has written to youngsters in our churches in America as she starts back to China. The other is of Dr. Frank C. Laubach, and it accompanies an article about his work—even including a note from him with his signature. Perhaps you can persuade one of your children's teachers to give you their copy of this magazine when they are through with it, so you can cut out these articles and pictures and include them in a scrap book about "Our Missionaries." If no one in your church school receives *Children's Religion,* (we hope this is not true), you may order a copy of the January issue from 14 Beacon Street, Boston 8, Mass., for 15c. You will need this issue for your juniors, as it is full of material about their foreign mission study for this year. Do not let your Juniors miss it— and don't *you* miss it, either!

NEWS FROM HAW RIVER.

The Ladies' Missionary Society of the Haw River Christian Church met in the home of Miss Ida Wilkins on December 7 with fourteen members present. A Christmas program was led by the president, Mrs. Artelia Poole, using the candle light service. The candle light bearers were little Misses Margaret and Betty Lou Byrd.

The Friendly Service project decided upon this year by the ladies was to send a Christmas box of toys to the American-born Japanese children in internment camp.

Christmas gifts were exchanged by the ladies. The hostess served delicious fruit cake with coffee. Guests present were the pastor, Dr. D. J. Bowden, and Mr. Frank Bain.

Minnie Garrison,
Reporter.

QUARTERLY REPORT.

(Continued from page 8.)

Oak Grove	7.25	
Oakland	12.50	
Rosemont	56.25	
Shelton Memorial	10.00	
Suffolk	30.00	
Union (South.)	2.84	
Wakefield	3.00	
Windsor	3.00	
		310.74
Life Memberships:		
Newport News		20.00
Memorials:		
Franklin		10.00
Specials:		
Holland, for Jap. Evacuees		5.00
Offering, Woman's Conference .		58.81
Total receipts		$1,686.16
Disbursements.		
Bank Service ....$	.60	
Mrs. J. F. Morgan (exp.)	3.00	
Miss Pattie Lee Coghill, Conference Speaker ...	20.00	
West & Withers (bond) .	5.00	
Mrs. A. C. Moore (Secretary's book)	3.90	
Gurley Press	25.80	
Franklin Printing Co....	16.50	
	$ 74.80	
Mrs. W. V. Leathers, Treasurer	1,500.18	
		1,574.98
Balance in Treasury		$ 111.18

Respectfully submitted,
Mrs. W. B. Williams,
Treasurer.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We sometimes wonder if any of us appreciated our own homes when we were in the care of our father and mother as we should have. Of course we were young and perhaps thoughtless and did not give it the consideration we should have. The writer was reared on a tobacco farm and was satisfied. He did not think of the time when he would leave father and mother and go off to school and leave the home he loved so much. We will never forget how homesick we got after we left. A lump would get in our throat and we just could not get it down. It would have made us happy to have seen anyone from home. We always sympathize with anyone when he is far from home and homesick.

My heart goes out to our boys overseas. I know that they get homesick. Many of them perhaps have never been away from home before. How happy they will be to see home land when it is all over. Many of us do not appreciate our home until we go out in the world to make our own way, then it is we realize what a grand old place it was. The writer left his home many years ago; but he still likes to go back to the old homeplace. It brings back sweet memories of the past.

We sometimes wonder if the children in the Christian Orphanage or any other orphanage really appreciate their home until they get out in the world to fight their way. We get so many letters from boys and girls who have been reared here who tell us they did not realize what a good home they had until after they left.

We received a letter a few days ago from one of our boys, in which he told how he had climbed up in his line of work and now holds an appointment as an officer of much responsibility. He had this to say: "I owe it all to my training as an inmate of the Christian Orphanage from a little tot until I could go out and make my own way. I am proud, and I always will be proud to say that I was reared in that *great institution* known as the Christian Orphanage."

The writer well remembers the day this young boy, then a little tot, came to make his home at the Christian Orphanage. He was a real nice little fellow and we feel proud that he has climbed up in his line of work as he has. He started out in life at the bottom of the ladder and now holds a position by Presidential appointment which is considered a big honor.

The mission of the Christian Orphanage is to visit the fatherless and widows in their affliction. It has all these years been trying to carry out that mission. The friends of orphaned children have stood by us and we feel that the kind Master has been with us in the work. Do you know of any investment you can make that would be more worthy than to invest in these little fatherless tots. They need you in their young and tender years when training means so much to them. It helps to give them the proper outlook on life. When we think of the many fine boys and girls who have been reared here and gone out to be of service to mankind, we feel the church and many friends have made a good investment here.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 27, 1944.

Amount brought forward		$1,597.09
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Wake Chapel	$ 6.95	
New Elam	7.10	
Plymouth	10.18	
		24.23
N. C. and Va. Conference:		
First, Greensboro	$ 5.56	
First, Reidsville	12.00	
Happy Home	6.65	
		24.21
Western N. C. Conference:		
Randleman	$ 3.30	
Ether	2.18	
Pleasant Ridge	4.38	
		9.84
Eastern Va. Conference:		
Cypress Chapel	$ 1.47	
Union, Southampton	11.98	
		13.45
Valley Va. Central Conference:		
Newport	$ 2.85	
Mayland	1.50	
Antioch	4.77	
		9.12
Alabama Conference:		
Roanoke		1.54
Georgia Conference:		
Enigma		13.00
Thanksgiving Offerings.		
Eastern Va. Conference:		
Union, Surry, Church and S. S. .		32.35
Endowments.		
L. S. Holt		150.00
Special Offerings.		
Calvin S. Clayton	$ 25.00	
Jr. Philathea Class for Helen Winner	2.50	
Mrs. Lura Cantrell	1.00	
James W. Johnston	5.00	
Mrs. Jones	10.00	
		43.50
Total for week		$ 321.24
Grand total		$1,918.33

The Board of Pulications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Dear Sir:

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Six Months...........................$1.00
One Year.............................$2.00

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Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to **"The Christian Sun,"** 1536 E. Broad Street, Richmond, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Marriages

MONGER-LAYMAN.

In a simple, but impressive ceremony, on January 12, at 8 p. m., Miss Ellen Monger became the bride of Sgt. William Layman. The nuptials took place at the Bethel Congregational Christian Church at Elkton, Va., the ring ceremony being used. The marriage was performed by Rev. D. M. Spence, the pastor of the bride.

Preceding the ceremony, Mrs. Frank Williams sang, "O Promise Me" and "I Love You Truly," accompanied at the piano by Miss Louise Spence.

Lohengrin's Wedding March was used as the processional. The church was decorated in cut flowers and white candles.

The bride is the daughter of Mrs. M. A. Dofflemyer and the late Ernest Monger. The groom is a son of Mrs. C. E. Knicely and the late W. D. Layman. The couple will reside in Albuquerque, New Mexico, where Sgt. Layman is stationed.

G. D.

A fool always finds some greater fool to admire him.

—*Selected.*

RESOLUTIONS.

Whereas, H. R. Morrison has completed seventeen years of faithful service as superintendent of the Rosemont Sunday School, we, as a church, desiring to express our deepest appreciation for his untiring efforts,

Do Hereby Resolve:

1. That we acknowledge the loyalty with which he served for these many years.
2. That his example of Christian character has been an inspiration to the members of his Sunday School and church as well as the community.
3. That under his leadership from October, 1926, to October, 1943, the Sunday School experienced a period of growth and prosperity.
4. That we appreciate the fact that he did not let his business interfere with his faithfulness and devotion to his Sunday School.
5. That a copy of these resolutions be placed in the records of our church, a copy be sent to our retiring superintendent, and a copy be sent to The Christian Sun.

Respectfully submitted,
Lowrine Halstead,
Iva Gay Johnston,
Alice G. Mills.

STANDING COMMITTEES OF THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

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Religious Literature—Frankye Marshall, Merton French, Helen M. Messick, Beatriz Foushee, Mrs. G. D. Ellington.

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Stewardship—J. H. Smith, O. H. King, Robert Moffitt, O. W. Hines, W. T. Madren.

Evangelism — J. L. Neese, E. N. Clark, W. T. Dunn, L. E. Smith, S. M. Johnson.

Superannuation—Chas. D. Johnston, E. B. Rascoe, W. B. Truitt, W. H. Boone, Mrs. W. H. Holt.

Pilgrim Fellowship — Helen Cobb, Dorothy Cox, Mrs. J. H. Lightbourne, Mrs. William Oakley, W. W. Snyder.

Ministry—S. C. Harrell, J. H. Lightbourne, R. H. Clem, D. J. Bowden, W. E. Wisseman, A. G. Ritchie.

Historian—C. E. Newman.

Memoirs—J. S. Carden.

"GIRLS WILL BE BOYS."

(Continued from page 3.)

serves her best for one man will be respected by all.

I overheard a young woman defending her drunkenness on the grounds that she was broad-minded on the subject. I do not deny that any woman has "the right" to drink; but she also has "the right" to rewards of drinking. If she has doubt as to what these rewards are, let her go down to the municipal court tomorrow and see the crowd of drunks that come up. Look into the faces of those wrecks who have won "the right" by long, patient years of drinking!

One does not need to be broad to be deep. The Washington Monument is narrow, but lofty.

I have the feeling that the modern girl is being swindled—trading modesty for recklessness, chastity for sophistication, freedom for danger, womanliness for daring, and charm for cosmetics.

It is pathetic when girls will be boys. They just fail as girls, and make themselves rediculous as boys!

Prudence is no doubt a valuable quality, but prudence which degenerates into timidity is very seldom the path to safety.

—*Viscount Cecil.*

THE CHRISTIAN PUBLISHING ASSOCIATION,
Dayton, Ohio.

Is still serving Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies . . . We are furnishing either the Christian or Pilgrim Lesson material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

THE CHRISTIAN PUBLISHING ASSOCIATION.
Established 1808.
Dayton, 2 Ohio

Essentials of a Just and Durable Peace

By JOHN FOSTER DULLES.

We have entered upon a new year during which many generalities about the peace will have to be translated into concrete decisions. These dicisions will be of two kinds, particular and general. Particular decisions will relate to such matters as boundaries, reestablishment of order in liberated areas, and conditions imposed upon enemy peoples. General decisions will relate to the nature of the post-war order which the United Nations will create.

With respect to particular settlements, there are some proposals so clearly violative of the moral law that the Christian conscience could never acquiesce therein. But we recognize that war creates a psychological environment that is abnormal and transitory; that there are conflicts of legitimate claims, and that many millions in Europe who are deeply concerned cannot now effectively present their views. Therefore there will be particular settlements which will fail to meet the test of time. This accentuates the importance of the general decisions which will determine the nature of the post-war order.

There, a basic choice must be made between international organization designed merely to perpetuate by repression the particular structure of the world which will emerge from the war, and international organization which, in addition to such use of force under law as a requisite of order, discharges tasks that are curative and creative. On that issue the Commission for a Just and Duralble Peace has spoken. We advocate not only a general world organization and regulation of armament, but also that international organization be designed: to seek, from time to time, the change of treaty conditions which prove unjust and provocative of war; to seek to put economic and financial intercourse on a more dependable and fruitful basis; to seek that autonomy be the genuine goal of colonial administration, and to seek for people everywhere a regime of spiritual and intellectual liberty.

We consider it essential that, as the functions of general international organization are elaborated during the coming days, they be made to include such tasks. We do not demand the impossible or the impracticable. But we do insist that international organization should be designed, not to maintain a faulty world status, but to seek inventively to eradicate the political and economic maladjustments, the spiritual and intellectual deficiencies, the inadequacies of international law, which basically cause war.

Therefore, as of instant importance in the year before us,

We urge our public leaders to take steps to endow the projected world organization with responsibilities that are curative and creative and not merely repressive.

We urge our people to remain united and vigorous to achieve such international organization and American participation therein. If there are disappointments as to particular settlements, that is a reason, not for relapse toward political aloofness, but for even stronger efforts to achieve world organization which has potetialities for correcting mistakes and developing a true fellowship of people.

In conclusion, we appeal to the people in our churches to stand strong in their faith in God. Our hope rests upon the knowledge that He rules in the affairs of men and nations. Plans arising from the despair born of fear or from the frenzy born of passion, are destined to failure. Let us proclaim boldly and clearly, "The Lord thy God reigneth." As the power of our nation is used in conformity with His laws, it will contribute to the establishing of a just and durable peace.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, FEBRUARY 3, 1944. NUMBER 5.

Bring Them Safely Back

By JOHN GALLOWAY TRUITT

The map of the world is on our hearts today,
And the shore-lines of many a sea:
For our boys are scattered to lands far away,
As we lift them, O Lord, to Thee.

We have built a heart-altar in many a place,
Where we join with our lads in prayer:
With them we come humbly to seek Thy Grace,
And Thy presence, and comfort, and care.

Be with them, O Lord, on the land, on the sea,
In the air, over strange deserts wild;
And bring the, O Lord, safely back to me,
My sailor, my soldier—my child!

NEWS AND VIEWS

An army abroad is of little use unless there are prudent councils at home.

—*Cicero.*

The Richmond Church will observe Mr. House's fourth anniversary as its minister on next Sunday. There have been 46 members received during this time, and they have been asked to sit in a body at next Sunday's services.

The Sun would like to have a list of those who have been subscribers or into whose homes the paper has been a continuous visitor for the past fifty years. If you are one of those, will you please send a post-card to Rev. R. L. House, Editor, 3206 Grove Avenue, Richmond 21, Va., by return mail, as it is desired to publish such a list in the Centenial Number.

First Church, Richmond, ended its month of Debt Free Celebration with two fine services last Sunday. Chaplain Harlin M. Campbell was the speaker both morning and evening. With Chaplain Campbell came two musicians: Pvt. F. C. Arnold S. Bowman, a native of Harrisburg, Pa. and Pvt. Eric Rosenblith. Pvt. Arnold is an accomplished organist and choir director, and has served some of the larger churches of his state. Pvt. Rosenblith, a violinist, was awarded the highest academic degree given France, the "License de Concert," at the age of fifteen. Since coming to America he has appeared in concert and as soloist with orchestra on the air.

IMPORTANT NOTICE.

Due to the acute paper shortage and government regulations regarding its use it will not be possible to print an unlimited number of extra copies of the Centenial Number of The Christian Sun. We are therefore asking that churches or individuals desiring extra copies write the office of publication not later than February 11, stating the number of copies desired. These requests will be filled as far as is possible. The Board of Publications has placed a price of $1.00 a copy on these extra copies, and remittance may be sent with the order, or may be sent later to the treasurer of the board, Rev. Jesse H. Dollar, 2308 Roanoke Ave., Newport News, Va.

ELON COLLEGE ALUMNI MEETING TO BE HELD ON FEBRUARY 5.

The mid-year meeting of the Elon Alumni Association is scheduled to meet at Elon on Saturday of this week. H. Lee Thomas of Carthage, N. C., president of the general alumni association, has announced that a program has been arranged for the meeting. Among other things to be discussed will be the million dollar campaign the college is now conducting, and the matter of inter-collegiate athletics after the war. Many of the alumni are beginning to feel that another year will find the war situation greatly changed, and that Elon College should plan in advance for entering inter-collegiate athletics again.

HOPEWELL CHURCH CALLS NEW PASTOR.

At a business meeting at the 11 o'clock service on Sunday, January 30, the Hopewell Church called Rev. D. D. Nash to be their pastor. Mr. Nash was the organizer and first pastor of the church in 1927-28 and has recently served as associate pastor.

The meeting was presided over by Mr. G. A. Robertson, chairman of the Board of Deacons, who stated that the business at hand was the calling of a pastor to succeed the late Rev. T. N. Lowe. The name of Mr. Nash was presented, and he was unanimously elected.

Mr. Nash, who was not present when the vote was taken, was called back into the church after his election and informed of the action of the church.

It was a very touching scene. Every eye was filled with tears, and soon the new pastor was also in tears. He asked all who would pledge their support and prayers to carry on to stand, and the congregation as one rose to their feet. The pastor was so overcome that he just pronounced the benediction.

May the work of the Master contiuue to grow in this little white church at the corner of Carson Street and Ninth Avenue.

D. D. Nash.
Pastor.

Every act of every man is a moral act, to be tested by moral, and not by economic criteria.

—*R. M. Hutchins.*

CENTENNIAL OBSERVANCE.

By Frankye Marshall.

As the hundredth anniversary of The Christian Sun draws nearer, I am sure many members of our denomination will consider how very significant is this date and what would be a fitting way to celebrate the passing of a century of wonderful service rendered.

We realize what a place the paper has occupied in our lives. Even as children we saw it in a place of honor beside the Holy Bible in our homes, and we heard its name reverently spoken by grandparents. It was always there and it was the only paper that came in the mail. There were few daily newspapers at that time.

God has blessed us as a people, and to tell the story of the paper would be to write the history of a people and of their great faithfulness. What perseverance they had and what a vision was theirs! When we contemplate these things, we have a feeling of awe such as Jacob had of old when he said, "Surely God is in this place, and this is the gate of heaven."

Since God has so richly blessed this effort through the years, how should we best celebrate and render thanksgiving to Him? Would it not be fitting to render some program in every church in the Convention dedicated to The Christian Sun, sometime during February and, if possible, on February 20. Many of the churches of the North Carolina and Virginia Conference expect to do this, and all might well include such a program in the plans for the month.

It may be that the program will include a brief history and be simple enough for all, yet sublime. Such a service will reach our people in a way that the next sessions of the Southern Convention and the local conferences cannot do.

Some may say that, after all, the full story of these years cannot be told. And we know that this is true. We will never know the full extent of this service until indeed all things are known. Surely we are surrounded by a host of those witnesses whose hands, hearts and brains have done this thing. What can we do as a people to honor a glorious past and so obtain renewed inspiratin with which to meet the challenge of a new day?

If you load responsibility on a man unworthy of it he will always betray himself.

—*August Heckscher.*

THE WORLD'S LARGEST BUSINESS.

By C. B. RIDDLE.

Announcement by the Post Office Department that its operations in 1943 showed a surplus of $1,334,551 for the first time in 24 years has again focused national attention on the world's largest business. But while the United States Postal Service is the largest in the world, its purpose has not changed since the pre-Revolutionary days when stagecoach mail took six weeks to go from Boston to New York. All the improvements and innovations in mail service have only helped to carry out the original idea—that of service to the public.

Among the things that have speeded up mail is the airplane, but as yet not all United States territory is serviced by this postman on the wing. For instance, in Alaska there is no Federal air mail service. Through private enterprise some mail is carried by plane, but the winter service still relies mainly upon dogs and sledges. One of the longest dog mail routes is the 650-mile run from Kotzebue to Barrow Point—Uncle Sam's northernmost post office. The mail leaves Point Barrow in November, when there is snow enough to travel, and the round trip of 1,300 miles is completed by Christmas. So regular is the arrival of the northbound Christmas mail that the children of Point Barrow say that Santa Claus travels on dogs.

Some of the most dangerous and difficult routes are much nearer home than the barren lands of Alaska. One of the worst is from Sandusky, Ohio, to the nearby islands of Lake Erie. Winter storms in this district are severe, and ice conditions treacherous. The craft used for the job is a combination sailboat, rowboat, ice yacht, and sled. When water is open, or the ice strong and smooth, the sail can be used, but more often progress is discouraging.

A similar route in Lake Michigan, known as Death's Door, runs from Ellison Bay to Detroit Harbor, Wisconsin. Then there is the route from Rocky Bar to Atlanta, Idaho. Carriers use snowshoes, packing 50 lbs. of mail.

City delivery of mail is in sharp contrast. One of the most efficient systems is New York City's mail chutes which handle half the letters received in that metropolis. Beneath the streets of Manhattan are 27 miles of parallel, pneumatic tubes; and through these tubes at intervals of 10 seconds, shoot carriers or holders, each containing several hundred letters, and traveling at the rate of 30 miles an hour. They are propelled by compressed air.

When Benjamin Franklin was made Deputy Postmaster General of the British Colonies in 1763, postal conditions were promptly improved. Weekly trips between Philadelphia and Boston were started, the time was cut in half, and new routes were opened. Postage rates, however, remained high—$40 for three letters from Famouth, Maine, to Boston.

Through the years following the Revolution, the history of the postal system followed closely the history of the pioneers. Less than 100 years ago there was still no overland mail to California. The Mormans in Utah had a messenger system of their own, and there were a few so-called post offices like the one at Ash Creek, Nebraska. This was a trapper's cabin where letters were left to be carried on by the next traveller who came along. Often letters were stuck in notched sticks beside the trail on the chance that they would be picked up by someone returning eastward.

With the excitement of the gold rush in 1849, everything moved rapidly, including the mail. There was soon a regular service by wagon train between Fort Laramie, Wyoming, and Salt Lake City. But even as late as 1858, Fort Laramie was Denver's nearest post office, and the men who staked out claims near Pike's Peak had to send 200 miles for news from home.

In 1860, the daring and colorful riders of the Pony Express reduced the distance between San Francisco and St. Joseph, Missouri, to the amazing time of eight days. Nine years later the silver spike was driven which completed the first trans-continental railroad.

But the million-dollar surplus: The information makes news because in only 15 years of the more than 100 which the United States postal system has operated has a surplus been reported. However, apparently nobody complains, because of the incalculable value of the mail service. For instance, THE CHRISTIAN SUN could not be printed and distributed at only $2.00 the year were it not for the postal system. Indeed, this country's postal system is the world's largest, hadling more than that of any six other countries combined.

Capacity never lacks opportunity. It cannot remain undiscovered because it is sought by too many anxious to use it.

—*Cochran.*

FIFTH SUNDAY OFFERINGS.

Reports from Sunday Schools and churches are coming in slowly. This is to be expected, sence next Sunday is the fifth Sunday. When this report shall have reached our friends, the fifth Sunday will have been observed. It is hoped that next week's report may carry a long list of contributions. In expressing its hope, the College also would express its needs. Not for years has the need of the College for current funds been as urgent as it is today. Expenses are higher; resources are smaller. We greatly need the help of our Sunday Schools and churches.

Previously reported	$ 304.80
Churches.	
N. C. & Va. Conference:	
Shallow Ford	9.00
Western N. C. Conferenee:	
Spoon's Chapel	2.00
Sunday Schools.	
N. C. & Va. Conference:	
Shallow Ford	8.00
Eastern Va. Conference:	
Dendron	1.90
Total to date	$ 325.70

L. E. SMITH, *President.*

COLLEGE DAY IN THE CHURCHES.

In a previous issue of THE CHRISTIAN SUN it was suggested that the fifth Sunday be observed as College Day in the churches. Many of our churches have requested that the day be put later in the College Period. It has been suggested that February 27 be observed. The College will be glad to forward envelopes for collection on College Day on request. If you wish envelopes, please write at once.

L. E. SMITH, *President.*

SUPERANNUATION.

Previously acknowledged	$1,117.52
Newport, Shenandoah, Va.	10.00
Ivor, Va.	5.00
Dendron, Va.	7.20
Windsor, Va.	10.00
Hebron, Nelson, Va.	3.50
Union, Virgilina, Va.	3.50
Antioch, Windsor, Va.	10.00
Total	$1,166.72
Less exchange on checks	.90
Balance in bank Jan. 27, 1944	$1,165.82

BOARD OF SUPERANNUATION,
By Mattie Cox Parker.

It must be obvious to those who take the time to look at human life that its greatest values lie not in getting things, but in doing them, in doing them together, in all working toward a common aim, in the experience of comradeship, of warmhearted 100 per cent human life.

—*W. T. Grant.*

THE EDITOR'S MESSAGE

OUR CENTENNIAL NUMBER.

The Board of Publications has announced that a Centennial Number of The Christian Sun will be issued on February 17. The first editorial was written by Daniel W. Kerr on February 17, 1844. The first issue of The Christian Sun was dated January, 1844, but the exact date of its appearance is unknown. It was therefore decided to issue the Centennial Number on the established date mentioned above.

The Board of Publications also designated February 20 as Centennial Day in our churches, and urged each minister in the Convention to cooperate in its observance. Dr. I. W. Johnson made a motion that every subscriber make a birthday gift of one dollar to The Christian Sun and that every additional copy of the Centennial Number be sold for one dollar. Dr. Johnson made the first birthday gift, and the other members of the board followed his example. Subscribers may send their dollar to the treasurer, Dr. Jesse H. Dollar, 2308 Roanoke Avenue, Newport News, Virginia.

The article by Miss Frankye Marshall in this issue is evidence of the widespread interest in the Centennial Number. Frankye Marshall is chairman of the Committee on Religious Literature of the North Carolina and Virginia Conference. Other members of that committee are Dr. Merton French, Miss Beatriz Fouschee, Miss Helen Messick and Mrs. G. D. Ellington. This committee has already written letters to the pastors and Sunday school superintendents in the conference concerning the proposed program.

Space for contributions in the Centennial Number will be limited. All material for that issue must be in the hands of the editor by February 10.

CRUSADE FOR A NEW WORLD ORDER.

Governor Colgate W. Darden gave the opening address in the Methodist Crusade for World Order just held in Richmond. The Governor was applauded for two statements: (1) Post-war demands on helpless nations must be made on the basis of equity, and (2) Any successful new order must be based on an Ancient Order established by Jesus Christ.

Bishop Paul B. Kern chided the audience for the prevalent hope, which represents the height of thinking for many people, of having our boys return to a complacent world. He then declared that it is impossible to build a cosmic world on a parochial mind. Then the bishop called "sounds from the political trumpet" and remarked that "You used to hear a great deal about Vice-President Wallace, but you don't any more, for he's been talking too much, talking too much about the moral responsibility of this nation. Mr. Wilkie embarrassed his party when he wrote 'One World,' because he, too, dwelt on the moral responsibility of the United States."

Bishop Edwin Holt Hughes boldly declared that "the peoples of the world must choose between international collaboration, in which lies the possibility of enduring peace; and isolation, in which lies the certainty of continuing war. The argument of isolation that kept us out of a League of Nations has been shattered by the tremors of two unspeakable wars." The bishop concluded: "We have found that, refusing to go into a **federation,** we have been dragged into a **conflagration.**" The Christ who can speak peace to the human soul was pictured as able to speak peace to the world.

The published objective of the Crusade is based upon a threefold conviction:

"First—The religious forces of the nation must become influential at the place decision is made, **before it is made,** so that their convictions may be regarded as creative and cooperative contributions. Religious forces must not wait until decision is made and then protest.

"Second—Methodists, after more than a century of missionary service throughout the world and more than a quarter century of education in the field of international relations, are world-minded and desire world order.

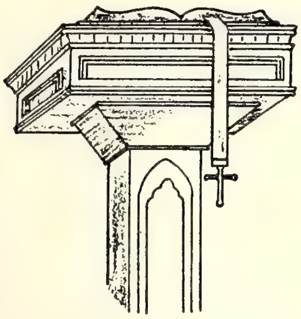
"Third—The members of The Methodist Church, as citizens, desire such action by the United States Government as will insure full participation in, and continuing cooperation with, such international organizations in the political, economic and other fields, as may be necessary to end war, to establish world law and order, economic and racial justice, and to guarantee the freedom of the individual."

R. L. H.

ARE YOU RICHER?

You are richer today than you were yesterday—if you have laughed often, given something, forgiven even more, made a new friend today, or made stepping stones of stumbling blocks; if you have thought more in terms of "thyself" than "myself"; or if you have managed to be cheerful, even if you were weary. You are richer tonight than you were this morning—if you have taken time to trace the handiworks of God in the commonplace things of life, or if you have learned to count out things which really do not count, or if you have been a little blinder to the faults of friends or foes. You are far richer if a little child has smiled at you and a stray dog has licked your hand, or if you have looked for the best in others and given others the best in you.—David Grayson.

The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.—Isaiah 54:10.



PRECEPTS FOR LIVING.

By ELISHA A. KING.

IV.—CHRIST'S CHRISTIAN CODE.

MATTHEW 5:1 ff.

One cannot be so exact in his statement about the Gospel of Matthew as he can about the documents containing St. Paul's messages. Matthew was not the first Gospel written, though it appears first among the printed Gospels. Mark was probably first. Matthew, Mark and Luke make up what is known as the Synoptic Gospels—because they contain very much of the same order with certain omissions and additions. This will not cause us any great difficulty in thinking of our text, because the so-called "Sermon on the Mount" was, in all probability, a separate document before the Gospel of Matthew was written. There is a well founded tradition that Matthew—the disciple—composed the so-called Logia, or Oracles, in the Aramaic tongue, which was the popular language of Syria. Later it was translated into Greek together with the rest of the Gospel, and was accessible to both Mark and Luke when they wrote their Gospels. We have no doubt about the origin and authorship of this logia; they are the words of Jesus, and in those words He set forth a code of action for all who would accept his leadership and become disciples of the New Way of Living. As for the gospel itself, it was evidently intended for Jewish readers and hearers. The date of its production was 80 or 85 A. D. It is generally believed that the gospel narratives at first had only an oral transmission, but the earliest written gospel, or collection of the Lord's sayings was that produced in the Aramaic language.

The word "Beatitude" has meant different things in different periods of the world's history. The word means "blessed" or "happy." In early times happiness consisted of being "great" or "rich"—meaning power and dignity, not holiness. At one time it meant death, because in the world of sorrow and trouble, the blessed were those who passed beyond, free from trouble and sorrow. At another time the philosophers emphasized the fact that inward correctness is the essence of happiness. To be happy is to know, said one great teacher. The Bible idea is a sense of God's approval founded in righteousness which rests ultimately on the Love of God. Happiness is identical with pure character. "Get new character," says Jesus. The source of true happiness is from within, not from without. No one can be selfish and be happy.

The first thing that attracts our attention in this "Sermon on the Mount" is the list of "Beatitudes" which are as follows:

Blessed are the poor in spirit: for theirs is the kingdom of heaven (3).

Blessed are they that mourn: for they shall be comforted (4).

Blessed are the meek: for they shall inherit the earth (5).

Blessed are they that hunger and thirst after righteousness: for they shall be filled (6).

Blessed are the merciful: for they shall obtain mercy (7).

Blessed are the pure in heart: for they shall see God (8).

Blessed are the peacemakers: for they shall be called the sons of God (9).

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven (10).

Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake (11).

Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets that were before you (12).

They divide easily into two sections, viz: Personal and Social.

1. Personal—
   - verse 3, A teachable humility;
   - verse 4, Genuine patience;
   - verse 5, Self control at its highest power;
   - verse 6, Persistent eagerness for the highest character.
2. Social—
   - verse 7, Sympathy with men;
   - verse 8, Deepest reverence toward men;
   - verse 9, Promoting love among men;
   - verses 10-12, Sacrificing for men.

There is a passage that may be read here with profit, viz: Luke 17: 20-21, "'And being asked by the Pharisees, when the kingdom of God cometh, He answered them and said, 'The kingdom of God cometh not with observation; neither shall they say, Lo, here! or There! for lo, the kingdom of God is within you.' "

Christianity is a dynamic religion, with Jesus as its source of power. Jesus and His religion are as soul and body.

It is generally understood that this "Sermon on the Mount" sets forth the Principles involved in "The Kingdom of God" which Jesus came to establish. In teaching His disciples to pray He said, "After this manner therefore pray ye: 'Our Father which art in heaven, hallowed be thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven.' " We conclude that it was Jesus' idea that the kingdom began in the heart, and it worked itself outwardly in human society so that He could say, "Thy will be done in the earth." After reading the interpretation of Jesus' teachings as set forth by St. Paul, we are able to say that the success of the kingdom is based upon the assumption that all men are brothers. Implied in it is the conviction that God is Father of all, and therefore the brotherhood of man is real. In affirming the Beatitudes, Jesus sets forth the characteristics belonging to members of the kingdom. Perhaps we had better say that these qualities are what Christians ought to have. In a sense they are ideal, but we are greatly influenced by ideals. It is probably true that we grow to be like our ideals. If we analyze the Beatitudes we find that they set forth humility, meekness, desire for righteousness, mercifulness, purity of heart, peacemaking, unselfishness and love. If we put these all together and think of the as Precepts for Living, we find them to spell Altruism, and altruism is one of the world's greatest needs.

But the "world," as we commonly speak of it, is not dominated by this spirit. The words that contain the "spirit of the world" are these: arrogance, pride, unrighteousness, cruelty, selfishness, hate and war! The kingdom of God is Jesus' social ideal. When the will of God is completely done on earth, we will have the *summum bonum* of which all great dreamers have dreamed, "the eternally real which is also the ideal perfect, the good to which nothing can be added." Some years ago William T. Snead wrote the following about the "Good News of the Kingdom":

"The Kingdom of God is a fellowship of Christlike love which is to include every soul that is willing to enter. A community which embraces every other community of men, which contains and controls the home, the state, the economic system, the fellowship of science, letters and art. A holy society already in the midst of men, already shedding its bright-

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

"My grace is sufficient for thee." These words probably surprised the Apostle Paul. He had prayed for the removal of the thorn in the flesh. The answer to his prayer meant a denial of his request. But it was an answer which increased his faith and provided for his needs. It was equivalent to the Lord saying: "Paul, I cannot remove your thorn, but while it remains, My grace is sufficient for thee." Paul's great faith could have led him to believe that the Lord would relieve him of his trouble by persistent prayer. But in that respect he was disappointed. It must have been a surprise to him to learn that the grace of God is sufficient for such an experience.

Many people have been disappointed by a negative answer to their prayers. The prayer of faith must lean on the long out-reach of God's plan and purpose. It is easy to forget the future and limit our petition to the desires for today. Many people do not seriously consider the far-distant future in the realm of spiritual experience. "Give us this day, our daily bread," often becomes the occasion for all the spiritual appeals in point of time. "This day" is a stepping stone, not a stopping place. The grace of God is provided not only for today and its needs, but also for tomorrow and its emergencies, and that should be a great encouragement to Christian faith.

The "thorn in the flesh" remained with Paul. If this disappointed him, the surprise of sufficient grace was enough to cheer him. This method of God often recurs in human experience. An affliction is not always removed in answer to the prayer of faith. It may be a source of discomfort and pain every passing day. The long, dark nights may seem to drag by more slowly. The incurable malady does not yield to treatment or disappear by the magic of prolonged and repeated prayer. The logic of cold facts seems to suggest that God has denied the prayer of sincere faith. The ever-present thorn adds to that impression.

A closer examination and a clearer understanding may change this apparent difficulty into a radiant rainbow of hope. With this "thorn" is the all-sufficient grace of God. Grace is greater and more powerful than human suffering. Sunshine disperses the shades of night. Darkness disappears with the rising sun. The darkness is dense and too black for human vision; but the sunshine changes things with its appearance. The blackness of the past night is then forgotten, at least it has been blotted out. The sunshine was sufficient for that need. Why not accept this anology for the grace of God? Must a few shadows destroy our faith that the sun will shine upon us again.

Yes, the grace of God is sufficient. Christian experience has verified that promise of God. After that revelation, Paul said less about the thorn and more about the grace of God. The thorn was there—but the grace of God was greater than the pain. Think of this abounding, abundant, sufficient grace. It is equal to our weakness and our spiritual needs. Think of the sun shining beyond and above the clouds. Think of the supply of grace for today and tomorrow. It is adequate and present. It can overshadow and protect us. Use its healing balm and inspiring power. A thorn and the grace of God may be the secret of growing strength and prevailing faith. If the thorn brings with it this enriching experience of God, let us thank God and take courage. It is not essential to define the "thorn." All that is lost in the rich experience of sufficient grace.

I. W. Johnson.

THE UNITED CHURCH EXPRESSES CONCERN FOR COLLEGES.

It is encouraging to note that our United Church is manifesting renewed interest in colleges of Congregational Christian Church origin. Many of these colleges are having financial difficulties. As the war continues, these difficulties become more acute. Some months ago the Missions Council, through the Division of Christian Education made a study of certain of our colleges that had not been awarded war contracts. Temporary financial aid was voted a limited number of such colleges. Through the influence of Dr. Harry T. Stock of the Division of Christian Education, the Home Missions Council at its recent mid-winter meeting passed resolutions in the interest of our colleges and students preparing for Christian work enrolled in colleges. There were three definite steps proposed: First, that an additional staff member be added to the Board of Home Missions to be properly related to the Missions Council whose chief duty it should be to assist colleges of Congregational Christian Church affiliation to secure funds to assist in conducting adequate programs of Christian Education. The plan would be for this staff member to visit the colleges included in the program, ascertain their needs, and to work with the colleges and assist in securing funds for the purpose of forming a foundation for Christian Education to which the Board itself might make appropriations from time to time. Second, to make it possible for certain Congregational Christian colleges to receive gifts from church sources that would be included in the unbudgeted apportionment receipts. It would be necessary, however, for such colleges to make application for such assistances. The Board of Home Missions would have a right to insist on standards of excellence before awarding such assistance. Third, that through proper channels there might be made available scholarships for ministerial students or students preparing for full-time Christian work while in college. It is to be hoped that these assistances proposed to the Board of Home Missions may be realized. Certainly the Church can be of great assistance to its colleges in these days of reduced enrollment and limited funds. Should the war continue one or two years longer, a large number of our church-related colleges will find it exceedingly difficult to retain their facilities and keep their doors open for students.

To have an appreciable number of our colleges close their doors would be most unfortunate and would constitute a severe loss not only to the cause of Christian higher education, but to the Church itself, as well as to the state at large. The Church, or individuals belonging to the Church, contributed definite sums of money in the founding of these institutions. A few thousand dollars made available now might save the college for future service. If they were worth founding, certainly they are worth saving. Certainly these colleges have rendered fruitful services to the Church. Many of her ministers and local workers were trained and inspired on their campuses. It is the earnest desire of these institutions of higher learning to be of continued and increasing service to the Church. Without the colleges the Church would be limited and without the Church our church-related colleges will find it increasingly more difficult to continue.

The work of evangelism, which is the business of the Church, and the work of education wihch is the business of the college, are complements to each other, and together they may come nearer meeting their total obligation to civilization.

L. E. Smith.

FROM THE CONVENTION SECRETARY.

Very early records indicate the term "Moderator" was used by the Christian Church of the South. A General Meeting of the Christian Church held at O'Kelly's Chapel in 1836 had as its presiding officer Moderator John Harden, who was a layman from New Providence, Orange County, N. C.

The need for authorized and officially approved historical research and records was met when the Convention took action as follows at the extraordinary session held at Henderson, N. C., May 1-3, 1923:

Resolved, That Mr. W. E. MacClenny be elected official historian of the Southern Christian Convention, and that he especially be requested to publish articles and books growing out of his researches, to correct original records for our college librarys, and to report at each session of the Convention.

At present the following conferences have historians: Eastern Virginia, W. E. MacClenny; Eastern North Carolina, E. M. Powell; North Carolina and Virginia, C. E. Newman. In the latter conference, Historian Newman is presenting a history of the conference by periods and decades (1828-1850, 1851-1870, 1871-1890). The suggestion is offered the other two conferences also appoint or elect historians.

The Elon College library is the proper depository for historical records, manuscripts, books, papers, etc., and the librarian, Mrs. Oma U. Johnson, is interested in securing, indexing and filing the same. If one is in doubt concerning the value of any item or article historically, forward it to Mrs. Johnson and let her determine the point.

The writer is interested in securing the names of the persons who delivered the literary, alumni and commencement addresses and the baccalaureate sermons at the Commencements of Elon College. If you are a graduate of Elon College before 1930 and you have this data or can present it from memory for your commencement year, the writer would thank you for it.

J. H. Lightbourne.

THE "TALKING LEAF" GROWS IN AFRICA.

By Dana M. Albaugh.

A little African lad timidly asked his teacher for "the book that makes trouble for the head." He was not the first to have such a thought about an arithmetic book. His comment calls attention to a revolutionary change that is taking place. Africa is learning to read and write. This is of profound significance.

Under the old tribal system of African education, no text books were needed or used. Of the 800 spoken dialects only one or two had been reduced to writing. There was no literature, and the African had only the folklore handed down from father to son to give guidance to his daily life.

When the white man came, Africans saw him read, write, use figures, and print. They were inclined to believe that he possessed a new kind of fetish, a powerful "medicine," perhaps concocted by some man in the land of the pale-face people.

The early missionaries opened up schools and began to teach boys and girls to read and write. It was some time before they discovered why there was such a keen desire to learn the secret of the printed page. Then they found that the Africans had been carrying their produce to the trading establishments on the coast. There they received a slip of paper on which the buying agent made a few marks. When they too this paper to the company store the goods of their selection were given to them by another agent. What a powerful fetish! No wonder the printed page was later called the "magic leaf" or the "talking leaf."

Today thousands of African boys and girls are making the acquaintance of the "talking leaf." You may see them sitting on rough-hewn benches in a school building with mud walls and a roof of jungle grass. You may find them in the shade, laboriously reproducing syllables from the chart that hangs against the trunk of the mango tree. Or you may notice them out under the hot tropical sun with sticks for pencils and the sandy earth for a slate.

Young Africa is learning to read. What does it mean? It means that the faucets of history, geography, education, politics and religion are opening with a steady stream into the primitive backgrounds of African life. The African who has thought only in terms of his village or tribe now looks out on the life, the customs, the achievements—yes, and the weaknesses of his fellowmen around the world. Through the printed page he receives propaganda, learns first hand of racial tension, and watches armies march over continents called Christian. He learns of strikes, labor conflicts, pressure groups, color lines, maximum working hours, time and a half for overtime. He now has a calendar and knows when Sunday and pay-day come around. He is besieged through the printed page to buy radios, bicycles, typewriters and sewing machines. But he can also become acquainted with the world's great personalities, the finest literature, and the Book of books.

Knowing of the "talking leaf" means that the mosquito is not just an obnoxious insect. It is a dangerous enemy. The African has seen a picture of the mosquito greatly enlarged. He read that when it travels from an infected to an uninfected person it carries the chills and fever of malaria. Formerly, when he had these chills he thought some one must have put a "curse" upon him; or perhaps he had not paid the medicine man enough to get the right kind of a fetish. But the magic of print helps him to see the danger in the steaming swamps. It also tells him of the white powder, quinine, which will relieve his misery.

No longer does he think, as perhaps his father did, that a wheelbarrow is something to be loaded, placed on a man's head and carried to its destination. Through the "talking leaf" he sees the wheel as one of the simplest but greatest of scientific achievements. With a knowledge of the "talking leaf" he operates the typewriter, transcribes telegrams, translates letters, writes public notices, makes health placards, and deciphers blueprints. The inventions of the world begin to belong to him and his people.

The Christian forces have been the leaders in giving the African the use of the "talking leaf." They have supported mission schools and sent teachers into the corners of darkest illiteracy. They have reduced languages to writing, translated books and sponsored reading campaigns. They have given the Bible with all its wisdom, beauty and simplicity to great sections of African life. The mission boards are hard at work on this problem. Not only do they each have their individual programs; but jointly they are sponsoring the work of the World Literacy and Christian Literature Committee of the Foreign Missions Conference, which is touching the need of a broad basis.

(Continued on page 11.)

Missions
The World for Christ

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 27, 1944.

Sunday Schools.

Chapel Hill, N. C.	$ 3.36
Pleasant Hill, Liberty, N. C.	8.68
Dendron, Va.	5.95
Bethlehem (Nans.), Suffolk, Va.	1.94
Pleasant Ridge, Ramseur, N. C.	8.65
Suffolk, Va.	50.00
Ether, N. C.	2.49
Timber Ridge, Gore, Va.	3.97
Ingram, Va.	8.27
Total	$ 93.31

Individuals and Churches.

Spoon's Chapel, Asheboro, N. C.	$ 3.27
Total for the week	$ 96.58
Previously acknowledged	10,397.18
Total since Sept. 1, 1943	$10,493.76

War Victims and Services.

Newport, Shenandoah, Va.	$ 10.00
Young Ladies' S. S. Class, Apple's Chapel, Gibsonville, N. C.	5.15
Newport News, Va.	45.76
Total	$ 60.91

Gratefully,
Mattie Cox Parker,
Secretary.

REPORTS FROM HOME MISSIONS PASTORS.

The following reports for the last quarter, October, November and December, 1943, are summarized from the monthly reports made by the pastors whose churches received aid from the Mission Board.

M. C. P.

Hopewell, Va., Rev. T. N. Lowe, Pastor—

The average Sunday School attendance for the quarter was 48 and for the church 40. During the quarter one new member was received into the church. The Missionary Society and Ladies' Aid are doing fine work. The Sunday School has improved as well as the attendance for Wednesday night Prayer Meeting. Most of the young men in this church have been called into the service of our country.

Rev. Lowe passed away on December 31, being stricken with a heart attack while at the church. He had been pastor of our Hopewell church for a number of years. He will be greatly missed in Hopewell and the Southern Convention.

Rev. D. D. Nash, associate pastor, will take over the work temporarily.

Chapel Hill, N. C., Rev. Johnson Griffin, Pastor—

New interest has been shown in our Chapel Hill church since Rev Mr. Griffin began his work there. Mr. Griffin is attending Duke University, but is giving services at Chapel Hill every Sunday. The average Sunday School attendance has been 28 and for the church 33. Their report to conference this year was the best report in many years. It is the hope of the church to clear the church of all debt by conference time in 1944.

The Young People presented a very successful Christmas Program. They have their meetings each Sunday evening. The Young People's work and the Woman's Missionary Society are features in the Chapel Hill church of which they are most proud.

On several occasions the church has enjoyed speakers from the Duke Divinity School.

Lynchburg, Va., Rev. J. Howard Smith, Pastor—

During October one group of the church held a benefit party and raised $32.50 toward the Building Fund. The Young People met at the church and cleaned the basement. After the work was done they enjoyed a Halloween party.

The Ladies' Aid sold Christmas cards for the benefit of the Building Fund. Several hundred boxes were sold, and a goodly sum realized. The ladies also had a quilting party with funds going to the same project.

A letter was sent to all church members in November, envelopes distributed, and the Every-Member Canvass made. The members were urged that no pledge be decreased.

The church was well represented at the World Community Day service held in another church. The Missionary Society conducted the evening service on November 21. They presented a fine program on China.

An interesting plan for Sunday School was carried out through November and December. The various classes through the Sunday School had charge of the opening assembly. It has been very interesting, helpful, and practically every person in the Sunday School has taken part in the programs.

The Christmas entertainment was held on the evening of December 19. The church was packed—the largest attendance yet. After a carol sing and special instrumental music, a one act play was given, "The Christmasing of Jasper." Later candy, gifts and oranges were distributed to the children.

A Flannelgraph story of Christ's Birth was presented to the entire Sunday School.

This church is working, and everyone enjoys the work and fellowship.

Group No. 2, Valley of Virginia Pastorate, Rev. D. M. Spence, Pastor—

Mr. Spence has three churches: Bethel, Mt. Olivet (R), and Mt. Olivet (G). The average attendance at Sunday School for the whole group for the quarter has been 166, and 121 for church.

Revivals were held in the churches during October: The first one was at Mt. Olivet (R), October 3-9, with Rev. R. E. Newton preaching. Nine young people were received into the church. The revival at Bethel was held October 17-23, with Rev. Robert A. Whitten preaching. Fourteen young people were received into this church. The revival at Mt. Olivet (G) was held October 24-30. Mr. Newton preached here also, and eight young people were received. All of these meetings were well attended, and special articles were sent to The Sun regarding these services.

Groupe No. 3, Valley of Virginia Pastorate, Rev. R. E. Newton, Pastor—

One new member was received into the Newport church during this quarter. There are five churches in this group: Dry Run, Joppa, Leaksville, Mt. Lebanon and Newport. The average attendance for the group was at Sunday School 196, and 189 for church.

Christmas programs were given in some of the churches for War Victims and Services, and for Superannuation. There was a decrease in attendance for December, due to severe illness, icy roads and bad weather.

Group No. 4, Valley of Virginia Pastorate, Rev. Guy H. Veazey, Pastor—

Bethlehem, Concord, Mayland, Palmyra, Wissler's Chapel and Woods' Chapel make up this group. The Sunday School attendance for the entire group for this quarter was 129, and 192 for church.

The severe weather also decreased attendance in this group of churches, as well as visiting by the pastor.

The pastor conducted a revival at Concord during October, attendance somewhat small, but much interest shown. A service was also held during October dedicating a Service Flag to the honor of the members who are in the armed services. The church has been freshly painted.

The Bethlehem church organized a Young People's Missionary Society. The Annual Harvest Sale was held on November 24, and proceeds went to the church.

Bay View, Va., Rev. J. Everette Neese, Pastor—

This church closed its conference year with a wonderful record. The people of the new community are becoming more and more interested. The parents as well as the children are attending the Sunday School. All conference apportionments were paid in full. The every-member canvass was successful.

Sunday School attendance has increased so rapidly that plans have been made for some additional rooms. The campaign for $1,350 began in November.

Revival services were held in November. A special Children's Service was held the fifth Sunday in October. All of the service was conducted by young people and children except the sermon. Splendid interest was shown in the service.

A Young People's evening meeting has been started, and a Junior Pilgrim Fellowship group organized.

The Ladies' Guild prepared Christmas boxes for service men in the Tidewater hospitals. The Sunday School had a Christmas party for the boys and girls and young people of the school. The choir presented a cantata, "O Little Town of Bethlehem." At the Christmas church service it was announced that $155 had been raised on the church debt. This was done by members and friends donating $3.00 each as a Christmas gift.

The church sent $25 in memberships to the C. M. A.; which was an increase of two memberships over last year.

Mountain Work (Carroll County Va.), Rev. F. E. Allison, Supply Pastor—

Rev. F. E. Allison of Lynchburg, Va., served our churches in Carroll County for November and December. The attendance was very good for church services at both churches, Elk Spur and Rocky Ford. Sunday School was carried on in the Rocky Ford church, but not at Elk Spur. Mr. Allison visited among the people and conducted services twice a month in each of the churches.

At Christmas time, fruit, candies, nuts, etc., were distributed to the children and their parents. This "treat" was made possible by two of the Sunday School classes of our Burlington, N. C. church. These classes have been doing this for several years, and their thoughtfulness and unselfishness are making the children and parents of our Carroll County churches very happy at the Christmas time.

Our Mountain Work is without a pastor now, but we are still hoping to secure a full time worker by early summer.

Forsyth Larger Parrish (Winston-Salem, N. C.), Rev. Max Volkmann, Pastor—

The latter part of October, Mr. Volkmann resigned as pastor of this parish, resignation to become effective December 1. The churches, however, voted to retain their present pastoral arrangements with the exception of morning service once a month in two of the churches.

All of these churches closed the conference year with all current expenses paid and a balance in the treasury. This parish includes the Winston-Salem, Salem Chapel, Belew Creek and Pfafftown churches.

Dr. F. C. Lester, Promotional Secretary, has been supplying the parish. He and his family are living in the parsonage temporarily and carrying on the work there. The people in Winston-Salem are very happy to have the Lesters with them and are working hard to keep the church going.

Richmond, Va., Rev. Robert Lee House, Pastor—

The church debt has been paid, and beginning January 1, the church stands on its own. We rejoice with Richmond over this happy occasion.

Richmond went to conference with all apportionments paid.

Copies of the pamphlet, "The Congregational Christian Churches of the South," were mailed to all members and families in the church so that the church membership might become better informed concerning the work.

After paying the church debt, repairs were made on the church building and fresh paint brightened the rooms. Everything was in readiness for the Debt Free Celebration which was held in January. The Service of Dedication was held on Sunday, January 2, 1944, at 3:30 P. M. Outstanding ministers took part in the service. An interesting fact concerning the service was that the music to be played by Mr. Ernest G. Carr at the Service of Dedication, was the same as played by him at the opening service of the church. January is a memorable month in the life of the Richmond Church.

NEWS OF WOMEN'S SOCIETIES.
(1942-1943.)

SUFFOLK—W. W. STALEY.

On the evening of September 13, the W. W. Staley Missionary Society of the Suffolk Christian Church, in a most impressive ceremony conducted by Miss Gladys Yates, installed the new officers for 1943-44.

Under the very capable and efficient leadership of Mrs. Jesse McClenny, president, the society during the past year maintained a special project—the redecorating and refurnishing of Dr. W. W. Staley's study and library.

In as much as the society bears the name of this late beloved minister of God, it was most fitting that this work should be undertaken by this group and brought to such a successful conclusion. With new paint and new rugs, draperies and furniture, this memorial library is now a place of beauty, and one of which the entire congregation can be justly proud.

The society is fortunate to have Mrs. W. V. Leathers as its president for the coming year. The work of the society will continue to grow under her wise and capable leadership.

Mrs. Claude Eley.

ASHEBORO.

Our Woman's Missionary Society has had another very successful year. We have held twelve meetings with good attendance.

At our December meeting, we had a party and a Christmas tree and exchanged gifts during the social hour.

We observed the "World Day of Prayer" in union with the other churches of our town.

Our pastor, Rev. Lanson Granger, Jr., gave the Bible study, "Gospel of St. Luke," for us. In June, Rev. W. E. Wisseman gave the book review, "On This Foundation." We were happy to have with us representatives from Ramseur, Parks Cross Roads, Pleasant Ridge and Shiloh societies for this review. We enjoyed this group meeting and felt inspired to do more for His cause.

For our Friendly Service, we sent gifts to Southern Union College, at Wadley, Alabama. We have sent boxes of cookies to our boys in the service.

We have sold soap (which we made) the entire year and Christmas cards at Christmas. This money goes into our fund for a church building we hope to build, and this fund has slowly but steadily grown.

We hope with God's help to do

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

YOUR BODIES ARE TEMPLES.

"Know ye that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."

Our bodies are temples of Almighty God! Isn't this an elevating thought? Yet, consider also the obligation which goes along with it. If we love God, we will not destroy His temple. You and I would not think of doing anything to desecrate or destroy a church. We know that it is the dwelling place of God. Just so, Paul tells us, our bodies also are His dwelling place. Let us think for a moment about the obligations which that places upon us.

If we actually treat our bodies as temples of God, it will make a difference in our health habits. Plenty of exercise, a good diet, enough rest and wholesome play are vital not only because they make us feel better, but because they help to give strength to these temples in which we live and in which God lives.

I saw a boy light up a cigarette the other day. He couldn't have been more than 14 years of age. I couldn't help but think, "Young man, don't you know that you're not only hurting yourself, but you're damaging the temple of Almighty God."

Now listen, I am not one of those sour-faced Christians who thinks that the young people are going to the dogs. I don't think they are. and I have every reason to believe that young people today are better than those of several generations ago. At least they are no worse. I believe in getting a real kick out of life—enjoying it to the full. At one time it was thought that anything which brought pleasure to life was anti-religious. In fact men and women tortured themselves to prove that they were religious people. I have no sympathy with such a philosophy. I believe that God wants us to enjoy life to the full. Hence, any pleasure or recreation which not only does not destroy our bodies or our souls, but instead, makes our lives fuller and richer, is acceptable.

But just a word of caution. Recreation and pleasure are both for a purpose—to help build healthy minds and bodies. They are not ends in themselves. One characteristic of our present world is that too often pleasure is an end in itself. People live for nothing else. Recreation in life is a good thing to help us live healthy, normal lives, but when boys and girls sacrifice everything else in their school life for athletics, then it is harmful. A social good time is an important factor in our getting adjusted socially, but when our lives become nothing but a round of good times, one after another, it is more harmful than good. We need to have joy and pleasure in life, but we have defeated our purpose when we become slaves to pleasure.

If our bodies and souls are temples of God, we cannot do anything to them which is harmful without answering to God. It seems to me that this is where alcohol and tobacco come in. Science has definitely proved that they are both harmful to our bodies, especially so if taken to excess. More than that, alcohol is usually detrimental to our characters. We see many tragic results of these drugs, and I have yet to see a case where either did anyone any good; except when used as medicine under doctors' orders. When we use these drugs, we are gradually destroying God's temple. I am alarmed by the figures indicating the amount of liquor consumed in the State of Virginia alone. In this state, our citizens are spending ten million dollars more for alcohol than the total expended for all education, welfare, health and religious purposes combined. Consumption has increased 275% since 1935 These figures are alarming.

What is your young people's society and your church doing to provide wholesome recreation for young people in your community. A Chinese proverb says, "It is better to light a candle than to curse the darkness." It is not enough to condemn the evil. We must put something better in its place. In my experience, I have noticed that most drinking among young people is because they want to "show off," or they do not feel socially adequate to enjoy themselves in a perfectly normal state of mind. That's how it begins. We also know how it ends up. Only a faith in God and a realization of the harm we are doing to His temples can save us. No-one with a deep and abiding faith in God will do anything to desecrate His temple. If we make God more real to all young people—in our young people's societies, in our churches,, in our summer camps, in our lives, many temples will be saved for the Kingdom of God.

EDUCATION IN SOCIAL RESPONSIBILITY.

The social as well as public health aspects of the alcohol problem are of such magnitude that it is imperative to prepare the young and adolescent student to meet this problem adequately. This involves not only the presentation of scientifically established facts about alcoholic beverages but also a statement of the problem itself. The student must be taught to see that the problem is not exhausted by the effects of alcoholic beverages on isolated psychomatic functions, but that the manifestations are of a nature which makes the use and abuse of alcoholic beverages not a matter of mere taste and inclination but of mature consideration involving social responsibility and responsibility toward oneself.—*Anne Roe, "A survey of Alcohol Education in the United States."*

THE "TALKING LEAF."

(Continued from page 7.)

The powerful instrument of reading is now in the hands of the African people. It can be a weapon for good or for evil, depending upon how it is used. Certain selfish and ambitious forces seek to capture its effectiveness. Christians have an opportunity to spread the knowledge of love, charity, goodness and righteousness through the "talking leaf." When the African has come through the present period of transition, what will the verdict be? Will it have been a "magic leaf" bringing results in the building of Character or only "the leaf that caused trouble for the head"?

The best hope of raising our own standards lies in the progressive expansion of production both here and abroad and making sure that the gains of increased productivity are, in fact, applied to social advance.

—*Carter Goodrich.*

FOR THE CHILDREN

Dear Friends:

Does your mother take the *Missionary Herald?* The February issue is very interesting, and I hope that you may have an opportunity to look at and read it, or have it read to you. Oliver was very interested in the children pictured in it.

The first picture shows a little boy, his father, mother and sister sharing hymn books and singing at church. Oliver says that they are singing, "Holy, Holy!"

The little girl who is so busily putting scraps into the garbage pail, "looks like Linda Faye." Her mother works in a defense plant, so the little girl is helping to keep the house tidy. There are other pictures of children whose parents are at work. The little fellows who are looking at you through the squares of wire from the untidy yard of an auto trailer camp, have left their homes so that their parents may pick the California peas. These same peas which many of us enjoy in our comfortable homes without thinking of those who have helped us to enjoy them! Our Church is trying to see to it that such children may have Sunday Schools to attend and that they might have a clean place in which to play together. Two years ago, many of you who will read this page, helped to send gifts to just such children at Bell Glade, Florida.

On page 16 is a picture of one of the six missionaries whom we are to get acquainted with this year; Mr. Sam B. Coles and his wife from Africa. I have been trying to watch for items and pictures. There have been good ones of Dr. Laubach and Helen Huntington Smith in *Children's Religion* for January, but this is the first picture that I've found of Mr. Coles.

The superintendent of our Junior Department of our church school is asking that each Junior Class choose one of these missionaries to study this spring and summer and that each class present a presentation of their chosen missionary for the entire Junior Department.

Did you see little "Parachute" and his mother on page 17? He looks as if he might develop into good paratroop material some day. But I hope that by that time paratroopers will no longer be jumping, except for peaceful missions.

The farmer and his family on page 22 interested me very much. I have visited so many farm families during my Student Summer Service days. I am a member of a farm family, for my father is a farmer in Tennessee. One of my tasks used to be that of sewing patches into the torn knees of my smaller brothers' overalls! Naturally this picture of the little boys with patched overalls brings back the memory of many a needle prick!

All of you Scouts will be interested in the good first aid job that the Negro lad is doing for his playmate on page 31. Another sample of the many helpful friendships which exist between American Negro and white folks.

Isn't it interesting that Abraham Lincoln helped in the work of Missions during his lifetime through the giving of his money? It is good that we can discover in these dark days that this great President of our Nation, who also knew what it was to live out days of darkness and despair, gave aid to the Missionary cause of the Church and was "constituted a life director" of the Missionary Society of the Methodist Episcopal Church.

The youngest missionary to return on the *Gripsholm*, Tracy B. Strong, pictured, with his father and mother, on page 39 of the February *Missionary Herald,* is one that every boy and girl will want to put in their missionary scrap book. Isn't he a big basket full though? We are so happy that he and his parents are back in America, safely! We of the Children's Page welcome them and all of our other missiontries who have experienced trying days on the Mission field during this war. Last spring we had one member who returned on the *Gripsholm* the first time, to speak to us at our Spring Missionary Rallies. Who knows but we might meet another one this spring?

Sincerely,

Dorothy Todd.

A STORY OF PSALM 100.

On the hillside watching his father's sheep, lay Benjamin, a boy about ten years old. It was early morning, the time of the day that the boy loved best.

The birds were awakening, and from far and near their early morning songs filled the air with music. "They are praising God, the Lord," thought Benjamin. "Surely all people should praise him. We have much more to be thankful for than the birds.

After a while, in the far distance, Benjamin could see a neighbor sowing seed. As he worked, the faint notes of his happy song floated in through the air to the boy's ears.

Benjamin thought of the Temple at Jerusalem, where he knew many of his people, the Hebrews, worshipped God. He wondered about other people about whom he had heard. Those other people worshipped many gods. "There is just one God," thought Benjamin, "our God, the Lord. He hath made us. We belong to him just as these sheep belong to my father."

Again he thought of the Temple, the people going through the gates and into the courts of the Temple, singing songs of praise and thanksgiving. "God is good," said Benjamin softly. "He will always be kind, yes he will be good and kind forever."

Years passed, and the man Benjamin on the Sabbath Day was going into the Temple at Jerusalem to worship. He joined the procession of worshippers passing through the gates and into the courts of the Temple. While singing with the others a joyful song of praise and thanksgiving, he remembered that early morning of long ago. "This song is telling how I felt about God that morning on the hillside," he thought. And more joyfully than ever before, Benjamin sang: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; Come before his presence with singing. Know ye that the Lord, he is God: It is he that hath made us, and we are his; We are his people, and the sheep of his pasture. Enter into his gates with thanksgiving and into his courts with praise; Give thanks unto him, and bless his name. For the Lord is good; his lovingkindness endureth forever, And his faithfulness unto all generations.

No method of procedure has ever been devised by which liberty could be divorced from local self-government. No plan of centralization has ever been adopted which did not result in bureaucracy, tyranny, inflexibility, reaction and decline . . . Unless bureaucracy is constantly resisted, it breaks down representative government and overwhelms democracy. It is the one element in our institutions that sets up the pretense of having authority over everybody, and being responsible to nobody.

—*Calvin Coolidge.*

Sunday School Lesson

By **Rev. H. S. Hardcastle, D. D.**

JESUS FEEDS THE MULTITUDE.

LESSON VI.—FEBRUARY 6, 1944.

GOLDEN TEXT: *"I am the bread of life; he that cometh to me shall not hunger, and he that believeth on me shall never thirst.*—John 6:35.

LESSON: Mark 6:30-52; 8:1-10.

DEVOTIONAL READING: John 6:27-35.

Mark gives two stories of the feeding of multitudes. It may be that they are two accounts of the same incident. If this is the case, there are differences in the details of the stories. It is more likely that Mark gives the story of two occasions when Jesus fed he multtitudes. In either case—you can take your choice—there are simple truths presented in dramatic ways.

Taking time to be Quiet.

One important truth in this lesson is likely to be overlooked, if one reads only the printed text beginning with verse 35. For verses 30-34 have their own important truths. And the first of these is the importance of taking time to be quiet, or to get away from the crowd. The disciples had been out on the mission Jesus had appointed them and when they came back to report, they were harassed by the crowds that were "coming and going" to use Mark's words. Jesus therefore suggested to his disciples that they go "apart into a desert place and rest a while." Those of us who deal with folks, who are busy with religion, need to take time to be quiet. We need to get away from the crowd. A fellow cannot be giving out all the time without taking in. Ministers and Sunday School teachers and church workers need to get away from folks and to get alone with God. If a Christian worker is too busy to pray, he is too busy. We must take time to be holy.

Keeping Alive the Spirit of Compassion.

When Jesus saw the people "he was moved with compassion toward them." They were ordinary folks, some of them very ordinary folks, some of them sorry, so-called no-account folks. But he had compassion toward them, he felt for them, he felt with them. It was this spirit of compassion that moved him to give himself so unstintedly and insistently to ministering to them. Though a Christian worker, or a Christian have not love, it profiteth him nothing even if he gives his body to be burned. We must not become cynical or caustic about people. We must not lose our spirit of compassion. We must not become hardened. We must put ourselves in the other fellow's place and keep ourselves there, if we are to have the mind of Christ or minister in his name.

The Human Way—Send Them Away.

The disciples said, "Send them away." Alas that so many of us see in needy people only a nuisance, instead of an opportunity. We want them to go away, to leave us alone, to make no demands on us. We would turn them away empty-handed and empty-hearted. There are many people today who are callous in the presence of the world's tragedy and desperate need, folks who are living just as if nothing was happening in Europe and Asia and the Isles of the Sea, just as if everybody in their community and their country and all around the world had everything they needed. "Send them away" is too often the only thing some of us have to offer by way of solution to the problems of the world's need. Do away with the poor, send the negro back to Africa, let these folks on relief do for themselves, and so on.

The Divine Way—Give Ye Them to Eat.

But it was not thus with the Master. He suggested that the disciples feed the multitudes, and he told them to do it out of the resources that they had on hand. There is enough for all in God's world. The reason some folks do not have enough is because some other folks have more than their share, because they are not using what they have for meeting the needs of others. There is no reason why anybody should go hungry in God's world if God's children did their part.

Minimizing What We Have.

"Five barley loaves and two small fishes" . . ."Seven loaves and a few fishes." . . . but what are these among so many people, five thousand men to say nothing of women and children. Well it didn't look like much, did it? And it wasn't much, if human arithmetic was used in the calculation. But if the arithmetic of divine multiplication were applied to it, it was a great deal, more than enough—there were twelve baskets of fragments left over.

Well you do not have as many talents as some folks, but if you use the talents you have for Christ, if you will give yourself to him, He will supply the needs of those for whom you are responsible. And you may not have as much money as you would like to have, and cannot give as much as you would like to give. But if you consecrate yourself and your substance to Christ, He will use your money and your service to minister to your fellowman. We minimize the importance and the value of what we have and are. Let no man think more highly of himself than he ought to think, but let him think soberly. And then let him act accordingly.

Human Resources—Plus.

There are always intangible, unseen, uncountable factors and forces in any situation. The things that we can weigh and count and put price tags on, are to be looked at in the light of faith and the divine economy. God works in mysterious ways his wonders to perform. This story of the feeding of the five thousand, as strange and seemingly impossible as it may seem, is common, indeed everyday occurance. God is doing something like that every day. One, with God, and things given to God, bring miraculous results.

The Spirit of Thankfulness.

"And he took the seven loaves and gave thanks." As has been remarked, seven loves were not much. But the Master gave thanks for what He had. And the spirit of gratitude multiplied the value and usefulness of what He did have. Alas for us that so often what we do not have blinds us to the wealth of what we do have. On one occasion a man complained to his friend about his troubles. His friend half-filled a tea cup with water and asked him what he had. He said, "I have either or both a half cup of water, or a cup half-filled and half-empty." Said his friend, "Life is like that. Even when you think your cup half empty, it is at that very moment half filled." That is worth thinking about, and it is a good place to stop these notes.

I rejoice that intelligence rules, that there are thousands and tens of thousands of wide-awake men and women, rich in the understanding of life's meaning, plodding along, singing as they go, doing their work, whether it be up hill or dawn, with an invincible determination, a simple modesty and a cheerfulness that radiates happiness to all within reach of their influence.

—*Louis A. Stremple.*

NEWS OF WOMEN'S SOCIETIES.

(Continued from page 9.)

more the coming year than we have done in the past.

MRS. E. P. BOROUGHS.

RICHMOND.

Years bring new centers of thought. This year the Women's Fellowship of the Richmond Church has centered its attention on community interests. The city of Richmond began widespread jail reform, and the Fellowship joined with other church and civic organizations in supporting this. A great deal of personal work has been done through the president, Blanche Cofer. Mrs. Cofer, a personnel supervisor of the telephone company, had contacts which brought the situation even closer to the group.

Along with the years come the war years. The women and the young people entertained service men after morning services with dinner and a pleasant afternoon. Another community project was done in cooperation with the Richmond Recreation Association in sponsoring story-telling get-togethers for the war-time community. Louise Kirby, Miller and Rhoads Book lady, joined the Fellowship in this, and their picture with Mrs. Kirby telling a story appeared as publicity in the Richmond newspapers.

One of the finest things done by the Fellowship is the sponsoring of a Mother's Club. The story of their literature and its use was written by Mrs. House, wife of the minister, and published in *Children's Religion.*

Missionary activities have not been neglected. There was one in the church family who had lived in South America and who made the study of Latin America alive and important.

FELLOWSHIP REPORTER.

SHILOH.

Our society has closed another very successful year. Our programs, taken from the program material in the packet, have been very helpful in our work. The book of St. Luke has been most interestingly and inspiringly taught by Mrs. W. J. Allen, one of our faithful and loyal members.

For our friendly service this year we have sent fruit and flowers to our sick members. At Christmas we sent baskets of fruit and gifts to the shut-ins in our community. We sent a box of gifts to Grants Hospital, New Mexico. We remember each member with a card on their birthday. At Easter we sent a box of clothing to the Orphanage and also a quilt.

On March 12 we observed the World Day of Prayer and invited other churches. Our program, based on prayer, was very inspiring and helpful to all. We also held our birthday party in March and received and received our second-mile gift or birthday offering.

We presented a Life Membership to our pastor, Rev. W. C. Farrell.

In May, we presented flowers to the honored mothers—the mother with the most boys in service and the mother with the most children.

We held our public service in August. We gave a missionary play entitled, "Unto the Least of These." This taught many the need of sacrificing and giving to missions.

We have read and discussed the study books.

Our society has also sponsored a drive for racks for the church.

We are striving to have another successful year in the future.

MRS. N. W. BROOKS,
President.

MEBANE.

Our society at Mebane is small, but has quite a loyal little group of women. We take a part in a small way in all the activities of the church. Our birthday was quite a nice program. We had this at the church and had decorations of white and green and a birthday cake. We have enjoyed very much the mission study books. We had one program taken from them and then reviewed two others of the series. Our Bible study and devotions have been very instructive. It has been handled in a very interesting manner.

We have made sewing kits and sent them to our boys in service. Along with each kit we send a little book of devotionals, "The Fellowship of Prayer." We have had several nice notes from the boys expressing their appreciation of the gifts.

Our report shows that a large percent of our members take part in daily Bible reading and in visits to the sick and shut-ins. We had five members present at both the district and conference meetings this year.

DELLA W. FOWLER,
Secretary.

WINSTON-SALEM.

The Winston-Salem Woman's Association has had several enjoyable social gatherings during the past year. One of these was a Sunday night supper held in the basement of our church. This was a "pot-luck" supper. Each family prepared one or more covered dishes. We all met at the church, set up the tables and served the meal as if we were one large family. The men and children joined us in a real social get-together. The ladies made and served hot coffee. After the meal was over, we sang hymns and made plans for another such event to be held soon.

MRS. E. M. WHITMAN.

CONCORD.

Concord Missionary Society had a very successful year. We have had good attendance. Our programs have been very interesting and beneficial.

We are very grateful to our pastor, Rev. R. C. Mason, for conducting our Bible study of the Gospel of Luke. He has done much to make our year's work a success.

Our society has rendered many acts of friendly service in our community. We have received much joy and many blessings in helping others. We remembered the Orphanage at Thanksgiving time and Easter with boxes of clothing.

We were guests of the Union Ridge Society for our first book review on Latin America. Our second book was reviewed by Miss Mary Bridges, and Mrs. R. C. Mason entertained. The meetings were wonderful. The fellowship, inspiration and information binds us together in the Master's work.

We are praying the help of our Master to accomplish more during the coming year.

MRS. H. P. TERRELL.

"WORSHIP AND HEALTH."

A pamphlet entitled "Worship and Health," written by Howard Chandler Robbins, acting Rector of St. John's Episcopal Church, Washington, D. C., has recently been issued by the Federal Council of Churches of Christ in America.

Jointly published by the Commission on Religion and Health and the Commission on Worship, the pamphlet is the first Federal Council publication to bring to public attention the close relationship between worship and health. The author is a member of both commissions and was the first Chairman of the Commission on Religion and Health.

Rev. Deane Edwards, secretary of the Commission on Worship, commenting on the pamphlet, said, "The question which Dr. Robbins has attempted to answer relates to the kind of approach we should have to the act of worship if our worship is to perform its proper function"

Collaboration between these two fields is of vital interest to all Christians.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

And still they come. Applications to take children come in every week. This week we received an application to take three children, the oldest nine, and the youngest five. The mother died January 14. The father drafted in the Army, and has to go in a few weeks. No one to care for his little children. It seems an impossibility to get people to take the responsibility of taking care of children. Help is hard to get to do any kind of work. The writer knows something about it. He has his troubles, too.

But if the father of these children goes into the service to give his all in defense of our country, we know he can go with a better satisfied mind if he knows his little ones are in good hands and will get every attention while he is away. If he goes to fight for us, don't you think we should come to his rescue on the home front? When we read in the daily paper last week of how the Japs have tortured our boys in the Philippines since they were captured, with every kind of torture known to the demons of the other world and no mercy shown, it makes my blood boil. The writer has three sons in the service, and if he could call back a few years, he would want to shoulder his gun, too.

Little children are wonderful imitators. The cadets stationed at Elon College go on hikes in their training and usually come back through our campus. The little children seeing them march, have taken it up. We have five or six little tots in the Baby Home too young to go to school. A few days ago the writer was passing by that building and they were all out in the street marching. A little girl five years old had the others all lined up and she was giving the commands. It was real fun. When they get a little more practice, they may show off one of these days for the amusement of the rest of us.

The weather has cleared up some and we are getting spring fever to get land broken and put in shape for farming.

Our little boys seem to have marble fever. Since the weather has cleared and warmed up, we notice they are spending their time playing marbles. They have to have amusement of some kind. We are putting up six swings at each building for the little boys and girls. We have bought bats, balls and gloves for the larger boys. The First Congregational Christian Church of Norfolk, Va., sent us $85 in their Christmas offering to make this possible. With these, and the Ocean Wave we already have, we think they can get a lot of amusement.

CHAS. D. JOHNSTON,
Superintendent.

ITEMS SENT IN SINCE REPORT IN SEPTEMBER, 1943.

Woman's Missionary Society, Shallowford Church: Clothing for Pee Wee Stone.
Auburn Missionary Society, Raleigh: Clothing for Patsy Ann Allen.
Mrs. W. L. Isley, Elon College, N. C.: 1 boy's suit.
Mrs. C. A. Shoop, Suffolk, Va.: Coat and skirt.
Bethel Missionary Society, Burlington, N. C.: Clothing for Norman Lowthrop.
Reliable Bible Class, Portsmouth, Va.: Clothing for Margaret Blackwood.
Ellen Grimes Bible Class and Men's Bible Class, Portsmouth, Va.: Clothing for Betty Joe Blackwood.
Rev. Nelson M. Heikes, Albion Me.: Quilt.
Class No. 2, Happy Home S. S., Reidsville, N. C.: 8 pairs anklets.
Mrs. R. H. Riedel, Holland, Va.: Box of clothing.
Mrs. W. E. Wills and Mrs. H. M. Wilson, Isle of Wight, Va.: Box of clothing.
Mrs. Roy Stanley, Burlington, N. C.: Box of clothing.
Sunday School Class, Portsmouth, Va.: Clothing for Gladys Kinton and extra things for other children.
Miss Mary Walker, Brown Summit, N. C.: Box of clothing.
Hank's Chapel, Pittsboro, N. C.: 18 chickens.
Union Grove Church, Asheboro, N. C.: 16 chickens.
Misses Nellie Alice Brown, Gertrude Jordan and Lucile Brown: Towels and bath robes.
Liberty Christian Church, Liberty, N. C.: 7 chickens.
Beginners Department, Liberty Church, Liberty, N. C.: Little dress and slip.
Carolina Christian Church, Burlington, N. C.: 14 chickens.

(Continued on page 15.)

The Board of Pulications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

AN APPRECIATION.

The First Congregational Christian Church of Norfolk, Va., will long remember December, 1943, and January, 1944, for within six weeks, Mrs. J. Darien Howard and her son, J. Darien Howard, Jr., completed lives of consecration and unselfish service here. Both had been members of First Church almost all of their lives. Every department of the church had felt their interest. Darien, Jr., was only 32 years old, the husband of Elizabeth Jones, and father of J. Darien Howard, III., who is only five years old. Sincerity, faithfulness and love were the crown jewels of their lives.

CHARLES H. DAVIS.

Christianity is not what we think but how we live. Sincere Christianity is the supreme need of our times.

—*Selected.*

PRECEPTS FOR LIVING.

(Continued from page 5.)

ness over human life, yet shining more and more unto the perfect day; a kingdom progressively realized on earth, perfectly fulfilled in heaven. A girdle of love destined to clasp into unity the whole of mankind, whatever the race, the color, the culture, and to bind all to the throne and heart of the universal Father."

Jesus' Gospel is a Gospel of Love, devotion and sacrifice for others, for the Cause, for the Kingdom. Jesus began His ministry by establishing a Brotherhood of Lovers. He said, "A new commandment I give unto you. That ye love one another: as I have loved you, that ye also love one another. By this shall men know that ye are my disciples, if ye have love one to another."

When Jesus had concluded the introduction to the famous sermon, He declared: "You are the salt of the earth. You are the light of the world, let your light shine." Everyone knows what salt is for. It is a preservative and gives savor to food. And light not only throws out rays of illumination but gives out heat. Men cannot live without salt and light. Social man must have savor and light. The Christian is in duty bound to be all of this to a flat-tasting world and a groping humanity. The Kingdom of God will come no sooner than Christianity can function fully, and that will not be until Christian people generally follow Jesus' way of living. There is enough social dynamite in the "Sermon on the Mount" to transform society and make a new world in which selfishness, hate and war cannot exist.

The question may be asked, "Why affirm these Christian Precepts in the face of a world at war? Why talk about promoting the Kingdom of God on earth when Christian Ideals are being ridiculed and denied in so many quarters of the world?"

Because man lives by his ideals—if weakened by present world events, if temporarily banished in favor of crass materialism, they will be recovered and returned to their rightful place in the thought-life of man. War may destroy most everything, but it cannot utterly crush ideals. "Truth crushed to earth will rise again." The teachings of Jesus live on when all else dies. Therefore, we continue to affirm His teachings and to urge men to follow His way of life.

There is no elevator to success; try the stairs and climb.

—*Selected.*

THE ORPHANAGE.

(Continued from page 14.)

Pleasant Ridge S. S., Ramseur, N. C.: 16 chickens.
Hines Chapel, McLeansville, N. C.: 11 chickens and 3 bushels potatoes.
Ingram Church, Ingram, Va.: 14 chickens.
Flint Hill Church, Biscoe, N. C.: 10 chickens.
Missionary Society, First Church, Portsmouth, Va.: Box clothing.
Mrs. Garland Spratley, Dendron, Va.: Box clothing.
Mrs. J. H. McEwen, Burlington, N. C.: Box clothing.
Mr. Chas. A. Scott, Graham, N. C.: 30 lbs. pecans.
Graham Providence Memorial Church, Graham, N. C.: Clothing.
Mrs. O. H. Winstead, Semora, N. C.: Box clothing.

(To be continued next week.)

REPORT FOR FEBRUARY 3, 1944.

Amount brought forward		$1,918.33
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Wentworth	$ 2.00	
Pleasant Hill	7.25	
Morrisville	2.01	
		11.26
N. C. & Va. Conference:		
Greensboro, Palm Street		14.07
Western N. C. Conference:		
Spoons Chapel	$ 2.75	
Hank's Chapel	11.17	
Graham Prov. Mem., Miss Lola Piper Class	10.00	
		23.92
Eastern Va. Conference:		
Dendron (Oct.-Dec.)	$ 6.40	
Suffolk (Dec.-Jan.)	50.00	
Bethlehem	11.92	
		68.32
Valley Va. Cent. Conference:		
Winchester	$ 5.29	
Linville	10.73	
		16.02
Alabama Conference:		
New Hope	$ 2.81	
Pisgah	2.68	
		5.49
Thanksgiving Offerings.		
Eastern N. C. Conference:		
Wentworth		22.07
Special Offerings.		
Mr. Watkins	$ 60.00	
Cash	10.00	
Mr. Cook	10.00	
Mrs. Kelley	5.00	
		85.00
Total for week		$ 246.15
Grand total		$2,164.48

We must watch the planners. I don't believe the working people of Britain want spoon-feeding and professorial paternalism. They want to be free men and women, not spineless sponges.

—*J. Gibson Jarvie.*

Watch your step when you immediately know the one way to do anything. Nine times out of ten, there are several better ways.

—*Wm. B. Given, Jr.*

"IS IT JUST?"

Answer to a Soldier's Question

By HOWARD STONE ANDERSON, D. D.

If you were a minister and the following letter came to you, what would you reply?

> Dear Pastor:
>
> Here I am, about to be sent overseas with my outfit. My wife has had to leave our new home to live with my parents, where our son, whom I never have seen, has been born. Now she must live half a life, while I go to some foreign land, fight, kill, and perhaps be killed, to help right a wrong in which I am not conscious of ever having a share. I want to do my full duty, and so does my wife. Her letters are full of love and courage. Somehow, my thinking is all mixed up. Today, perhaps, I am a bit in the dumps, and the littleness within me is coming to the surface. Answer me, please, for my quandary is shared, I believe, by millions of young men. Is it just?

This letter confronts us with three of the sorest problems of our lives, namely: 1. The problem of evil; 2. Does God care for individuals? and 3. Do we have individual responsibility?

I.

Some say that the presence of evil in the world challenges God's omnipotence. Others maintain it even denies or refutes His omnipotence. For it is our Christian faith that God does not need to permit evil, if He should choose by divine fiat to abolish it.

Our answer is that God has projected His creation and children on the basis of free will, which inevitably introduces errors, disasters, pain —evil! Life, then, must be understood as a great schoolroom in which we learn slowly (some not at all) and painfully.

As a compensation, we gain insight into the uses of trouble. Just as the widow of Francis Peabody wrote to Dean Charles W. Gilkey this tribute to her husband who had died terribly of cancer: "Francis had a faculty (which God has given to us all, but only a few are able to use it) of taking that which was ugly and tragic in itself and transforming it into something holy and beautiful."

II.

When we face the question of whether or not God cares for individuals, we have these two reassuring guides. First, we do. Second, Jesus did. Our truest impulse is to respect and conserve the individual at any cost. And Jesus defied the customs and castes of His day and frequently stepped aside to aid specific cases of individual need. At the last He illustrated God's concern for us by the hyperboles of the fallen sparrow and the numbered hairs.

Many maintain that individual battles (individuals) often are lost, but the war (the human race) will be won. And though that is ultimately true, yet it is not intended only so!—for our finest instinct is for the preservation of the individual even here and now.

This Christian philosophy is inherent in our present military struggle in which we find totalitarianism with its disregard of the individual joined in mortal combat with democracy, whose genius rests on concern for individuals.

III.

When one asks, Is it just? and, Are we responsible? the answer, if one will give it from the vantage point of self-interest, is no. Of course, it is not just, in the sense that all things are working together for our personal gratification, comfort or happiness. And if we insist on judging the war (or our family relationships, business partnerships or any other social contacts) from that point of view, then there is no other conclusion but that they are uncomfortable, unhappy—and unjust!

But if a man is to find his true self, it can be only as he loses himself in his family, his community, his church, his business, his country and his world. By God's immutable law, it is written that the selfish person who tries to save his life, loses it; but that he who loses it for others, motivated by the love of Christ, finds it.

Life was cruelly unjust to Jesus. He had moments of rebellion and prayed that He might be spared the awful agony. But the immediate tragedy of His death was to be transfigured by the final victory of God's love. Therefore, Jesus put aside any personal desires to escape his unjust fate and, serene in faith, he said: "Nevertheless not my will, but thine, be done."

"Nevertheless"—that is a good word for soldier and civilian, layman and cleric, today as we face unpleasant tasks but work for the final triumph of God's will and the establishment of His peace.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, FEBRUARY 10, 1944. NUMBER 6.

Race Relations Sunday

"That They All May Be One"

By HENRY ST. GEORGE TUCKER, President,
Federal Council of the Churches of Christ in America.

In these critical days of war abroad and group conflicts at home, we have come to realize how close to the surface is the spirit of mob violence. Our democracy is in the balance. Doubt is cast on the sincerety of Christians. We confess, individually and corporately, our failure to appreciate and understand all peoples as members of a common brotherhood. Where Jesus succeeded with ease and naturalness in such things, too often we have been awkward and insincere. Meanwhile, persons of differing languages, customs and complexions in our midst are suffering from unjust discriminations and unfair practices.

Being sorry, however, is not enough. We want to do something to make amends and straighten the way for the future. Sharing with others the annual Race Relations Message of the Federal Council of Churches will help. Seeing to it that group leaders know about the excellent programs and material prepared by the Department of Race Relations will help. Working through intelligent and alert community race relations committees will help. But better race relations will come primarily from better personal relations. It is a question of man-to-man personal contact, first-hand experience, learning by working together.

By friendly, personal understanding of people in differing groups, we can solve the great American race problems. With mutual understanding and goodwill there is promise of steadfast united loyalties and cooperation toward ultimate solutions.

NEWS AND VIEWS

ELON ALUMNUS COMMENDS WAR SAVINGS STAMP PLAN.

Mr. Charles E. Newman, Jr., a graduate of Elon College and now with the United States Navy, writes most encouragingly of the proposed campaign to raise a million dollars for Elon College. Mr. Newman is the son of Rev. C. E. Newman. He was a very successful business man before the war. In sending his contribution, he wrote as follows:

"Enclosed is my check for $75.00 instead of the War Bond for the S-A-N Memorial Fund. Am glad to make the contribution as I think this is the second best plan Elon has ever advanced for raising funds. The best, of course, was the lifting of the $100,000.00 mortgage. A lot of us don't mind contributing when we know what it is for and that the money will go for one certain purpose. Religious Education is going to have plenty of work ahead when this war is over, and most of it will be on the children neglected by parents who have enjoyed high wages and forgot responsibilities."

PROGRESS FOR THE CHRISTIAN SUN.

The Christian Sun cannot meet the demands of our present day of expert printing and editing until it has an editor giving his entire time to it, and in addition he will need stenographic and secretarial help. There is no need to try to think that it can be done on less. It will require more. It will require staff writers who may be selected from among our clergy and laity, and it will require support on the part of our Convention and the membership of our churches.

There is a need, a big need for The Christian Sun now. The Convention can afford to develop adequate support for it. While there is need for advancement along all lines, The Christian Sun is needed to blaze the printed way, the educational way, for that advancement. Are you willing to employ a full-time editor with secretarial assistance? The church need not think that The Christian Sun can meet the present day requirements on less. Here is a problem for our forthcoming session of the Southern Convention.

John G. Truitt, *Chairman,*
Board of Publications.

FROM INFAMY TO GREATNESS.

By C. B. Riddle.

February 12 will mark another anniversary of that great American, Abraham Lincoln. On the occasion of his 135th anniversary, the Great Emancipator will be extolled as one of the great men of the ages. But one of the true lessons from the life of Lincoln is rarely ever mentioned. That lesson is that during Loncoln's time he was one of the most hated men. There was no widespread love for Lincoln at the time of his death, and while his death was universally mourned, as has been the case when other Presidents and ex-Presidents died, there were millions who had little or no concern about Lincoln's passing.

One illustration of the bitterness against Lincoln will suffice for many. During the Presidential campaign of 1864, one of the most unwarranted statements issued against the candidate was The Lincaoln Catechism. This consisted of a series of questions and answers, the answers being derogatory.

Here are some examples from that tirade: Who invented power? Abraham Lincoln. For what purpose did he invent power? That he might not have to return to the business of splitting rails. What was his position in the Black Hawk War? He was a cook. Who was Mr. Lincoln? A successful contractor to supply the Government with mules.

But Lincoln had a purpose to serve and a mission to fulfill, and although he died in harness, he had accomplished the purpose and fulfilled the mission. So it is now—a man may see far ahead of his time, see what a certain disintegration will eventually do unless the source of the cancer is cleansed. His insistence is often, and many times totally ignored. He is held up to scorn, but time renders a true verdict, and the man who would be pillored today may be placed on a prophet's pedestal tomorrow.

I have seen the wicked in great power, and spreading himself like a green bay tree, yet he passed away and lo, he was not.—Psalm 37:35-36.

Power always establishes itself through service and perishes through abuse.

—*Duruy.*

MEBANE CONGREGATIONAL CHRISTIAN CHURCH.

The church at Mebane is going forward. Our group is not large, but everyone seems interested, and the work is advancing.

We have preaching services twice a month, and have recently started having a prayer meeting each Wednesday night. The crowd has grown from night to night, which is very encouraging.

The Sunday School is busy and delighted in working on a War Stamp Campaign. Up to this time we have sent two books of stamps for $25.00 War Bonds to the Orphanage, and have another $25.00 which we are planning to send to O'Kelly's Chapel for an anniversary present when they celebrate their 150th birthday this coming fall.

At Christmas, we had a nice entertainment. We gave the pageant, "Why the Angels Sang." We also held our annual treat, which all enjoyed.

During the past week, the Misses White of Greensboro have donated to the church two additional lots which adjoin our church property. Who knows but that soon there may be erected a hut or a parsonage on these lots.

We are glad to have Rev. Ellis Clark and his wife with us this year. We are looking forward with great pleasure to their coming to Mebane to live in the near future.

Lillie D. Fowler.

FACE TO FACE.

Two infidels once sat in a railroad train discussing Christ's wonderful life. One of them said, "I think an interesting romance could be written about him." The other replied, "And you are just the man to write it. Set forth the correct view of his life and character. Tear down the prevailing sentiment as to his divineness and paint him as he was—a man among men." The suggestion was acted upon, and the romance was written. The man who made the suggestion was Colonel Ingersoll; the author was General Lew Wallace, and the book was Ben Hur. In the process of constructing it, he found himself facing the unaccountable Man. The more he studied His life and character, the more profoundly he was convinced that He was more than a man among men; until at length, like the centurion under the cross, he was constrained to cry, "Verily, this was the Son of God!"—*Burrell.*

SOME OBSERVATIONS FROM THE BOARD OF PUBLICATIONS.

In the Staley Memorial Library, Suffolk, are found *The Christian Annual* from 1873 to the present. The first of these bears the following imprint: "Suffolk, Va., Christian Board of Publications, Christian Sun Book and Job Office, 1874."

During the session of the Eastern Virginia Conference, which had a Committee on Publications headed by Rev. J. T. Whitley, the committee reported in part: "We cordially commend to all lovers of truth, The Christian Sun, edited and published by Rev. W. B. Wellons, as a faithful exponent of liberal, warm-hearted Christianity. The improvement it has made for the past few years, and the indomitable perseverance and delicate tact of its publisher, give assurance of still greater success in the future." That was seventy-one years ago.

The Valley of Virginia Conference of the same year said: "We are glad to have such a paper as The Christian Sun, the only organ we have. We, therefore, heartily endorse The Christian Sun as the organ of this conference. We desire to see the paper circulated throughout the bounds of our conference, and pledge ourselves to aid in securing this important end."

In that same year, 1873, the Georgia and Alabama Christian Conference reported: "We, your Committee on Periodicals, beg leave to report that our denominational organ, The Christian Sun fully meets our wants, and we hereby endorse it and its editor, Rev. W. B. Wellons, and most cheerfully recommend it to ministers and professors of Christianity everywhere, of all denominations."

The year before that the North Carolina and Virginia Conference recommended "most favorably The Christian Sun."

In 1874 — seventy years ago — we have an address delivered by the president, Rev. W. B. Wellons, before The General Convention of the Christian Church, in which he requests: "That we consider what can be done to increase and give a healthier growth to our religious literature, how publications may be increased, and given a wider influence." At that Convention, the Committee on Publications said: "The Christian Sun, published by Rev. W. B. Wellons, as a private enterprise, appears to meet the denominational wants, and is recommended by your committee as the proper organ of our church and a candid exponent of its principles. We think that, while it maintains its present course, it ought to be heartily supported by our people." In the same year the Committee on Periodicals of the North Carolina and Virginia Conference said: "We cordially commend to all lovers of Christian Union, and liberal, warm-hearted Christianity, The Christian Sun, edited and published by Rev. W. B. Wellons, at Suffolk, Va."

Let us come up to fifty years ago. In the Valley of Virginia Conference there was appointed a committee of one from each church to solicit subscriptions for The Christian Sun. In the Eastern Virginia Conference these vigorous resolutions appear in their report on Religious Literature: "Therefore, while we gladly recognize The Christian Sun as the official organ of the Christian Church in the South, and cheerfully acknowledge the grand and good work accomplished by that journal in the past, we feel that it is incumbent upon us as a committee, conference, and church, to inquire: 1st, Is the literature of our church all we could desire it to be? 2nd, Is it reasonable for us to believe that by merely continuing the present grade of excellency in administration, contribution, and constituency, we are meeting the demand of the time in which we live and honoring the truth we profess? 3rd, Is there anything we as a conference can do to elevate the standard of excellency and so cooperate with our brother in charge of the paper as to make it all we could reasonably desire it to be in literary finish and spiritual excellency?"

The North Carolina and Virginia Conference by resolution urged that, "we call upon all to stand by The Christian Sun, giving it a support that will enable the publishers to push it to the front rank of the very best religious papers of the land." This article is concluded with a quotation from the minutes of the Southern Convention of fifty years ago: "As a matter of fact your committee has been much hindered in its work by the want of funds. The printing press is the right hand of progress in every forward movement, and we need a combined effort to use it more fully, more wisely, and more specifically than we have done. We need to define our purpose clearly for the benefit of the people and we need to execute our plans more faithfully and more zealously for the good of the cause we love and for the glory of the Master we seek to honor."

John G. Truitt, *Chairman,*
Board of Publications.

Some men never find the Lord until they lose their health.

A MESSAGE FOR BROTHERHOOD WEEK.

(February 20-26, 1944.)

The annual observance of Brotherhood Week is a time both of reminder and dedication. It reminds us of the basic religious faith from which democracy has grown—that all men are children of one Father and brothers in the human family. It dedicates us to the practice of understanding and justice through which freedom and equality flourish in human society.

While we are engaged in a mighty struggle to preserve our free institutions and to extend the boundaries of liberty in the earth, it is good for us to pledge renewed devotion to the fundamentals upon which this nation has been built. Brotherhood must prevail. Our inescapable choice is brotherhood or chaos.

On land and sea and in the air, the sons of the United States fight as one though they come from every racial and cultural strain and though they worship at different altars. They are brothers in arms now; soon, pray God, they shall be brothers in peace. We on the home front must see that history shall not repeat itself in post-war hatred and intolerance. It is for us to make the homeland more nearly a land of brotherhood, worthy of the victory our gallant sons and daughters shall surely win.

I, therefore, heartily join with the National Conference of Christians and Jews and with all forces of good will in our country, in urging nationwide observance of Brotherhood Week, February 20-26, 1944. I hope that our citizens will meet in church and school-house, in halls and public places, to think through the implications of practical brotherhood today, to cement our country's unity during the trying times to come, and to pledge anew allegiance to the flag which is a living symbol of liberty and justice for all.

(Signed) Franklin D. Roosevelt.

A sailor had just returned from a whaling voyage, and he was taken by a friend to hear an eloquent preacher. After the sermon he said: "Jack, wasn't that a fine sermon?" "Yes, it was ship-shape," replied Jack, "the masts just high enough, the sails and rigging all right, but I did not see any harpoons. When a vessel goes on a whaling voyage, the great thing is to get whales, but they do not come because you have a fine ship; you must go after them and harpoon them. The preacher must be the whaler."

—*W. H. Griffith.*

THE EDITOR'S MESSAGE

CENTENNIAL.

Many heart-warming messages have already been received from subscribers and readers of The Christian Sun for more than fifty years. These names will be joyfully and gratefully listed in the Centennial Number which will appear next week.

Again we urge that Centennial Day be observed in our churches on February 20. The Centennial Number will provide ample program material for the observance.

Many requests for extra copies of special issues have been received after their publication. More than a hundred extra copies of the Tidewater Issue could have been sold, but the orders were received too late. Due to the present paper shortage, we cannot print a number in excess of our actual needs. Those who desire extra copies of next week's issue must write or wire "pronto"! Remember the price, $1.00.

SPECIAL DAYS.

Christmas is probably the most universally cherished day in all the year. Other special days vie for popularity. Easter, St. Valentine's Day, All Saints' Day, Labor Day and the rest. There are doubtless those who would be just as happy if Race Relations Sunday disappeared from our church calendar. But the fact that it is not universally desired and observed is not proof that Race Relations Sunday is unnecessary. The fact, for instance, that many people did not observe the day of St. John the Evangelist on December 27, does not thereby annul the significance of that day. Special days must be evaluated, not simply in terms of their enjoyment, but in terms of their ethical and moral significance.

Just suppose we discover that Race Relations Sunday is of the greatest strategic importance in the calendar of the post-war world! There are many trustworthy indications pointing in that direction. And if that proves to be true, surely we do not want to "miss the boat"!

E. Stanley Jones was saying to a Raleigh, N. C., audience only last week: "India is the acid test of our world relationship, and by the same token the solution of the Indian problem will be the solvent to the ever-increasing troublous problem of relations between the white and colored races of the world." Dr. Jones further reminded his audience that "two-thirds of the human race is colored and half of that number live in India and China. Therefore, it is of vital importance that we bend our every effort toward a successful solution of the Indian problem in particular and the race problem in totality."

RELIGION IN THE NEWS.

In what is believed to be one of the first instances of its kind, a major religious denomination announced last week a program for political action in 1944. Ray Gibbons, director of our Council for Social Action, is planning a campaign for "Christian Citizenship" to help people study the issues of the coming campaign and participate intelligently in elections. "If you regard politics as a Christian responsibility to the State, then we can implement our gospel with Christianity in action," said Mr. Gibbons.

The Lutheran Synod of Virginia met in Staunton last week. A significant report was given by Dr. Theodore George Shuly, chairman of the Committee on Rural Church. He challenged the synod to revolutionary action—"to analyze this problem, restudy and regroup many of the parishes, sign a respectable death certificate for others, and raise funds to establish new fields." Help for the rural churchman in the form of pamphlets on bee-keeping, horticulture, cattle-raising and poultry-raising, and projects that are of immediate interest to children were advocated. Permanently to root the rural church in the soil, it must do more than sustain life. It must offer opportunities comparable with other vocations. A minimum salary should be set for all pastors and supplemented where congregations are unable to pay. Speaking of the boundaries of parishes, he concluded: "They were originally made for pioneer preachers and Indian warfare, with due respect to swollen streams in the spring. They remain a relic of horse-and-buggy days and buffalo trails. To allow them to stand through another generation will defeat the purpose for which they were created and will make us all subservient to dead men and their wishes."

Howard Kester was inducted as principal of Penn School on St. Helena Island, South Carolina, on January 9. The school has been called the foremost center of rural community education in the United States. Penn School was founded in the early Eighteen-Sixties, when Union forces occupied the sea island, long famous for its long-staple cotton. The influence of the school has made St. Helena Island the most literate district along the South Carolina coast. Here is a description of this unique development: "It began simply with what the people had and helped them to make the next step and the next, and so on to home ownership, home improvement, better cultivation, drainage, livestock, poultry, cooperation in buying and selling, a credit union, developing a sense of solidarity, so that the whole community, as it were, stood back of every individual farmer and housewife in the struggle for a better life." Mr. Kester, who has been active in promoting friendly race relations, is espousing the needs of sharecroppers and in other causes of current interest in the South, is the first Southerner to be named leader of the school. His training and experience have fitted him for this unusual opportunity in the field of education. He will be assisted by his wife as supervisor in the academic department.

R. L. H.

Color in the Post-War World

By JOHN KNIGHT SHRYOCK, PH. D.,

Rector, Grace and Incarnation Church, Philadelphia.

The problems which give rise to war arise in time of peace, and are seldom solved by the war which they have caused. Indeed, these problems are usually intensified by war, which adds such elements as bitterness and the desire for revenge. War is usually undertaken as a short-cut to the solution of such questions, but instead of solving them, it aggravates them.

These problems, of which we will face many after the war, are caused primarily by ignorance and group selfishness. The ignorance is not merely an ignorance of fact, but an inability to think within certain concepts: a conceptual ignorance such as exists between the men of different races and cultures. And it is unfortunately true that group morality often lags far behind the standards of individual morality, so that groups will do things that no individual would do. Moreover, while unsocial behavior is condemned in the individual, it is often praised in the group.

These generalizations are illustrated by the questions of color, and of the prejudices caused by differences or color, or race.

Race prejudice will not be removed by the war; it will probably be intensified. Bitterness will be added to the existing feeling in the defeated nations, and a longing for revenge, without acknowledgement of fault. Among the victorious nations, there will be groups and nations who will feel that their efforts have not been appreciated, and that they have not been rewarded at the peace table as they deserved. All of this will be heightened whenever there is a difference of color. And with the development of national consciousness in nations formerly regarded as backward, such as the peoples of Asia and Africa, the advocates of a narrow nationalism will be apt to appeal to racial prejudices among their hearers in order to secure their own ends.

It is impossible to exaggerate the seriousness of the situation we will face when the war is over. If race prejudice, racial inequalities, and the exploitation of backward races are permitted to continue, then a worse catastrophe than the present war will overtake us.

Christians must remember that not only is race prejudice incompatible with the teachings of Jesus Christ, and his church, but that it is founded upon ignorance and misconception.

There are unquestionably differences between groups of men; but are the important differences due to race, or to culture? There is no space to enter into details, but a general statement must suffice.

No evidence that could be accepted as scientific is known at present which indicates that the fundamental differences between groups can be interpreted in terms of race. In classifying racial groups, anthropologists are forced to adopt such meaningless criteria as a cross-section of a hair. Weight, stature, and the color of the skin have long been discarded. The variation within a racial group is much wider than the variation between the average of different groups. Among the more advanced peoples, there is no such thing as an unmixed race. And if there are mental differences between the races, no experiments of a scientific nature have been made which would indicate what they are.

The mental differences between groups are better explained in terms of culture than of race. Languages, religion, moral rules, ways of life, habits of thought—these are the factors which separate peoples. And to these is added the universal tendency to regard anything that is strange and different as inferior.

One may say that it is not important what separates the nations, race or culture, because the separation exists in any case. But it is very important that we recognize in the coming post-war period that our differences are due to cultures, and not to race; because racial differences are permanent, and cannot be changed, whereas cultural differences can be removed. If the essential differences between men are caused by race, then our situation is hopeless. But if these differences are due to culture, then the problem, no matter how difficult, permits of a solution.

We must begin the post-war period with a confession. There is no nation which has not offended in this matter, so that we should avoid hypocrisy and offense by acknowledging our own shortcomings. We cannot remove the moat from another's eye while a beam is in our own. We ought not to lament over the natives of Java or India, or South Africa, while we maintain our own right to do the same thing that we object to elsewhere.

And we should recognize that the human race is a unit. It is not a question of whether we like this; it is a fact which, if it is ignored, will bring unbelievable disaster. Just as areas of low atmospheric pressure bring storms, so an oppressed and penalized group breeds trouble for all.

We should look at the facts coldly and impersonally. For example, when a minority of a different race among us is less than ten per cent, there is little racial feeling. But when the percentage rises above that point, bitterness increases as the dominant group feels its security endangered. This must be recognized, and as far as may be discounted and remedied.

But above all, we should recognize that the real issue is not race, but culture. The preservation of culture is an important and serious matter, and we will gain nothing by minimizing differences of culture between peoples. But we can face this problem, great though it is, with hope in the possibility of a solution; whereas differences of race, were they really essential, would render the situation hopeless. We must endeavor to separate these two issues in the minds of men everywhere. The real differences that separate Hindus and Chinese and Negroes and Caucasians, are due to educated behavior, not to heredity. And the variations within the Negro and the Caucasian groups are far greater than the differences between the average Negro and the average Caucasian. The bitterness between groups is based on culture, and it may be eventually removed; while what we call race feeling, in so far as it is really that, is totally irrational.

When war has ceased, this problem must be attacked. For it will exist in the post-war period in an even more aggravated form than before the war. If it is not solved, disaster awaits us. And each one of us must resolve to root our racial feeling from his heart, while recogniging how hard it will be to remove it from others.

We should recognize also that a real solution will inevitably be a religious solution. We must practice what we say we believe. ''God has made of one blood all nations.'' We must mean that when we say it.

Self-reliance can turn a salesman into a merchant; a politician into a statesman; an attorney into a jurist; an unknown youth into a great leader. All are to be tomorrow's big leaders — those who in solitude sit above the clang and dust of time, with the world's secret trembling on their lips. —*Hillis.*

CONTRIBUTIONS

SUFFOLK LETTER.

This note came to us through the mail recently: "As I feel I'm nearing 'the end of the road,' I would be glad for you to give us your ideas, through THE SUN, of heavenly recognition—or do you think we will know each other in heaven?"

In response to this request, we take pleasure in expressing our interpretation of this truth. Many possible questions, Jesus left unanswered. He did not present any elaborate teachings about heaven. From the New Testament, both in the teachings of Jesus and the writings of the Gospels and the Epistles, we learn that heaven is a place. "In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."

To begin with—heaven is a place. That much may be settled. We are told that it is a place with Jesus: "Where I am there ye may be also." Those who reach heaven will be with Jesus, and that implies sight, hearing and other indications of consciousness. Surely those who are with Jesus will have some means of knowing him — and knowing each other.

On the mount of transfiguration, Moses and Elijah, who appeared and talked with Jesus about his coming death, were recognized, though they had been dead hundreds of years. Moses knew Elijah, and Elijah knew Moses. They never saw each other in the flesh. But they knew each other in heaven—and appeared together on earth in the presence of Jesus. They knew Jesus, and He knew them. In the parable of the rich man and Lazarus, Jesus definitely taught that memory survives beyond the grave. The rich man remembered his brothers at home. Abraham said to him: "Son, remember that thou in thy life-time receeived thy good things." Jesus gave us this parable. That makes it very significant.

In I. John 3:2, we have these words: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that, when He shall appear, we shall be like him, for we shall see him as He is." If sight, and hearing, and memory, and knowledge, reach beyond what we call death, we shall know each other in heaven. The New Testament teaches the survival of life beyond the grave, and with this life consciousness will remain.

Yes, we shall know each other in heaven. if we are among the redeemed to reach that blessed place. And the saved will make new acquaintances. Moses and Elijah are proof of that doctrine. "We shall know as we are known," according to the Scripture. God will give us a spiritual body. The glory and nature of that body cannot now be known; but there is no difficulty in believing that God has provided some medium of communication between the redemed spirits in that happy estate. One wonders what language will be used. We do not know; but it will be understood and universal. There will be one language for all. There will be no misunderstandings. The redeemed will see, speak, remember and know. They will rejoice. They will sing his praise. And the known principles and benevolent purposes of God's dealing with man justify us in the assurance that those who inherit eternal life will know each other and have fellowship, unbroken by the limitations of time and space. Heaven without personal recognition would be a social change too great for our present understanding.

I. W. JOHNSON.

ELON'S CONTRIBUTION.

Elon College is not a spectacular institution. It is not glamorous in its appeal. It is calculating in its program and constructive in its contributions. For more than fifty years it has been endeavoring to lay a foundation for a sustained program in Christian activities. Aware of the power of leadership in church craft it has sought to interest young men in the gospel ministry, to help them discover their abilities, and to develop their qualities of leadership under the guidance of men and women trained in churchmanship, the arts and sciences.

The program of our Church from the human standpoint is due largely to the fruitage of our college. An analysis will reveal that our strides forward have been taken by those whose intellectual foundations have been laid on their college campus. Our college has been the inspiration and the guiding factor for by far the greater majority of our church leaders in the South—ministers and laymen alike. If you were not trained at Elon College, you serve in a church that founded Elon College and one that the college has helped to build. You are obligated to the support of the college equally with the rest of us.

In the day of Elon College's need, and its need is present and continuing, it must look to the total membership of the Southern Convention for support. Its service is without respect of person, and it would be strengthened by the support of all.

Have you told your people, your pastor, your friends, about the college? This is the period to talk about and work for your college. Make your church and your community college conscious. Together let us build it into a greater institution. As you build your college, you build every other interest and enterprise of your church.

When we speak of the needs of Elon College, we refer not only to financial needs, as great as these are, but we refer to the need of students to be taught—not simply students from any and every source, but students from our own homes, the homes of our own Church. The solidarity and effectiveness of a church are achieved by training and information. If the young people of our church are trained together on the campus of our college, they not only become acquainted with each other but acquire an understanding of the Church as a whole. We may know much about our local church—its opportunities and achievements—but we need to know about the churches that constitute our Convention, our denomination. We acquire such information by contact and association with each other as representatives of our church in different sections of the Convention. Not only do we need financial and student assistance, but we need the support and stability of unshaken confidence on the part of our people and a wholesome witness as they have opportunity for the college in the task that it is seeking daily to do. Our friends everywhere constitute our wealth. We are happy when our friends are multiplied.

L. E. SMITH.

False happiness renderes men stern and proud, and that happiness is never communicated. True happiness renders them kind and sensible, and that happiness is always shared.

—*Montesquieu.*

SOME CHRISTIAN BASES FOR INSPIRATION, COURAGE, ACTION.

(An Outline in Excerpts of Dr. A. D. Stauffacher's Inspirational Addresses to the Churches of Portsmouth, Virginia, January 9-14, 1944.)

I.—*The Living God is in the midst of the earth and the life of the world today.*

"The King is in residence." The creator and maintainer of the universe, infinite in wisdom, goodness and power, is at the helm of His creation. He does not propose to relinquish control and administration of this earth and the life of man to any other than the One whom He hath appointed, Jesus Christ, and his true followers.

Imposters may arise and attempt to sieze control, but their defeat is certain. There have been such upon this world before and there are such now, but their doom is written in the structure of the universe and human society. This is God's world, established in laws which may be violated, but cannot be broken.

This world is a law-abiding world. As such, it is subject to constructive and creative control by those who understand and obey its laws and powers, and use them for the purposes for which it was fashioned—the freedom, fulfillment and fellowship of growing persons. When misused it is like a powerful engine gone out of control in a field of helpless and hopeless persons.

"The universe does not rise up and argue, it operates, and he who gets under its wheels is crushed."

"Statesmanship, in contrast to politics, is discovering the direction in which God is going, and getting things out of the way."

The direction in which God is going is toward "doing justly, loving mercy and walking humbly with Him," rather than in man's limited and self-centered wisdom.

II—*God is not only "Center and Soul of every sphere," but also "to each human heart how near."*

He hath established His Kingdom within each person. It resides there in an insight, a faith, a concern and a fellowship like that of Christ. The Kingdom of God is here now. Whosoever will may have citizenship therein through accepting the conditions.

God is near in the comfort with which he comforts us. Comfort means "brave together." Our fragmentary lives, filled with fear because of the judgment through which we are passing, with guilt because of the evil we cannot escape, and with death lists that mount higher day by day, are enfolded with His infinite justice, His boundless grace and His eternity of time. His still small voice assureth us, "Brave together!"

God is near us in the convictions of sin. Jesus had promised that the Spirit would convict us of sin. In the pains of conscience the healing Physician draws near.

Once more God is near in all those mercies by which we build our spiritual homes. In faith and discipleship to Jesus; in life-stewardship, and in the ministries of churchmanship; in worship and in discipline; in redemptive living and in unconditional Christian action God sustains us with courage, strength, forgiveness and guidance.

III—*God has a plan for winning the people of the world with spiritual forces.*

First and foremost among these is the redemptive Cross of Christ, with the whole divine plan of salvation for men and for society that centers therein.

Closely associated therewith is the Church of Christ, wrestling against the hosts of spiritual darkness, clad in the armour of salvation, righteousness, truth and the Gospel of power, with faith as a shield and the Word of God as the sword of the Spirit. This Church has many victories in its notable history and is now engaged in a world mission of untold significance.

Each individual has a work to do in God's plan for winning the war. Endowed with His spirit, enlisted in His cause the individual finds life's richest fulfillment and most abundant ministry in comradeship with the Eternal in winning the peace of Christ for the peoples of the earth.

These are the fountain-heads of courage, inspiration and strength for living in today's broken and suffering world.

THE TIDE OF RACIALISM.

By DR. H. SHELTON SMITH.

Recently Dr. Charles S. Johnson published a little book under the title, "To Stem This Tide" (Pilgrim Press, 1943), showing that in every aspect of American Negro-white relations tension is growing. This, doubtless, is to be expected under the impact of war.

Nevertheless, the situation calls for every possible precautionary vigilance. Any facile belief that these emotional tides will subside if only white people will keep quiet must be dispelled. There are many reasons why an attitude of indifference will not solve the problem, the most important being that the negroes themselves refuse to remain silent. Their toes are being tramped, and they are saying so out loud.

They, along with the whites, are fighting to liberate mankind from the heel of Hitler and Hirohito, and they see no reason why they themselves should not benefit from this victory more fully. Democracy, they assume, begins at home and is a farce if it favors only the dominant race. They also know that they cannot resign themselves to the inequalities of war and expect a readjustment in the days of peace.

On this background, Dr. Johnson writes: "The American people may have to decide whether to incorporate this persistently rejected group into their system of moral obligations and Christian fellowship, or revise the system itself downward to a more comfortable tolerance of permanent injustice."

Dr. Johnson correctly sets our American dilemma in a moral context, and thus lays the issue directly on the doorstep of the Church.

In the final analysis, all forms of racial discrimination, be they economic, political, social, or educational, stem from racial caste in the Church of Jesus Christ. Until the Church itself overcomes the sin of racial caste, all other forms of human association will reflect the spirit of racialism.

Next Sunday (February 13) has been set apart by the Federal Council as Interracial Brotherhood Day. For its observance the Council and many denominational boards have issued special worship and instructional materials of an exceptionally high quality. This day will give every minister and church school teacher a splendid opportunity to present the Christian basis of interracial community. If the Church truly commits itself to God in Christ, it will be able to stem this tide of racialism.

When a bookcase standing long in one place was removed there was the exact image left on the wall of the whole, and many of its portions. But, in the midst of this picture was another, the precise outline of a map which had hung on the wall before the bookcase was placed there. We had all forgotten everything about the map until we saw its photograph on the wall. Thus, some day or another, we may remember a sin which has been covered up, when this lower universe is pulled away from the wall of infinity, where the wrong-doing stands self-recorded.

Oliver Wendell Holmes.

Missions
The World for Christ

THE MARVEL OF CHRISTIAN MISSIONS.

By Ralph H. Long,
National Lutheran Council.

In a global war such as we are experiencing now, when death, destruction and devastation are being carried to all parts of the world, one is apt to come to the conclusion that Christianity means very little and that the great enterprise of the Christian Church carrying the Gospel of peace and good will to the uttermost parts of the world has been a futile experiment. If Christian missions were merely a human enterprise, such conclusions might be justified; but back of this enterprise is a motive and driving power which no circumstances no matter how desperate have ever been able to stop or defeat. That little army of intrepid missionaries who have gone out to the ends of the world in a global conquest is invincible because it is marching under the banner of the Lord of lords and King of kings. The testimony of many of our servicemen who have been deployed around the world and have thus been brought into intimate contact with peoples among whom Christian missionaries have labored is united in praise of this great work. The marvel of it is that the missionary work of the Christian Church is gaining new friends and receiving larger impetus because of these first-hand contacts.

The missionaries themselves are a marvel of faith in a great cause which endeavors not only to make tomorrow's world better but to prepare men for eternity. In spite of the fact that their ranks are being depleted by death and exhaustion, and their bodies are being broken by privation and hardship, they go marching on. They seem to be unimportant and insignificant to the busy world, and sometimes they are forgotten by those who sent them, but because they have supreme faith in Him who gave the Commission to preach the Gospel to all the world they never waver. Amid the evil forces that are set out to destroy the works of God and the dangers accompanying the waging of war, these messengers of the Cross pursue their

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MISSIONARY OFFERINGS.
WEEK ENDING FEBRUARY 3, 1944.

Sunday Schools.		
First, Portsmouth, Va.	$	6.13
Apple's Chapel, Gibsonville, N. C.		18.66
First, Reidsville, N. C.		12.00
New Hope, Harrisonburg, Va.		4.90
Happy Home, Ruffin, N C.		6.60
First, Greensboro, N. C.		4.25
Total	$	52.54
Mountain Work.		
Albion Christian Church, Albion, Maine		36.70
Total for the week	$	89.24
Previously acknowledged		10,583.00
Total since Sept. 1, 1943		$10,583.00

Gratefully,
Mattie Cox Parker,
Secretary.

MEMORIAL SERVICE IS HELD AT DURHAM.

The Woman's Auxiliary of the Congregational Christian Church at Durham, N. C., held its public service on Sunday evening, September 26. This was a memorial service for Mrs. Mabel Cole Johnson, a beloved member and leader, who passed away on July 22.

The president, Mrs. D. M. Estes, presided over the opening worship service. The memorial service was in charge of Mrs. R. J. Kernodle, the program chairman, who paid the tribute to Mrs. Johnson. Mrs. Merritt Head was the organist, Mrs. Norman Massey and Mrs. Hubert Harward sang "Home of the Soul," and Mrs. Robert Kernodle sang "My Jesus, as Thou Wilt." The scripture was the 12th chapter of Romans. Mrs. J. Edgar Harward led in prayer. The memorial was written and given by Miss Clarine Perry, and, in part, was as follows:

"I would that I were an artist. I would paint for you a picture—a beautiful picture. It would be a painting of a Sunday school room—a simple room, but beautiful in its simplicity. On the table would be a bowl of roses, and the children would be gathered around a kind faced teacher. In her hands would be the open Bible and she would be telling them 'stories of Jesus.' Or, perhaps, they would be singing hymns of praise. This is the picture that Mabel Cole has painted in our hearts and minds—a picture that will not fade with the years.

"She loved this church, every part of it—the worship service with its quiet and reverent hour; the choir and the anthems they sing. She loved the Auxiliary and the work it is doing. She loved the young people and never tired of hearing about them. She loved the children. Yes, she loved the children, for they were a real part of her life.

"Tonight, this church which she loved, pauses to pay tribute to her. Each one of us, young and old alike, comes with a tribute in our own hearts—a tribute more loving because it is our own. There are those tributes which words cannot express, for they are too dear. There are those of her neighbors who knew her in her home and in the neighborhood, and loved her for her friendliness and helpfulness. There are the young men and young women who bring their tributes of love for the inspiration she has given them to stand foursquare for the higher ideals of life. There are men and women who come with their tributes, because of her patience and her faith which has inspired them to have more patience and faith. Then there are the tributes from the children who knew and loved her for the beautiful stories of Jesus which she told and the songs which she taught them.

"So she left her candle burning in our midst—a light of inspiration, and tonight we pledge ourselves to keep that light burning by having more faith, by loving one another, by helping others, by living more like Christ, and we lift our hearts in thankfulness to our Heavenly Father for having let us know and love her.

"Mrs. Johnson, daughter of Jennie Kelley and Clarence Cole, was born April 24, 1897. She died July 22, at the age of 46 years. In 1919, Mr. and Mrs. Johnson, with their daughter, Ruth (Mrs. J. L. Perry), and their son, Hubert, returned to Durham from Richmond, Virginia. They joined the Durham Church, and she was immediately elected superintendent of the Primary Department, a position which she held until she was forced to resign in 1941 because of her ill health.

"She was dearly beloved by all who knew her, children and adults alike. Even during the last few weeks she lived, she maintained an alert interest in the work of the church school, the church, and the woman's auxiliary."

Mrs. R. J. Kernodle,
Program Chairman.

A New Order of Life

From an Address by Dr. Truman B. Douglass, *Executive Vice-President of The Board of Home Missions, New York City.*

Christian people today are being called to become members of a *new race* which is constituted in part by its denial of race and nation and every provincial loyalty.

We are seeing that all the values which are now worth defending and increasing are, by their very nature, trans-racial and supra-national. They are universal.

But the trouble is that the people who are trying to defend them and make them secure are for the most part still blinded by loyalties which have now become irrelevant. Consequently, in the very act of defending them they are engaged in their destruction.

Thus we oppose the Nazi idea of a super-race with a similar idea in which Americans become the chosen people, the darlings of destiny, the makers of the glorious "American Century." We propagate hatred for the Japanese by playing upon racial prejudice. Here is a race which is by nature bestial and barbarous. And thus we continue to alienate all peoples of the world who have been the victim's of the white man's racial arrogance.

Against this mood of our time the Christian Community must stand as a kind of new race, constituted by the denial of all races, holding in trust for the world that principle of unity which is born of its radical understanding of the equality of all men before God.

The Early Church presented to the world of its time this astonishing spectacle. Here were human beings joined by that intimate fellow-feeling which had formerly belonged exclusively to the relationship of blood. Yet they were drawn from many races and divisions of mankind—Jews, Romans, Greeks, the so-called barbarian tribes—from all of these. Here the unity of blood was discarded, and in its place came a new kind of unity, a unity of spirit, created by God's fresh revelation of Himself in Christ.

And it was partly because the Christian Community was in this sense a new race that it was able to become the carrier of the supreme values of the ancient world—which had been guarded by the unities of race and blood which were now cracking up.

The life of the early Church is described as "an elect race." That is to say: Here is a community bound by ties as close as the strongest ties of nature, the ties of blood. Yet it has this revolutionary character: it is a new race which denies all races. It supplants the unities of nature with the unity of the new spirit. It is a race created not by blood but by the recognition of God as the Father of all men and all peoples, made known in Jesus Christ.

A New Order of Life was in a very real sense the specialty of Christianity; and only a Christianity which has lost its vitality and sense of mission would have relinquished the initiative. This is precisely the manner in which Christianity came into the world. It was not primarily a new idea or a new doctrine; it was a New Order. It appeared as a fresh and revolutionary experience of community. It gathered up elements quite as dissimilar and hostile as the nationalisms and warring economic interests which divide the modern world. There were conquered peoples and conquerors; there were slaves and free men; there were persons of subtle and highly cultivated mind and there were simple, illiterate peasants; there were class divisions as hard and intractable as those of the world today.

A PRAYER.

"God of all Nations and Men, we pray for all the peoples of Thine earth of whatever race or color or clan. We pray for those whose power makes of them tyrants and for those who groan under cruelty and oppression. We pray Thee for those who bear rule and responsibility; for child races and dying races; for outcast tribes, the backward and the downtrodden; for the ignorant, the enslaved, the wretched. We beseech Thee, teach mankind to live together in peace, no man exploiting the weak, no man hating the strong, each race working out its own destiny, unfettered, selfrespecting, fearless. Teach us to be worthy of freedom, free from social wrong, free from individual oppression and contempt, pure of heart and hand, despising none, defrauding none, giving to all men in all dealings of life the honor we owe to those who are Thy children, whatsoever their color, their race, or their casts. Amen."

—Adapted from "A Book of Prayers for use in an Indian College.

In the midst of this disintegrated, dying society appeared the Christian Community as a new order of life.

Walter Horton somewhere remarks —I think very discerningly—that all religious programs consciously designed to preserve threatened civilizations prove unable to do so. The religious movements that act most powerfully as social restoratives are those that embody some fresh apprehension of reality. They do not undertake to preserve the past; they go about the positive business of creating—or receiving—a new kind of life under the impulse of their fresh discovery. That was how Christianity brought new life to the dying ancient world. It did not come primarily as teaching and doctrine. It came as a New Order. Men were drawn into a new relationship with one another and began to live a new life which was vigorous enough to survive the death of the old world and to carry the best of that world into the future.

That is what Christians are called to do today. That is, quite precisely, our business. It gives us no occasion for arrogance, or for claiming to provide a blue-print of the new society. There are enormously difficult practical problems to be solved, which will require the knowledge of experts in many fields. For these problems there is no peculiarly Christian solution any more than there is a peculiarly Christian mathematics. But there are some things which we do have, and they are foundational things. Without them the knowledge of the experts and the skill of statesmen will be of no avail.

THE MIRACLE OF CHRISTIAN MISSIONS.

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mission without hesitation and willingly sacrifice everything in order to bear the Gospel to the ends of the earth. They do not scurry for shelter and safety nor come running home as if they were afraid of danger. It is the marvel of faith.

Out of such situations there developed a devotion both on the part of the missionaries and on the part of the native Christians which is remarkable. Contrary to what might well have been expected, the young churches have sensed the peculiar needs of this hour and have assumed greater responsibilities for the maintenance of the work. The net result has been an increase in devotion to the cause of Christ rather than an abatement. These are evidences of the substantial foundations which

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Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

PILGRIM FELLOWSHIP RALLY IS PLANNED FOR EASTERN VIRGINIA.

A Pilgrim Fellowship Rally will be held in the Suffolk Church on Sunday, February 20 at 3 p. m. The theme of the meeting will be, "The Basis for a Just and Durable Peace." Rev. Wm. T. Scott, minister of the Franklin Christian Church, will be the guest speaker for the afternoon. This will be followed by discussion groups. Supper will be served in the Fellowship Hall for 35c a plate. An hour of planned recreation will follow. Young people will then be welcomed to the regular evening worship service.

Please notify Miss Ruthanna Foard, Box 364, Suffolk, Va., of the number planning to stay for supper from your church.

PILGRIM FELLOWSHIP IN THE LOCAL CHURCH.

Here are some suggestions sent out by Miss Marjorie Moore, president of the Eastern Virginia Pilgrim Fellowship. Each local Pilgrim Fellowship can use them to advantage. Check on your own society.

Miss Moore says:

The most important group within the Pilgrim Fellowship is the youth group in the local church, with its frequent opportunities for study, fellowship, worship, service, personal counseling and training. The statement, "It is not alive unless it is local," applies to Pilgrim Fellowship.

Four things which the young people of every church can do are:

1. Meet with the minister and adult counselor to plan the best program possible for all the young people of the local church. Decide what the purpose of a church young people's program is and plan for effective worship, study, recreation, service and training through the forms of organization which promise to work best locally.

2. Become well-acquainted with the materials prepared for Congregational Christian young people.

These will include: *Pilgrim Highroad,* lesson materials and papers issued by the Pilgrim Press, 14 Beacon Street, Boston; "Church Work with Young People," by Henry David Gray, 30c, from the Pilgrim Press. Statement of Purpose of the Pilgrim Fellowship, Pilgrim Spirit hymn sheets, Pilgrim Fellowship pin and emblem on placque to place in local church Mills Report and reports of subsequent meetings of the National Council of the Pilgrim Fellowship, Lenten Devotions for Youth, all available from the Pilgrim Press. Your State Pilgrim Fellowship program materials. Printed and mimeographed material on many phases of Pilgrim Fellowship from the Young People's Department.

3. Cooperate in the larger tasks which can be done only through united effort. This means supporting missionary and social action projects, attending rallies, institutes and summer conferences and cooperating in other denominational and interdenominational activities.

4. Join heartily with adults in the whole program of worship and work in the local parish.

ATTENTION PLEASE!

The president of the Eastern Virginia Pilgrim Fellowship, Miss Marjorie Moore, desires a complete list of the local churches' Young People's Society presidents and their correct addresses. If you have not done so, attend to this matter immediately.

IMPORTANT NOTICE.

Any church desiring the North Carolina and Virginia Sunday School and Pilgrim Fellowship Convention to meet with it should communicate its desire to Rev. W. J. Andes, Ruffin, N. C., Route 2. The convention will probably meet in July.

THE MIRACLE OF CHRISTIAN MISSIONS.

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have been laid and which give promise of a fruitful future.

One missionary in Africa writes that the natives are coming daily for Gospels and New Testaments, but the supply has been exhausted, and new editions are hard to get. He concludes, "It is very different in the outside world where in millions of homes they have Bibles but never read them. Here, the natives would give their last shirt or their last ox for it."

This intensified devotion in the face of circumstances which appear to jeopardize the effectiveness of missionary work is marvelous. It demonstrates that Christian faith is at its best in the time of difficulty and distress. The things which would seem to threaten and destroy it, are the things which make it strong. It is a marvel to witness the unwavering devotion and the unflagging zeal of Christian missions under the adverse circumstances and the heavy crosses which they now bear.

When after the outbreak of the war it became evident that many of the missions would be cut off from their homelands and consequently be deprived of the support which came from their home societies, missionaries in the far-flung field made common cause to help each other as best they could. The distress which had befallen the large number of missions which have their headquarters in the belligerent nations of Europe also evoked a sympathetic response in the hearts of all Protestants around the world, and they arose with one accord to come to the rescue of these outposts of Christianity. A missionary in Japan made this significant observation, "While the war is dividing the nations into two great opposing camps, it is at the same time binding the Christians of both sides into a common fellowship of mutual and sympathetic understanding." Christians of America, Great Britain and Sweden, being free to act, have determined that the orphaned missions shall not be lost because of lack of support. The hand of Christian love and sympathy has reached around the world to extend help to the missionaries and the younger churches, with the result that the followers of Christ are more conscious today of their common cause in extending the Kingdom of God than they have been for decades.

Thus it will be seen that the chaos and confusion of the world conflict has served to unite missionaries, native Christians, and their brethren round the world in a holy determination to preserve and promote the extension of Christ's Kingdom. The inner divine strength of Christianity is being tested and is not being found wanting. That is the marvel which is emerging from the crisis today.

As we look into the future, the Cross of Christ as represented in the evangelization of the world looms as the most important factor in bringing about a just and durable peace and in maintaining friendly relationships among the nations of the earth.

FOR THE CHILDREN

Dear Friends:

Yesterday I was listening to a conversation between a greyheaded man of about sixty and a young man with curly brown hair. "I know people who are educated, yet can't read or write," said the young man who works in a defense plant.

"That is true," said the elder man, "some of the most intelligent people whom I know never take time to read! Then there are so many who are educated through their experiences. Experience is one of the greatest teachers we have!"

"But just think of how much people miss who don't read!" I chimed in.

"Yes, they do miss a great deal. As for me the thing that I like best to do is to get hold of a good book," said the older man.

We all like to read, who do read, I think, because of the many wonderful characters we meet through our reading. Even if we are ill and confined to our rooms with some contagious disease, we need not be lonely. There are friends whom we can enjoy in our books and magazines. We can laugh at the things that they do, without exposing them to our ailments.

Do any of you listen to Nelson Olmstead? He loves to read and to meet new book characters. Then he tells the stories which he likes so much over the radio. As we go about our work we can listen to his beautifully told stories. His stories tell us about people who are great and small, people who make us laugh and people who make us cry! I think of all the stories that I have heard him tell, the one you children would like the best was entitled,

"FIGHT FOR SISTER JO!"

Sister Jo was the third grade teacher in a Catholic school. In her class was an orphaned Irish lad. He was poor, his thin arms and legs were not very strong; and he was shy. The boys from the higher classes very often picked fights with the boys of the lower classes. Sister Jo wanted all of her pupils to be loyal to their class. When one third grader was drawn into a fight she expected the other members of the third grade to encourage their classmate.

Sister Jo heard a commotion on the playground one day, and going to the doorwoy she saw a fourth grade boy giving the little Irish lad a beating. The thin little arms were trying to shield his face. He was not trying to fight back. One of the larger third grade boys was rooting for the fourth grade boy. As Sister Jo came into the playground, the fight broke up and the children scattered.

The little lad remained as he was, looking down at the ground, hoping that the black shoes which he would soon see peeping out from under the long skirt would not belong to the Sister who scared him so by her hard looks from her bright eyes; or the Sister who scolded him so terribly with her sharp tongue. His little arms dropped with a sigh of relief when he saw that the scuffed toes belonged to his beloved Sister Jo!

Sister Jo took him into the building and cut thick slices of bread on which she spread butter and jelly. Then she poured a glass of cold sweet milk. These she gave him. He ate the delicious bread which one of the Sisters had baked that morning. The cool milk took the parched, dry feeling from his throat. While he was enjoying his recess lunch, Sister Jo busied herself at a cupboard in the corner of the room.

A deeply satisfied sigh told her that the last crumb of bread and the last drop of milk had vanished. Sister Jo came to him then and taking his two thin hands she looked into his face. "Your father is not here to tell you, so I must be your father as well as your teacher. You were just taking the beating and not fighting back! I do not want you to pick fights, but I want you to learn how to defend yourself from the fists of the older, bigger boys."

Each day, thereafter, Sister Jo gave the lad food to make his body stronger. Each afternoon when the classes were over she kept him and taught him how to fight. At first the lad could not bring himself to hit Sister Jo with his small fists, but she gave him some smart clips and told him that he must strike back at her. When he succeeded in landing his first sharp blow, Sister Jo laughed with glee and told him to try all the harder. Sister Jo made a big bag and filled it full of sawdust. She hung it up and taught her pupil how to develop his muscles by striking at it. One afternoon Sister Jo told him that she thought that he was as good as the older boys. "Remember when they jump on you and you try to defend yourself that you are not only fighting for yourself but also for Sister Jo!"

Each time Sister Jo heard any fight going on in the playground she would hurry to see if her pupil were in it. Finally the day came, and one of the boys from the fourth grade class decided that it was time for the freckled-faced, Irish lad of the third grade to have another beating. He struck out at the lad. Sister Jo heard the cheering of the children and hurried to the window of the music room. Pulling the curtain back a bit, she peeped out to see that at last her pupil's ability to defend himself was to be tested. She stood there with her own fists clenched tight and encouraged him in whispers that he could not hear. The big boy was quite surprised when the little fellow came back at him like a young tiger. Soon he wished that

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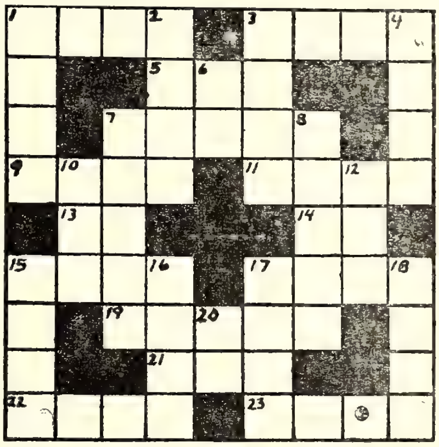
CROSSWORD PUZZLE.

1. Powder.
3. The last word of a prayer.
5. The state in which Lincoln lived.
7. His picture is on one.
9. Sympathy or compassion.
11. Not hid.
13. To act.
14. No good. (abbr.)
15. Cultivated land.
17. White flakes that fall from the sky.
19. When Lincoln got out of bed in the mornings.
21. Means new.
22. The first name of Lincoln's wife.
23. Her last name.

DOWN:

1. You catch animals with them.
2. A large town.
3. Gifts to the poor.
4. Middle of the day.
6 Louisiana. (abbr.)
7. Lincoln worked in one when he was a boy.
8. You can see him on one of these.
10. A girl's name.
12. Self.
15. Away or out of.
16. A great number.
17. An opening.
18. What Lincoln chopped.
20. Religious Education. (abbr.)



Sunday School Lesson

By **Rev. H. S. Hardcastle, D. D.**

JESUS ON THE MOUNTAIN AND IN THE VALLEY.

Lesson VII.—February 13, 1944.

Golden Text: *"I believe; help thou mine unbelief."*—Mark 9:24.

Lesson: Mark 9:2-29.

Devotional Reading: II Peter 1:12-21.

"Gangway for the Centennial Issue." The Christian Sun will celebrate its One Hundredth Anniversary with a special Centennial Issue next week, and space will be at a premium. Accordingly the Notes for two weeks will be presented in abbreviated form in this week's issue. Let's go.

The Mount of Vision.

Great living needs its moments of vision and insight. One must be able to see things in perspective and in the far reaches. Where there is no vision the people perish, wrote the prophet of long ago. This was true even of Jesus. He took time to draw apart from the daily duties, to go up "into the mountain," to seek fresh insight and new vision. The Transfiguration experience was a case in point. Before Him lay the way of the Cross. Evidently its meaning was not clear, or He felt the need of grace to enter upon it. Accordingly He took three of his disciples of "the inner circle" with him and went up into a high mountain apart to pray. And as he prayed, he was transfigured with "a light never seen on land or sea," with a glory as of the Father himself. Moses and Elijah, representing the law and the prophets which he came to fulfill, appeared to him and spake unto him concerning his decease which he was to make in Jerusalem. They brought him comfort and courage, and the experience girded him with strength to walk the way of the Cross. His high moments prepared him for high endeavor.

We need our "moments of vision" to help us to see life and to see it whole. One can easily become lost in the multitude of details, and the mechanics of daily duty. We need to get up into a "high mountain apart" for fresh vision and new insight. Prayer and worship may be just such a mountain-top experience. Life gets new direction and new driving power when "we take time to be holy," when we go up to the mount of vision.

The Valley of Service.

But we cannot always stay on the mount of vision; we have to come down to the valley of service. Indeed the mount of vision is merely preparation for service in the valley. And the vision on the mount means but little either for the one who receives it, or for those among whom he lives, unless it is translated into action, unless the vision becomes vital, unless the dream becomes deeds. Every spiritual privilege involves responsibility. God gives us these great and glorious moments so that they will give us momentum toward loving service and Christ-like living. One weakness in modern day religion is that not enough of the inspiration of worship is translated into the service of our fellowmen. We like to stay on the mountain, while all the while God is calling us to service in the valley.

JESUS TEACHES TRUE GREATNESS.

Lesson VIII.—February 20, 1944.

Golden Text: *"The Son of Man came also not to be ministered unto but to minister, and to give his life a ransom for many."*—Mark 10:45.

Lesson: Mark 9:30-10:45.

Devotional Reading: Phil. 2:1-11.

February is a good time to be studying about true greatness. For it is the month that marks the anniversary dates of the birth of two great Americans, Washington and Linclon. Even critics and cynics would agree that they were great men according to the accepted standards of greatness. They were also great because they were humble and because they were servants. Indeed, the men appear all the greater because of their humility, because of their spirit of service and sacrifice. Their lives illustrate in living words what Jesus said in spoken words. And what he exemplified to a superlative degree in his own life.

Saints Without a Halo.

The disciples and apostles did not have a halo on their heads. They were ambitious, scheming, selfish, even contentious. As they went with the Master toward Jerusalem where He was to lay down his life for others, they were contending among themselvse as to who was greatest and as to who was to have the chief place in the new order. Indeed, during the sanctity of the Last Supper, the Master had to give them an object lesson of humility and service and of true greatness. When the New Testament speaks of a saint, it is not speaking of perfected Christians, but of those who were followers of Jesus and members of the household of faith. Sainthood was not based on perfection of character, but on sincerety of purpose and consistency of effort.

Reversal of Standards.

In that day, the man who was first was considered greatest. Folks thought that the fellow who "lorded it over others," who had great possessions and great authority, was the great man. Jesus in a startling reversal of standards said that just the opposite was true. The truly great man was the humble man, the man who was willing to serve others, the man who loved instead of lording it over others. And that is still the yardstick of true greatness. I have just read Rackham Holt's fine biography of that great American, George Washington Carver, and the thing that impressed me most about that genius was his simplicity and his humility and his spirit of service.

Doing It Some Other Way.

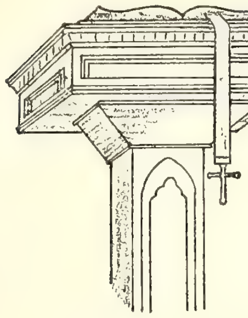
John thought service for Christ had to be done "according to the book." When he saw a man who was not of their company casting out devils, John forbade him to carry on his work. Jesus kindly but firmly rebuked him, and suggested that there were many ways of doing his work. The important thing is not the method, but the spirit.

A Child Centered Religion.

"Of such is the kingdom of God." Jesus put the child in the midst. Little children were dear unto him, and were representatives of the citizens of the Kingdom at their best.

Fear is like fire: If controlled it will help you; if uncontrolled, it will rise up and destroy you. Men's actions depend to a great extent upon fear. We do things either because we enjoy doing them or because we are afraid not to do them. This sort of fear has no relation to physical or moral courage. It is inspired by the knowledge that we are not adequately prepared to face the future and the events it may bring—poverty, perhaps, or injury, or death.

—*John F. Milburn.*



A FAMOUS DUET.

By Rev. John G. Truitt, D. D.

"At midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them."—Acts 16:25.

The Bible has quite a great deal of famous singing in it. In one of its oldest books we read, "The righteous doth sing and rejoice." (Prov. 29:6.) And one would get the idea that that was true, indeed, of the righteous, if he took time to see and hear the singing in Holy Writ. It gives me the thought that we should sing. There must be something glorious about singing. It must have a helping hand to reach out to all who will accept it.

We are commanded to *enter* into His courts with *singing.* Not one of us but all of us. The same word that says *enter,* also says *sing!*. We all cannot sing alike. All of us cannot sing well, God has made proper allowance for that by adding, "and make a joyful noise unto the Lord." That does not mean that we must make that "noise" loud enough to bother others near us, but if everybody else is doing his duty in the singing, a little noise "joyfully" made will not hinder anyone, and it will be co-operation, taking part, sharing in the worship. My oldest brother could not carry a tune, but he could carry a wagon load of sincere cooperation and an earnest desire to do his part. So he always set reverently forth, quietly as was necessary, but reverently, when the others were singing. It looked good, and I am constrained to believe it sounded good to God. It should be "bad taste" to stand up with a singing congregation, and to keep loookking around while everybody else is trying to sing. It should be "right" and "proper" to open one's mouth and sing.

At the conclusion of the Lord's Supper, we are told that they sang a hymn and went out. Not that all but John sang, or that all except James sang, or even that all except Jesus sang—no, *they sang,* every single one of them. Show me a singing congregation, and I will show you a growing, radiant, rejoicing, achieving congregation—a congregation that holds the young people, a congregation that holds the older people, and a congregation that invites and receives the stranger—a great congregation.

How the singing of the Bible thrills me! Those songs sung by Miriam and Moses, wherein the multitudes joined when the children of Israel were safely across the Red Sea. The great choirs that marched alongside, and behind, and before, the ark of the covenant, as it was moved from place to place by the Levites. When God moved, the chorus sang and the armies marched. Or take the great temple choirs organized for the worship of God in the great temple in Jerusalem. It was not just a choir, but choirs; not simply choirs, but a regular school of music; not a school of music only, but really a great university of music, with its thousands of singers and musicians, and with its song-writing departments. Ah! those songs! Songs good for singing, or reading, when we are worshipping God, or even when we are at the point of death. They have done great things for God, and for civilization for these thousands of years.

Then there is the singing of the heavenly hosts at the time of the birth of Jesus, and how about the children's choirs that poured out onto the streets of Jerusalem as Jesus rode triumphantly into the old city as King of kings and Lord of lords! How sweet the voices of children in song! And what choirs, children's choirs, boys choirs, church choirs, men's choruses, and women's choirs, and mighty, moving congregational singing have been the instruments of worship all down across the centuries! It was congregational singing as much as anything else that moved the Reformation across Europe and the world. The once little Salvation Army has become an army of salvation the world over because it is a singing army.

When Paul and Silas could do nothing else, beaten and bleeding and bound, in their prison cell, they sang. "And the prisoners heard them." Ah! yes, the prisoners heard! And God heard, and Europe and Asia Minor heard, and you and I have heard, and generations yet unborn are to hear. Their duet was famous because of the faith it expressed, of the Gospel it implemented, and because of the results it achieved. They sang because their spirits were free even though their bodies were bound. Because they sang, their bands were loosed, and their fellow prisoners found peace and freedom, and God. There were baptisms and benedictions, and a new start. They were headed toward us, and please God, they have arrived! As our church choirs sing today, we can see the freeing of burdened souls, the lifting of lonely hearts, the opening of the gates of love.

And so let us sing. Let us all sing. Let us join with Paul and Silas, or the ancient Asaph and his Jerusalem temple choirs, or with David, or Moses, or Miriam. Let us join with those who have sung in hard places, and at midnight. Let us sing in our own bright churches, at our altars of faith, for our sons and daughters across the seas. Let us sing for the Savior who, when He had said this is my body broken for you, sang as He started his heartbreaking way to Gethsemane and to Calvary.

We have reasons great and sufficient to cause us to rejoice in the privilege and opportunity of song. Let us have it to be said of our church—yours and mine—that it is a singing church, and a church that sings with spirit and understanding.

THE VOICE FROM ABOVE.

At the corner of two busy thoroughfares, where the traffic was the noisiest, the writer watched a man who was working quietly at the foot of a telephone pole. He seemed to know by instinct what was wanted by his mate who was at work away up at the top of the pole. First one tool, then another, or a bit of wire would be sent up, and the two were working together with such harmony that I looked more carefully, and saw that the man on the sidewalk had clamped on his head what looked like a small telephone apparatus. One ear could hear the sounds around him, but the other was deaf to them, and was listening all the time to the voice above. Being in constant communication, they could work together in wonderful unity; and then I realized anew the need for us Christians to be ever listening for the Voice from above.—*Exchange.*

It is one of the most profound and important of exact psychological truths that man in the mass does not think, but only feels.

—*Herbert Hoover.*

If the responsibility for all poverty is placed upon the wealthy, why not blame all sickness on the healthy?

—*Tiorio.*

The Orphanage

Chas. D. Johnston. *Supt.*

Dear Friends:

We have certainly had ten days of pretty weather in the month of January. The Orphanage farmer has had an opportunity to finish breaking land that he did not get broken in the fall. It is our custom on our farm to break up all the land in the month of December that we are going to work the following year. We find freezing through the winter months makes it work and produce better. The tractors have been humming for several days and have just finished the job.

We are planning to plant a large crop this year and help win the war. We have more than forty boys in the armed forces, and we want them to feel that we are standing behind them on the home front and trying to do our part in seeing to it that they are well fed. The writer hopes and prays that we will soon win the victory and conditions will soon get back to normal again.

Mumps and flu are still giving our children trouble. It seems that when one gets better others get sick. But in a large family like this we expect all of these troubles to happen. We are happy that we have had no serious results so far.

Harold Sauls, one of our former boys, now of the Navy, paid us a visit last week. Harold was a fine old boy when he was here—always jolly and full of life and fun. When he reached the age limit, we were very busy on the farm. He came to the writer and said that he would stay another month and help us get the hard work off before he left. Then he volunteered in the Navy. When he left this time to go back to his station, he said, "When the war is over, I am coming back and spend a few weeks, because I like to stay here." If he comes back, he will don a pair of overalls and work like the rest. We are always glad to have the boys come back home. They still feel near to us, and the old home feels near to them.

Chas. D. Johnston,
Superintendent.

REPORT OF ITEMS SENT IN.

(Continued from last week.)

Mrs. S. W. Carpenter, Wedowee, Ala.: 1 quilt.
Mrs. J. L. Byrd, Suffolk, Va.: Clothing.
Ladies' Aid Society, Albemarle Church: Box clothing.
Mrs. J. Davis Reed, Jr., London Bridge, Va.: Clothing.
Mrs. J. H. Duling, Newport News, Va.: A little coat.
Woman's Auxiliary, Newport News, Va.: Clothing and games.
Carolina S. S., Burlington, N. C.: 9 blankets.
Carolina Missionary Society, Burlington, N. C.: 1 quilt.
A friend: Box clothing.
Miss Harriet Ayscue, Henderson, N. C.: 1 dress.
Mr. Walter R. Sellars, Burlington, N. C.: 1 dress and 1 coat.
Philathea and Jr. Philathea Classes, Ramseur, N. C.: Box gifts.
Mrs. A. M. Callaham, Pisgah, Ala.: Package for Minnie Catherine Moore.
Mrs. W. F. Lawrence, Portsmouth, Va.: Box for Gladys Kinton.
Mrs. Morrison Class, Rosemont: Package for Clifton Tuck.
Mrs. H. W. Lee, Portsmouth, Va.: Package for Margaret and Betty Jo Blackwood.
Mrs. W. E. McCardell, New Orleans, La.: Clothing.
Beginners and Primary S. S. Class, Liberty, Vance: Box gifts.
Bethel Missionary Society, Burlington, N. C.: Package for Norman Lowthrop.
Chapel Hill S. S.: 2 bushels apples.
Mr. J. D. Howard, Norfolk, Va.: 30 lbs. candy and box toys.
Ladies Missionary Society, Auburn, Raleigh, N. C.: Christmas box for Patsy Allen.
Mrs. S. Bailey, Mason City, Iowa: 3 quilts, 7 pillow cases, 2 towels, tablecloth and napkins.
Cypress Chapel Missionary Society: Clothing and Christmas gifts.
A friend: 1 box oranges, 1 box tangerines, 2 boxes raisins, 2 boxes candy.
F. J. Strader Co., Burlington, N. C.: Bu. apples and oranges.
Mrs. J. E. Bryant, Harrisonburg, Va.: Box Christmas gifts.
Winchester (Va.) Church: Christmas gifts.
Wakefield (Va.) Church, Christmas box.
Berea, Norfolk (Va.) Church: Christmas gifts.
Mrs. W. W. Sellars, Burlington, N. C.: 1 fruit cake for Christmas.
Franklin (Va.) Church: Christmas gifts.
Young People of Burlington Church: Christmas gifts.

(Continued on page 15.)

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

FOR THE CHILDREN.

(Continued from page 11.)

he had not picked the fight. The little Irish orphan was sorry when the bigger boy, whom he had knocked to the ground said "Enough!" but he knew that he must not strike him again after that. Looking about him, he tried to pick someone else who might want a fight. None of the other fourth graders gave any inkling of wanting to tangle with his adept little fists. Then his eyes fell on the big third grader who had encouraged the fourth grader in his first fight. Walking over to him he gave him a smart clip on the side of his face. Then he went flying toward the door of the school in search of Sister Jo. Sister Jo had left her place at the window and was hurrying down the hall to meet him.

"Did you see me? Did you?" he gasped, his eyes shining from his perspiring, grimy face.

"Yes, my lad, I saw you! I'm thinking that your father would be proud of you if he could have seen you." Then gathering him to her starched bosom, she held him tight.

The little lad held on to her tightly while his heart bumped hard with love for Sister Jo!

I don't remember who wrote the story. Such stories make us glad that we can read. We are glad, too, that we have electric lights to read by, and not just the light of the fire from the huge fire place, as had another of our book friends, Abe Lincoln.

By the way, the Cross Word Puzzle this week is built around the life of Lincoln.

Let us read books and stories that will help us to be better and more useful boys and girls. If your parents do not have time to help you choose the things you should read, ask the librarian of your school library, or town or city library to help you.

Now, as Nelson Olmstead would say, Until next time, "Goodbye and good reading!"

Sincerely,
Dorothy Todd.

THE ORPHANAGE.

(Continued from page 14.)

Sanford (N. C.) Church: White gifts.
Carrie Beale S. S. Class, Franklin, Va.: Package clothing for Mary Alice Watkins.
Virginia Mills, Inc.: 20 treats for children.
Mr. E. R. Sellars, Jr., Long Island, N. Y.: Box clothing.
Junior Dept, Durham (N. C.) Church: Note book fillers, pencils and note book back.
Concord (N. C.) Church: Clothing.
Mrs. A. G. Mellberg, So. Norfolk, Va.: Box clothing.

REPORT FOR FEBRUARY 20, 1944.

Amount brought forward		$2,164.48
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Apple's Chapel, Dec.	$ 7.80	
Apple's Chapel, Jan.	6.18	
Greensboro, First	15.22	
Union, Ladies Mis. Society	18.30	
Bethel	5.75	
Belew Creek	2.00	
		55.25
Eastern Va. Conference:		
Barrett's	$ 5.00	
Liberty Spring, Friendship and Jr. and Sr. Classes.	1.50	
Va. Valley Central Conference:		
New Hope, Nov.-Dec.		7.34
Alabama Conference:		
New Hope		1.97
Georgia Conference:		
Vanceville		2.00
Thanksgiving Offerings.		
N. C. & Va. Conference:		
Apple's Chapel		28.35
Special Offerings.		
Mrs. Jones Sharpe	$ 10.00	
Gov't. farm allowance	136.87	
Mr. Cooke, Durham	18.00	
Mrs. Hathcock Kelley	5.00	
John Morrison B. C., Rosemont, Simmons children	25.00	
Mrs. Eugenia G. Wilson	5.00	
Cash, Mable Haith	5.00	
Mr. Overman	10.72	
Cash	5.00	
Mrs. Simmons	25.00	
Mrs. Hill	30.00	
		275.59
Total for week		$ 377.00
Grand total		$2-541.48

FIFTH SUNDAY OFFERINGS.

An incouraging number of our Sunday Schools and churches have sent in reports during the week. We appreciate these remembrances and contributions. I am sure that your church received an offering for Elon College, and we shall be glad to receive the same at your convenience. We are anxious to receive support from as many Sunday Schools and churches as is possible during the spring months. Our college year closes May 31. Contributions from your Sunday School will help us to close our books with a good record.

Previously reported	$ 325.70
Churches.	
Virginia Valley Conference:	
Concord	1.16
Sunday Schools.	
N. C. & Va. Conference:	
Belew Creek	3.00
Greensboro, Palm Street	13.50
Greensboro, First	17.69
Ingram	6.90
Pleasant Grove	3.75
New Lebanon	5.15
Eastern Va. Conference:	
Bethlehem (Nans.)	9.00
Liberty Spring	12.00
Eastern N. C. Conference:	
Mt. Auburn	6.17
Western N. C. Conference:	
Pleasant ridge	10.44
Hank's Chapel	5.39
Liberty	15.00
Ether	2.00
Virginia Valley Conference:	
Leaksville	3.61
Newport	6.43
Timber Ridge	4.59
Total to date	$ 451.48

L. E. Smith,
President.

SUPERANNUATION.

Previously acknowledged	$1,165.82
New Hope, Harrisonburg, Va.	6.00
Bethlehem (Nans.), Suffolk, Va.	30.00
Henderson, N. C.	15.00
Beulah, Zebulon, N. C.	4.00
Total in bank, Feb. 3, 1944	$1,220.82

Board of Superannuation,
By Mattie Cox Parker.

The service of God is worthy of the most distinguished man.

—*Selected.*

A Message from The Federal Council of the Churches of Christ in America

"Now there are many members, but one body. . . . And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it."—I Corinthians 12: 20, 26.

The belief that all men and women are children of one Heavenly Father has been a part of our Christian heritage through the centuries. The inherent right to life, liberty and the freedom to pursue the satisfactions of life is rooted in that Christian conviction. This is one of the many reasons for our world-wide struggle for the four freedoms.

We may, however, win the war but lose valid grounds for waging it and forfeit the peace, unless we weave interracial respect and cooperation into the fabric of our thought and life. We must not, like our enemies, commit the sin of racial contempt and domination based upon the theories of a master race.

Most Americans are united in two resolutions—to win the war as quickly as possible and to see that victory shall lead to a cooperative world order—an order in which all men shall be free. The road to this peace and freedom is not the path of injustice and prejudice. That path leads to revolutions and recurrent wars.

Our cause is that of millions of men and women of many nations and races, who are resisting tyrrany. Of these, in this global struggle, four hundred millions are yellow, four hundred millions are brown and black and four hundred millions are white. We must remember without regard to racial distinctions that China, India, and other eastern and western nations are our allies. We cannot achieve a cooperative world order without them—nor should we.

There must be a change on our part not only of policy but of manner; not only of behavior but of heart. For in this conflict in which every race is involved and in which freedom is a shining goal, we as a nation shall prove our sincerity by achieving within our own boundaries vital community, irrespective of color, or cultural heritage. . . .

Growing resentment by dark-skinned peoples against white domination and their feeling that they are deprived of the position properly belonging to free men in a democratic society, make it mandatory for Christians to speak with prophetic voice and act with apostolic conviction. We must and can achieve methods of common understanding, ways of friendly living and convictions of spiritual unity.

As Christians we must pursue this vision with realism, sacrifice and valor. We must demonstrate in life the peace and goodwill among all classes and races which we so ardently profess.

What Can We Do?

Each of us should examine his conduct, in the sight of God, toward those of other races, and through the instrument of his own personality seek correction of inequalities that exist in his community.

We should say to ourselves: "My welfare is bound up with that of every citizen and every citizen's suffering is mine." Everyone is implicated in whatever social condition exists and every social gain is a triumph for every individual.

Let us conquer our racial and group prejudices. Some feel inferior (often because they are forced to do so). Let them stand erect as children of God.

Others feel superior (often to cover a subtle sense of insecurity). Let them remember that God has no favorites.

Social judgment should be based upon understanding of all facts involved. Let it be remembered that mankind's progress toward the good life for all comes from individual attitudes and deeds Public opinion is personal opinion.

As Christians each of us—

Should enlist in the organized struggle for interracial brotherhood, and wherever there is a struggle for advancement of all the people, be in the lead—

Should be unprejudiced and wise enough to bridge and cross the chasms of racial isolation and segregation—

Should give active support to the Fair Employment Practice Committee against discrimination in employment in industry—

Should vigorously oppose all policies and practices of racial discrimination in the armed services.

Christians dare not negate the spirit of Christ. The Christian Church can neither rightly claim its heritage nor fulfill its destiny while denying full fellowship in Christ at the foot of His Cross. It achieves victory when it breaks down the middle wall of partition and makes it possible for all the children of God to enter into the fellowship of His Spirit.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

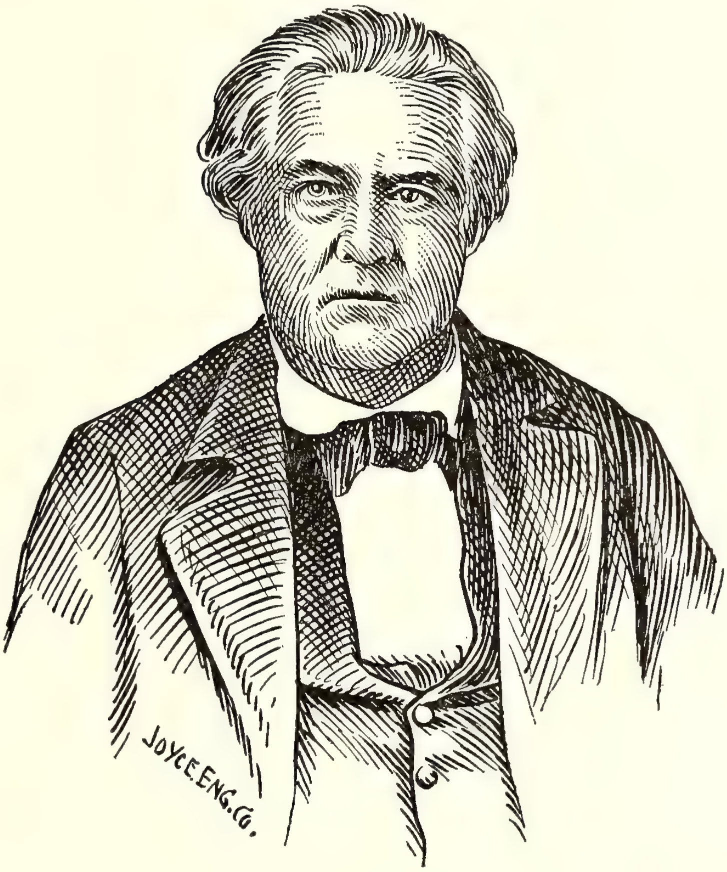
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, FEBRUARY 17, 1944. NUMBER 7.

1844--Centennial Number--1944

FOUNDER AND EDITOR


JOYCE ENG. CO.

REV. DANIEL WILSON KERR
Editor, 1844-1850

Rev. D. W. Kerr was born in Cumberland County, Virginia, July 10, 1796, and died at Pittsboro, North Carolina, May 15, 1850. He was associated with James O'Kelly for seven years in the ministry. At a called Conference at Union, in Orange (Alamance) County, North Carolina, May 14, 1842, Elder D. W. Kerr was selected as "Editor of The Christian Sun," to be published. At the Confedence at Pleasant Grove, in Randolph County, in 1843, he stated that the newspaper designed to be published would commence soon. The first issue of The Christian Sun appeared February 17, 1844. Editor Kerr moved to Pittsboro, North Carolina, in 1849, transferring the office of publication there. He lived but a short time afterwards. The work of the teacher, preacher and editor was finished. He was buried on the site of old Junto Academy, which witnessed the first editing of The Christian Sun.

PRESERVE THIS NUMBER.

This Centennial Number may be quite valuable one hundred years from today. So read it with interest and preserve it with care. Few initial number of The Christian Sun have been preserved during the past century. Modern, fire-proof libraries and facilities for binding and filing should make possible a far greater degree of permanency today.

ANNIVERSARY GIFT.

The Board of Publications requests that as you receive your copy of the Centennial Number, you send an anniversary gift of at least one dollar to the treasurer, Dr. Jesse H. Dollar, 2308 Roanoke Avenue, Newport News, Va. Is one cent for each year of our religious journalism too much? The Board will use these gifts of love and gratitude as the beginning of a permanent fund or endowment to insure the perpetual publication of the paper.

THE EDITORS OF THE CHRISTIAN SUN.

In celebrating the Centennial of The Christian Sun, our attention is first attracted to the men who have shaped its policy and guided its destinies through the century. The pictorial list is not complete, since photographs of two of the former editors—Rev. J. T. Whitley, 1875-1877, and Rev. D. T. Dunbar, 1879-1871—are not available. Pictures of the others are found on the pages of this issue—those of the three now living, on page seven.

AS A MATTER OF HISTORY

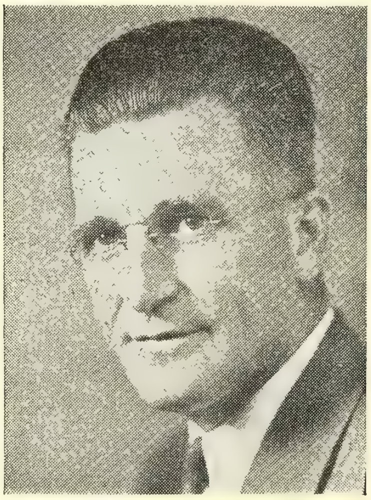
The Christian Sun is one hundred years old today, the first issue having been published on February 17, 1844, although it was issued as the January number. It was due to this fact that the Board of Publications designated the February 17, 1944, issue as the Centennial Number of The Christian Sun.

During this hundred years, the paper was issued without serious interruption except for a period of approximately four years during the War Between the States. Publication was discontinued possibly early in 1863, and was started again in 1867. This accounts for the "Volume XCVI" which appears on the first page of this issue.

The mast head of the first paper tells us it was issued from an office at Junto Academy, Orange County, North Carolina, and that the printing was done by D. Heartt at Hillsborough. It is hardly necessary to say that it was edited by Rev. Daniel W. Kerr. Elder Kerr later moved to Pittsboro, North Carolina. He served as editor until 1850, when a stroke of paralysis brought his career to a close. As a teacher, as a preacher, and as an editor, he was probably not surpassed in his time. A contemporary says that "no one has ever been as influential in the North Carolina and Virginia Conference as he was."

REV. JOHN G. TRUITT
Chairman of the Board of Publications

After Elder Kerr's death, The Christian Sun was published in Raleigh, North Carolina, under the editorship of Rev. H. B. Hayes, until 1855, when it was moved to Suffolk, Virginia, and Dr. W. B. Wellons became its editor. Dr. Wellons served from 1855 to 1875, excluding of course the period during the war, and under his management The Christian Sun became officially the organ of the Southern Convention. Dr. Wellons served as editor to within a year of his death.



REV. JESSE H. DOLLAR
Treasurer of the Board of Publications.

Rev. J. T. Whitley served as editor for one biennium, till 1877, and was followed by Rev. William T. Walker and Rev. D. T. Dunbar, each serving approximately two years.

In 1881, Rev. J. Pressley Barrett became the editor and served until 1894. It was during Dr. Barrett's energetic editorship that the sentiment for a college crystalized, and Elon College was founded. The veteran minister, Rev. K. G. Clements followed him, but served for only one year.

Dr. E. L. Moffitt became the editor in 1895 and served for three years. Dr. James Oscar Atkinson followed him and was editor from 1898 until 1916. He in turn was succeeded by Mr. C. B. Riddle, who edited the paper until 1922. During these years The Christian Sun was printed at Elon College, and later, at Burlington, North Carolina.

In 1923 the office of publication was moved to Richmond, Virginia, and Dr. J. P. Barrett, for a second time became the paper's editor, which office he held until his death, May 1, 1924.

Upon the death of Dr. Barrett, Dr. Atkinson again assumed the editorship and served until 1936. Dr. Atkinson served as editor during his two terms a total of nearly thirty years, interrupted by a six months' illness during his last term, when the managing editor assumed for that time the duties of editor with the assistance of a temporary editorial staff.

Rev. F. C. Lester served successfully as editor for four years, and was succeeded, in 1940, by the present editor, Rev. Robert Lee House.

Only two of the former editors are now living, Dr. F. C. Lester and Mr. C. B. Riddle.

The publication of The Christian Sun is under the direction of the Southern Convention Board of Publications, of which Dr. John G. Truitt is chairman; Dr. Will B. O'Neill, secretary, and Dr. Jesse H. Dollar, treasurer.

The writer, himself, is now of age, having served The Christian Sun in the capacity of publisher, managing editor, news editor, acting editor or printer during more than 21 years. The errors he has made have been of the head and not of the heart.

Just one further word. The attempt has been made to be accurate in all statements of time, place, etc. in this issue. But all records do not agree, and if there are discrepancies, it is not because of lack of care on the part of editor or management.

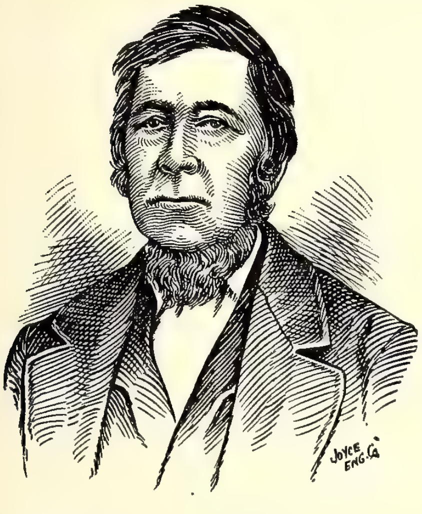
J. T. Kernodle,
Managing Editor.

The Voice of Convention and Conference Officials

THE CHRISTIAN SUN—MOUTHPIECE AND ORGAN OF THE SOUTHERN CONVENTION.

THE CHRISTIAN SUN is the "Mouthpiece" of the Southern Convention. It is the medium through which the Editor and the officials elected by the Convention, its constituent bodies and members of the Convention, express themselves and make their voices heard throughout the Convention. It speaks for the Convention, as well as to the Convention. Through it the voice of the Convention is made articulate. As this voice, it has a vital place in the life of the Convention. Indeed, it is difficult to see how the Convention could function effectively and efficiently without THE CHRISTIAN SUN.

But THE CHRISTIAN SUN is more than the "Mouthpiece" of the Convention; it is the *"Organ"* of the Convention. Webster defines an organ not only as "a medium of communication between one person or body and another," but also as "an instrument or medium by which important action is performed, or an end accomplished." And THE CHRISTIAN SUN not only speaks for the Convention, it seeks to get things done for the Convention. Through it the editors, departmental heads, institutions and individuals exchange views, impart and imbibe information, express ideas and ideals, propose and present plans and policies, educate and agitate, encourage and inspire, widen horizons and deepen sympathies, mobilize resources and enlist loyalties, and all to the end that the Convention might have unity and vision and power and consecration, and be a medium through which the work of the Lord Jesus Christ might be done more effectively and more fruitfully, and His Name be more highly exalted.

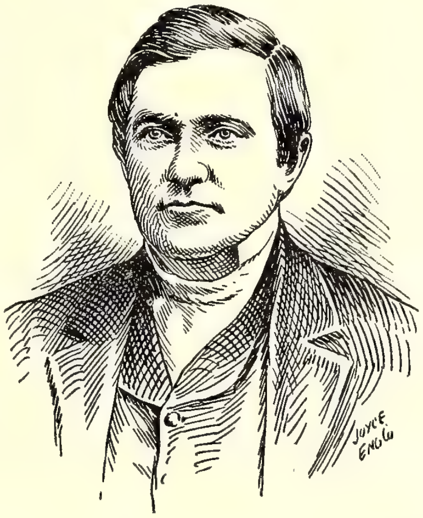


REV. HENRY B. HAYES
Editor, 1850-1855

Rev. Henry B. Hayes was born in Wake (now a part of Durham) County, North Carolina, June 2, 1804, and died in the city of Raleigh, North Carolina, December 14, 1880, at the age of seventy-six. After the death of Rev. D. W. Kerr, The Christian Sun was moved to Raleigh, and Elder Hayes became its editor. The paper was soon changed to a weekly publication. It remained under his management till it was moved to Suffolk, Virginia.

As president of the Convention and on its behalf, I congratulate THE CHRISTIAN SUN on its Centennial Anniversary, giving hearty thanks for its incalculable contribution to the Convention in the years that are gone, and wishing for it increased usefulness and fruitfulness in the years that are to come.

H. S. HARDCASTLE, *President,*
Southern Convention of Congregational Christian Churches.



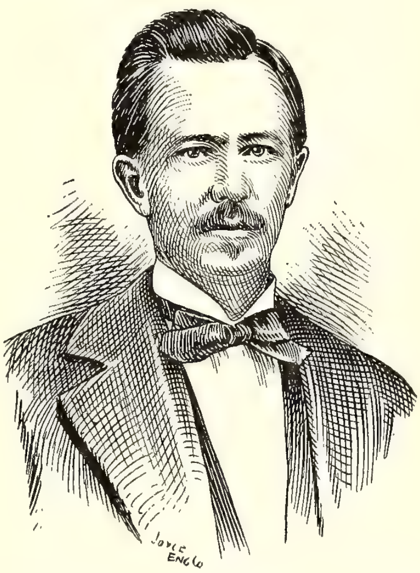
REV. WILLIAM BROCK WELLONS
Editor, 1855-1875

Rev. W. B. Wellons was born in Sussex County, Virginia, November 9, 1821, and died in Suffolk, Virginia, February 16, 1877. He organized the Suffolk Christian Church in October, 1860. In 1862, the Civil War was pressing hard upon Suffolk, and on October 29, he moved to Petersburg, Virginia, from which place he continued to publish The Christian Sun; but in a short time the paper was suspended and he became editor of the Army and Navy Messenger. The republication of The Christian Sun was begun in the year 1867. Dr. Wellons edited the paper and it was published at Suffolk. A friend said of him: "His power as an editor was seen in the success he attained in the midst of multiform engagements in business and clerical life."

AN ACHIEVEMENT IN VISION.

One hundred years of continuous service in the field of religious journalism is noteworthy. For a constituency so few in number as that of the Southern Convention to keep this household religious journal in circulation through a century is a real achievement in vision, hope, sacrifice and faith. Surely on this, its Centennial, there is love in our hearts for THE CHRISTIAN SUN and the determination that it is to live for an even richer service and a greater usefulness.

JAMES H. LIGHTBOURNE,
Secretary,
The Southern Convention.



REV. WILLIAM THOMAS WALKER
Editor, 1877-1879

Rev. W. T. Walker was born in Caswell County, North Carolina, May 4, 1844, and died in Guilford County, May 26, 1895. He was the only son of Rev. George G. Walker, and on his mother's side the great grandson of Rev. James O'Kelly. He seemed to have inherited largely the heroic spirit of his illustrious ancestor.

ONE HUNDRED YEARS OF PUBLISHING.

This week THE CHRISTIAN SUN has been published one hundred years. For more than a century, there have been published sermons, historical sketches, church records, pamphlets, conference minutes, and such other materials by the Christian Church. Within the century, there have been published a few historical and other books by such writers as Major W. E. MacClenny, Prof. P. J. Kernodle, Dr. W. W. Staley, Dr. J. W. Wellons, Dr. J. P. Barrett, Dr. J. F. Burnett, Dr. W. A. Harper, Dr. W. B. Wellons, Rev. B. F. Vaughn, Dr. H. Shelton Smith, Mr. C. B. Riddle, and

(Continued on page 13.)

THE EDITOR'S MESSAGE

PERSONAL.

The preparation of the Centennial Number has been an exciting and rewarding experience. The Editor has been deeply moved by the messages received and printed in this issue. The expressions of interest, gratitude, and even affection for our beloved paper have been almost overwhelming. After realizing the reverence in which the paper is held, the work of editing can never again be taken as a matter of routine.

The list of those who have read The Christian Sun for fifty years or more, over 2,500 issues, reads like an honor roll. Indeed, we do honor them today, and are honored by their testimonials. On this Centennial, we also think of the encompassing "great cloud of witnesses." If all who have read The Christian Sun during its century of publication could meet and sing the Doxology, what an assembly that would be!

To the following, we would give special thanks: to our predecessors, who have given years of service and set high standards of excellence; to our brethren of the editorial fraternity who have kindly given suggestions and contributions for the Centennial Number; to our faithful contributors, honored subscribers, revered ministers, efficient publishers, thoughtful and generous friends—thank you and God bless you!

The privilege of having a small part in this century of Christian publication has been a happy one. In searching for the basic influence of his call to the ministry, the Editor can think of no more formative factor than the habitual reading of The Christian Sun from childhood. Through another century may it continue to guide young men into the ministry and young women into Christian service. May it help swell the ranks of those on the mission field, ever reminding us that everyone is either "a missionary force" or "a missionary field." May it ever turn the thoughts of people toward the Holy Scriptures, the Christian Church, the Christian life, and the Life Eternal through Jesus Christ.

DURING ONE HUNDRED YEARS.

Standing on the site of Junto Academy and of the editing of the first issue of The Christian Sun, the Editor spoke as follows on the fifth Sunday in May, 1942:

"The Christian Sun has provided an indispensable stimulus for writing and for the recording of the life of our Church. Young men have read its pages and decided for the Gospel ministry, found an outlet for their theological and sermonic productions, been lifted by the printed page from obscurity and placed in positions of responsibility and prominence. Editors, men of faith, vision and boundless energy, have written in bold and brilliant strokes, using this organ as the vehicle of their mature genius. It is amazing to contemplate the mental activity involved in the publication of these approximately five thousand issues.

"The Christian Sun has provided an indispensable witness for the Church. This historic witness has magnified the importance of Christian character, Christian freedom and Christian union. This witness has given the wings of publication throughout our Convention and beyond. This witness has given pronounced emphasis to Christian education, co-education and other progressive ideas essential to the life of the Church. The Christian Sun has never been reactionary in its point of view, theologically or otherwise. Education in missions, stewardship, temperance, Bible study, and Christian interpretation of current affairs has been the continuing aim of this publication.

"The Christian Sun has provided an imperishable record of the life of our Church. The intellectual, literary and religious heritage of our Church has been constantly stimulated and tabulated. Our ecclesiastical thinking has been clarified and codified. The successive issues contain for us the continuing Acts of the Apostles and of the Holy Spirit. They are filled with the prayers, the portraits and the pronouncements of God's elect personnel. These, therefore, the archives of our Church, are enriched far beyond the power of human comprehension."

What will be the ultimate fate or fruit of this century of publication? From these issues should be distilled the essence of our century of service. Here is the first-hand source material for students of church history, a running account of the Christian Church and its organized institutions, its merger with the Congregational Church and the successful blending of these two separate bodies. Here is an engrossing story, the substance of which might be utilized as the basis of a thesis for the doctorate or written as a volume to memorialize our Centennial.

AFTER ONE HUNDRED YEARS.

Anniversaries furnish ground both for felicitations and for inventories. If the principle of the survival of the fittest be valid, we are justified in the conclusion that during the past century The Christian Sun has been meeting a real need. Survival value in the past, however, does not necessarily ensure continued usefulness in the future. Yet we do believe that the record of the past hundred years, as strikingly presented in this number, constitutes a claim for consideration of the question whether the paper cannot be made equally useful in the years to come. What we ask of those who recognize the need for a religious weekly is that they will give The Christian Sun the opportunity to prove that it can fill this need.

We realize that if The Christian Sun is to meet the needs of the present and future religious situation, substantial improvements will be necessary. Karl Marx's dictum that every social problem is at bottom a financial problem has an element of truth in it, so far as church papers are concerned. The improvement, both in quantity and quality, depends in some measure upon more adequate financial resources. After a century of service, there should be a gradual transition from the proverbial "shoestring" to the "zipper" economy. A partial answer to this problem is given in the words of a wise editor: "I cannot see how subsidies are to be avoided if religious journalism is to have a future. And I look forward to a time when interest in this problem and a perception of the distinctive opportunities will have the effect of creating endowments for religious newspapers similar to those that have been accorded educational institutions." Why not?

Is journalism a necessary function of the religious life? Is the old type of religious weekly to continue? Are all the religious weeklies necessary? In answer to these pertinent questions, we quote generously from an address given by Dr. W. E. Gilroy before the Yale Divinity School:

"I think that while denominations exist, there will be reason for denominational organs. If these organs are narrow in spirit and sectional and sectarian in appeal, the fault must lie in the denomination that they serve. In the main, it will be found that a denominational organ is usually somewhat in advance of the rank and file of the denomination. But there is a further reply to the iconoclasm that proposes the abolition of denominational journalism, viz., that if such reversal of the past were made, the least denominational organs would disappear while the most intensely denominational would undoubtedly continue. Intense propagandism will always have its organ. The more sectarian and proselyting the group the more certain will be its possession of a newspaper, no matter at what cost and sacrifice it must be maintained.

"The liberal and progressive groups in the churches might well take this to heart," Dr. Gilroy emphasized. "Judged from the outlook, it is not the worst, but the best of religious newspapers that are in danger from the spirit of apathy and iconoclasm. Journalism's high task is not found in the bringing of truth to the level of the people, but in bringing the people to the level of the truth, or to its vision as something worthy of attainment. To effect such contacts with and understanding of truth is no small task. I venture, however, to claim that the religious weekly has been the greatest power in the fulfilment of that task in the past. And I venture further to inquire how the task is going to be performed in the future if enlightened, progressive journalism is allowed to lapse, or is inadequately supported. If the churches were alive to the problem, they would see the need of strengthening and extending the forces of religious journalism in manifold ways."

Dr. Gilroy analyzed the journalistic forces in American religion as follows:

"1. At the lowest scale are the merely sectarian or denominational organs—news sheets with a very circumscribed outlook, or organs of sheer sectarian propaganda.

"2. At the opposite extreme are papers of a non- or inter-denominational character.

"3. In a third group are papers of a general or of a denominational character, that are designed primarily to serve certain interests or causes.

"4. And finally, in a fourth group are certain weeklies that can be called 'denominational' only in a very broad sense. They are affiliated with, or appeal to, a certain groups of churches, but they represent a general outlook on religious life and a very specific emphasis upon religious thought. They represent the widest interest in the whole field of religion, though their survey may be from a particular viewpoint."

Into which of these groups would you have The Christian Sun enter during its second century of publication?

R. L. H.

RELIGIOUS JOURNALISM.

When it became my job to edit The Christian Sun in July, 1936, it seemed wise to say a few things about Religious Journalism. Some of them can be said today with even greater emphasis and truthfulness:

"Religious journalism has had an easier time, but has never had greater opportunity and was never more needed than today. If the voice of church leaders can be believed, religion itself is in for hard sledding. . . . The world in which we live is not a very happy or contented place. Revolution is rampant all over the earth. . . . Political faiths fail, and religious beliefs are tested as they have not been for ages. . . . Moral standards that once were considered steadfast, glide away as age and youth search for new thrills. In a world like ours religion is not quite at home. . . . A world like ours needs the Christian religion more than any other thing.

"Into this sort of world the Church sends its religious journals. Every denomination has followed our own in establishing their Church papers. . . . The denominations have definite beliefs for which they stand and definite programs in which they cooperate. The Church paper is the news-letter that binds them together; it is the bearer of good news from friend to friend; it is the organ through which the members speak their mind; it is the instrument of the Church to spread the religious faith of those who are bound together by cords of love and fellowship."

What shall I say more now that The Christian Sun celebrates its hundredth birthday? The world is still greatly disturbed; the thing needed is the Christian religion. One method of giving the Gospel is through the Church paper.

It is fortunate that we can say that our paper is in good financial condition. Editor House and Managing Editor Kernodle are putting out the kind of paper that people are willing to pay for, as is indicated by the increasing paid up mailing list, which is far better than it has been in a very long time.

Today The Christian Sun has the distinction of being the only weekly paper published by our denomination, and it compares favorably with like publications of other denominations. At the end of the first century The Christian Sun shines with even greater radiance than it did at the dawn of its history.

Honor and thanksgiving to those who a hundred years ago undertook for the Christian Churches of the South a religious journal! (Please turn to page 7.)

CONTRIBUTIONS

THE "SUFFOLK LETTER"—SOME OBSERVATIONS AND REFLECTIONS.

One of my earliest memories is related to The Christian Sun. My father subscribed for the paper when I was a small child. I have read our Church paper since I learned how to pronounce the words used in its columns. I have read it from beginning to end every week for more than half of its history. The announcement of the death of Rev. E. W. Beale, emphasized by large black lines between the columns of reading matter, made a deep impression upon my mind as a child. The black lines are vivid in my memory today. During these intervening years my life has been tremendously enriched by reading the paper. My mother taught us to respect the paper. She would not permit us to burn Sunday School lesson quarterlies and The Christian Sun, because they were religious reading. The Church paper in our home was regarded as a sacred piece of literature. That early training has remained with me. I do not burn copies of The Christian Sun.

The "Suffolk Letter" became an outstanding feature of the paper through the efforts of the late Dr. W. W. Staley, who wrote for this column for nearly forty years. Those weekly messages of that great man, if put into book form, would make several volumes, and would be a valuable store of information and inspiration. His keen insight, his broad vision, his spiritual attitude, and his understanding of human nature kept in close touch with the affairs of Church and state. Out of a wide experience, he wrote to help his fellowman. In that purpose he made a great success. After his death, in 1932, I was honored by an invitation to become a regular correspondent of the paper, with the suggestion to continue the "Suffolk Letter." For eleven years it has been a high privilege to make these contributions regularly as time and strength would permit. It is not possible for me to approach the high standard set by my dear friend, Dr. Staley; but I have made an honest effort and have often prayed that personal living and church work work might be better because of this work.

The Church paper could be greatly improved by both writers and readers. Writers make readers, and readers help writers. Only a small percentage of readers are interested in abstract material. Something with a human touch, akin to the common experiences of every day life, if properly presented, makes the greatest appeal. If readers of the paper would carefully read the printed material brought to them each week, the influence of the publication would be greatly multiplied.

It is a pleasure to extend congratulations to The Christian Sun on its one hundredth birthday anniversary. It has survived many storms and overcome many difficulties. Loved by many, neglected by some, and discouraged by others, it still shines in our midst with undimmed brightness. It made a great contribution to the founding of Elon College, The Christian Orphanage, and the development of the missionary spirit in our Southern Convention. Its peculiar strength has been manifested in the territory of the Convention, by seeking to develop local interest in denominational and Church enterprises. Its liberal spirit and denominational loyalty can be depended upon in every field of its work. Without a Church paper of its kind, the Christian Churches in Virginia and North Carolina would have given up in despair after the Civil War. The Christian Sun helped to encourage these few struggling ministers and churches and they were united into a fellowship which has grown under its inspiration. It has been one of the most powerful agencies in our Convention. Long may it continue to shine with a brighter light.

I. W. Johnson.

THE OUTREACH OF THE CHRISTIAN SUN.

I have titled this article "The Outreach of The Christian Sun," but I would rather call it "The Rising Sun," because that more nearly expresses my feelings.

The Christian Sun was the first paper many of us "Christians" ever saw. Its rays brought to us our first consciousness of the great, wide outreach of the Christian message of cheer, challenge, guidance, and religious liberty. As we have moved out from old familiar physical surroundings, The Christian Sun has gone with us and is still with us, beaming its light upon us. It has been my privilege to read it in about twenty different states and under nearly every sort of condition. Without this paper, we are not sure what is happening or what may happen tomorrow. That is literally true!

Though The Christian Sun has been more largely confined to the Southern states during the first hundred years of its existence, yet even so its outreach has been felt over a nation. As it begins its second century of publication, it is not a "setting Sun," but its sphere is greatly enlarged with the Merger till today it is the only weekly publication of its kind in our united fellowship, and as its second century begins it promises to throw a greater light and warmth of the Christian witness. It is read at 14 Beacon Street, at 287 Fourth Avenue, and at 19 South La Salle Street. It goes to Sunny Florida, Northern Maine, the Pacific Coast, the Great Plains, the Great Northwest, to the metropolitan areas, the city, the hamlet, the country-side and the isolated spots of America.

As The Christian Sun continues its journey onward and upward, may it still light our way and warm our lives. May no eclipse of the free press ever hide it from us, no storm of doubt as regards its value cause it to lose its place, no valley of despair or diminishing budget cause its rays to be taken from us, and may no blindness in our lives cause its light to cease to lead us on. The South needs The Christian Sun. The United Church and the world needs it. Representing our Southern Church, it may well be the guide to a more effective Church structure as we work with our fellow Congregational Christians in every state of the Union. It may well become a "global" Sun! Who knows?

William T. Scott.

NOTE.—Dr. Scott is a native North Carolinian. He is an Associate Editor of this paper, former Superintendent of the Southeast, and at present the minister of the Franklin, Va., Congregational Christian Church.—Mg. Ed.

FOR ONE HUNDRED YEARS THE CHRISTIAN SUN HAS BEEN SHINING.

For a hundred years The Christian Sun has sent its illuminating and healing rays of warmth and light into the homes and churches of those who were proud to be known by the name "Christian." Not until "the Books of the Judgment" unfold will it be known how many lives have been blessed by the beneficent rays of The Christian Sun down through the years of the past century.

What all men may not "most desire," but what all men most need

(Continued on page 8.)

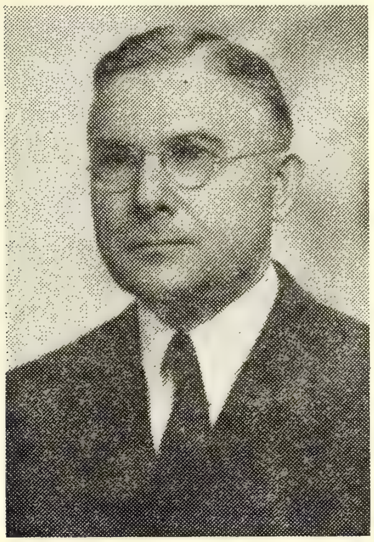
THE CHRISTIAN SUN RETAINS ITS ORIGINAL PRINCIPLES.

By C. B. Riddle, *Editor* 1916-1922.

One of the great tributes to The Christian Sun on its completion of a century of service is that its basic principles have not changed. This is all the more complimentary in view of the numerous changes that have taken place in the Nation's political, social and economic policies since 1844.

But The Christian Sun was founded on the same broad and unchangeable principles on which the Christian Church was founded. The banner line or slogan of the current Christian Sun is, "In essentials, unity—in non-essentials, liberty—in all things, charity." That is more embracing for a more democratic era, but Daniel W. Kerr's chosen banner line, "The Lord God is a Sun and Shield," and which was printed boldly on the front page of The Sun's first issue, could be used today without apology by any church paper promoting the Christian faith.

In the initial number, the first article—a reprint from the *Edinburgh Review*—dealt with refreshing frankness about setting certain leaders of the church upon ecclesiastical pedestals above other followers of Christ. Indeed, this reprinted article, which evidently reflected the mind of The Sun's founder, is a keynote to the democracy that has permeated the Christian Church from its inception in 1792. That same democratic spirit still prevails in the enlarged brotherhood of which the Christian Church is now a part.



C. B. RIDDLE
Editor, 1916-1922

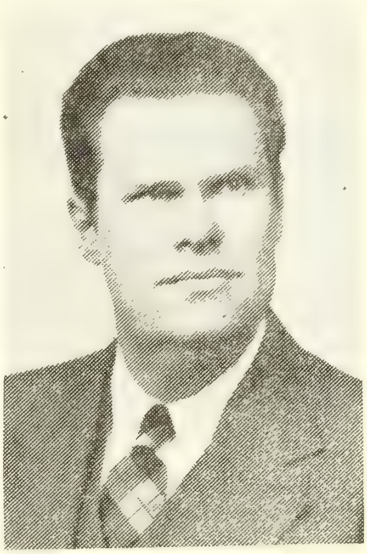
The Christian ministry and its support is another topic covered in The Sun's first issue. This could be reprinted today without so much as changing a comma, and would be as timely as when written. One portion of the article reads: "We don't intend to buy the gospel, for that is without money and without price. All we ask is that you do the same as when you purchase a Bible. You pay for the paper, pay the printer, the bookbinder and the salesman, but you do not pay for the truths it contains, for these are invaluable. Thus in supporting a minister, you pay him for his labor and trouble, the same as in the case of any other public servant."

Record has it that the first editorial of The Christian Sun was written for the second issue, but an unsigned article on page 12 of the first issue is worthy of editorial classification. The following extract from it could serve as a guide for every educational institution in the land, and also for those who seek education's holy grail: "One of two things must be done in this country. Parents must expend money to educate their children, or they must pay taxes to build penitentiaries and punish crime. There is a great mistake about what is called education. Some suppose every learned man is an educated man. No such thing. That man is educated who knows himself, and who takes accurate, common sense views of men and things around him. Learning is only the means, not the end." The world's recognized educators can find no fault in such a concept of an education.

REV. FLETCHER C. LESTER
Editor, 1936-1940

The final article in the initial number of The Christian Sun carries the simple caption—"Christian." The first sentence is a key to the whole of the discussion. "The meaning of the word Christian is a follower of Christ." This is definition over which no controversy can be made. Men have lived through ten decades only confirm that mark of a Christian.

Thus a whole century with all its economic, political, social and religious doctrinal changes has not undermined the fundamentals on which The Christian Sun was founded. It has pioneered without having to compromise. It has always shone through the clouds that have often darkened the paths of many.



REV. ROBERT LEE HOUSE
Editor, 1940-

May the end of the next century find this prophetic forerunner in the field of religious journalism still standing on and fostering Christian principles that the ages cannot displace!

NOTE: The first issue of The Christian Sun was 6 x 9 inches, folded, and contained 16 two-column pages, with rounded corners, as was the style of many books printed at the time. The printer was D. Heartt, and the place of publication Hillsborough (now Hillsboro), Orange County, North Carolina. The initial number was reproduced, including the rounded corners, as a Christmas number, with a two-color cover added, December 26, 1917.—C. B. R.

EDITORIAL.

(Continued from page 5.)

They gave us a vision that may grow brighter through the coming centuries. And thanks to all those who have helped to make the paper possible through the years, among whom are not only those who edited, printed and distributed the paper, but also that long list of saints who read its pages from week to week.

The best hundred years is not the one now closed, but the one just beginning. The one is history; the other is hope. And the hope is bright with promise, for The Christian Sun will bring light into many dark places and give joy to multitudes.

F. C. L.

Missions
The World for Christ

THE MISSION BOARD OF THE SOUTHERN CONVENTION.

The Mission Board of the Southern Convention congratulates The Christian Sun on its one-hundredth anniversary and desires to express its profound gratitude for its loyal support of missions and the assigning of necessary space to the board.

While I have personally known all of the editors from Whitley to House inclusive, it is no reflection upon any of them to say that the outstanding missionary editors were Dr. J. P. Barrett and Dr. J. O. Atkinson. Dr. Barrett was the author of "Home Missions in the South," in 1876, and the Christians of the North had done practically nothing up to that time.

While there had been Conference Home and Foreign Missions in a small way previous to that time, the adoption of Convention Missions by the 1904 Convention at Berea, Nansemond, laid the foundation for the great forward missionary movement of the Convention under the leadership of Dr. Atkinson. Since his death the work has been carried on by a united board and loyal secretary, under the active presidency of the undersigned until December 22, 1943. The offerings now are ahead of last year and the outlook for larger offerings is bright.

J. E. West.

THE AMERICAN BOARD.

I congratulate The Christian Sun and all of its staff on your Centennial!

I cannot easily tell you how highly we of the American Board value The Christian Sun as a medium of Missionary Education. Of course we are on the receiving end, not of the education but of its results in terms of dollars and cents, but as I examine the paper from week to week, I realize that its columns carry far more information about the work of the American Board than any other periodical, bar none! I wish it had a much wider circulation.

I wish to thank you and your colleagues for the steady increase in gifts to the American Board since 1939, and to express the hope that this beneficient trend will develop steadily. I add the last clause because of course there is little reason for self-flattery when we realize that throughout our denomination, the annual giving to foreign missions per individual is still very small—about 50 cents.

I asked our treasurer, Mr. Harold Belcher, to give me the exact figures of his receipts from the Southern Convention since the year of the merger. Here they are:

1931	$ 10,015.00
1932	9,476.00
1933	5,340.00
1934	5,443.00
1935	5,971.00
1936	5,852.00
1937	9,410.00
1938	9,423.00
1939	8,590.00
1940	8,727.00
1941	9,475.00
1942	10,074.00
1943, preliminary	15,396.00*
Total	$113,192.00

*Includes $5,000 from the Women's Missionary Societies, of which $2.500 for the J. O. Atkinson Fund and $2,500 for Pension Fund.

REV. JAMES OSCAR ATKINSON
Editor, 1898-1916
1924-1936

Dr. J. O. Atkinson was born in Wake County, North Carolina, April 20, 1867, and was released for "higher service" July 2, 1940. He graduated from Wake Forest College in 1890. He received the M. A. degree from both his alma mater and from Harvard University. In 1910 the honorary degree of Doctor of Divinity was conferred upon him by Elon College. He was for many years secretary of the Mission Board of the Southern Convention.

May I express the hope that as The Christian Sun edges into its second century it will meet with soul satisfying success and continue to make the authentic Christian Gospel the chief burden of its message.

Fred Field Goodsell,
Executive Vice President.
Boston, Mass.

THE CHRISTIAN SUN HAS BEEN SHINING.

(Continued from page 7.)

is the light of truth. And for one hundred years, The Christian Sun has been giving that light to individuals, to homes, to churches and to communities without number.

What changes have taken place since The Christian Sun began to shine! None of those who made this venture in religious journalism ever rode in an automobile or likely ever dreamed of the possibility of "a horseless carriage." None of them likely ever dreamed of any of the multiplicity of labor-saving devices now familiar to the rank and file—electric lights, vacuum sweepers, electric washers, electric irons, electric and gas stoves, electric refrigerators, etc. Moreover, the years have witnessed unbelievable contributions made by the world of science for man's enjoyment, convenience and service—motion pictures, the radio, the airplane, tractors, reapers, combines, etc. But amidst all the change of the changing world, The Christian Sun has disseminated the light of the unchanging truth of the changeless God.

May The Christian Sun continue to shine down through the years of the century ahead—down through the years that are to witness, perchance, more changes and greater changes than those witnessed by the past century. Many of us feel that The Christian Sun has never shone more brightly or with greater beneficient light than in the closing years of its first century. The days ahead will need the light of the spiritual truth even more than did the days that are past. God grant that the light of The Christian Sun may continue to shine in our world, made dark by evil and by unbelief. May its second century surpass its first century! May its light shine brighter and brighter even unto the end of a perfect day!

Roy C. Helfenstein.

Though Dr. Helfenstein hails from the Mid-West, and is now pastor of the First Church Mason City, Iowa, he was for a number of years a minister in the Southern Convention where he endeared himself to those who knew him.—Mg. Ed.

Congratulations from Educational Institutions

ELON COLLEGE.

Elon College salutes The Christian Sun with felicitations on the completion of one hundred years of service nn the field of religious journalism. The Church had a wider vision than it dreamed and rendered a service far more significant than it thought when it authorized the publication of The Christian Sun. Sound judgment was evidenced in the selection of Elder Daniel W. Kerr as its first editor and publisher. Elder Kerr was a scholar, a devout and consecrated minister of the gospel. During his editorship a place for the Church paper was created in the hearts of our people.

REV. JOHN PRESSLEY BARRETT
Editor, 1881-1894
1922-1924

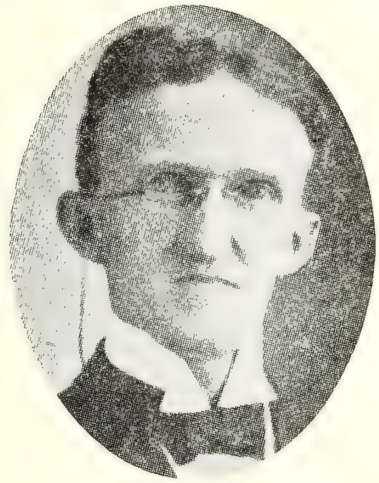
Rev. J. P. Barrett was born February 5, 1852, and died May 1, 1924. As editor of The Christian Sun, he created sentiment that made the founding of Elon College possible. "As a man, pious and devout; as an editor, a staunch defender of the truth; as an author, concerned only for the highest ideals; as a minister, loyal to the Gospel and to Jesus Christ."

No one today can completely evaluate the constructive contributions of The Christian Sun to the causes and interests of our Church. It has not only been the mouthpiece of the Church, but it has been the challenger for every just cause and the leader in every forward step.

Through its columns went information about missions, benevolences, and education, and a challenge to the Church to arise and evangelize the homeland and send the gospel to the ends of the earth; to give of its means for the support of the poor, and to provide for the training of its youth in its own institution of higher learning.

Today we have a Mission Board with a long list of achievements that spell success, a benevolent institution that houses and cares for unfortunate and orphaned children, and a college of no mean rank to which ambitious and consecrated youth may come for preparation and guidance for life's avocation, profession and contribution.

In a thousand different ways The Christian Sun has been the inspiration and the means of progress for our Church. Elon College, our college, an institution of our Church, is happy to congratulate The Christian Sun and its genial and efficient editor on this historic occasion. We wish for the paper wider circulation, the reading it deserves, and for our editor increased conviction concerning things spiritual and courage in ennunciating those convictions for the edification and guidance of his constituency.



EMMETT LEONIDAS MOFFITT
Editor, 1895-1898

Dr. E. L. Moffitt was born at Moffitt, North Carolina, January 17, 1869, and died at Burlington, on March 28, 1941. He attended Graham Normal and Trinity College (now Duke University) and received his Master's degree from Harvard University. He served as president of Elon College from 1905 to 1911.

L. E. Smith, *President.*
Elon College, N. C.

DUKE UNIVERSITY DIVINITY SCHOOL.

It is a great privilege on my part to send fraternal greetings to The Christian Sun on the Centennial Anniversary of this religious periodical. The religious press has always played an important role in the life of a denomination, and it would be impossible to summarize the great service which has been rendered by The Christian Sun through one hundred years. On behalf of the Divinity School of Duke University, I wish to pay tribute to the past services of The Christian Sun and wish for it many more years of continued service.

Paul N. Garber, *Dean.*
Durham, N. C.

PIEDMONT COLLEGE.

Congratulations to the Editor and to all others who share in the responsibility of publishing The Christian Sun. You are completing a hundred years of excellent service. I am sure that no one is able to evaluate the contribution this publication has made to the religious life of the South.

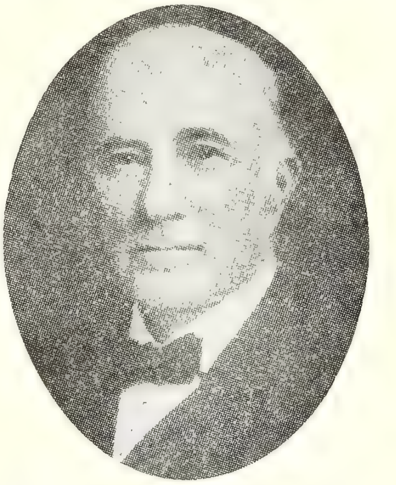
Best wishes for a second century of service.

A. R. Van Cleave, *Dean.*
Demorest, Ga.

SOUTHERN UNION COLLEGE.

Our Southern fellowship rejoices in the one hundredth anniversary of the founding of The Christian Sun, a journal which is faithful to the Gospel principles.

As The Christian Sun sheds its radiance each week, witnessing for the ever new and renewing truth of Christ, it is a word to great numbers of people and reminds them of Psalm 119:105, "Thy word is a lamp unto my feet and a light unto my path."



REV. WILLIAM G. CLEMENTS
Editor, 1894-1895

Rev. Wm. G. Clements was born near Fletcher's Chapel, North Carolina, December 1, 1840, and died February 26, 1924, at the age of 83. He lost his arm in the battle of Booneboro in 1861. He was ordained to the ministry in 1870, and besides his ministerial activities, served as superintendent of public instruction of Wake county for twelve years.

Congratulations to the staff on this auspicious birthday!

Fred P. Ensminger.
Wadley, Ala.

Editorial Felicitations

ADVANCE.

I am happy to congratulate The Christian Sun on its longevity, its radiance, and the indestructible quality of its editor The latter has my complete admiration. To run a church, raise a debt, and still get a paper out once a week without any visible diminution of avoirdupois is really a miracle.

As for The Christian Sun, its primary virtue is its hominess. It is the journalistic equivalent of a visit from a well-seasoned family doctor, who has known us from fairy-book days. On the other hand, its opinions on life and the world do not partake of the antique, but are as fresh as the morning's sun.

Good wishes to The Sun—long may it rise!

John R. Scottford,
Editor.

New York, N. Y.

THE RELIGIOUS HERALD.

On behalf of the *Religious Herald*, I wish to congratulate the editor and members of the staff upon the completion of one hundred years of service by The Christian Sun. We wish for The Christian Sun rich blessings and the rewards of faithful service as it continues its ministry in its denomination.

Reuben E. Alley, *Editor*.
Richmond, Va.

DOWN SOUTH NEWS.

One hundred years of continuous service as a religious magazine or journal is a long time, and the publishers and editors are to be congratulated for keeping up the record, and the standard of excellency, that has been made during that time. The Christian Sun has shed its light in many places and served as a medium to carry a liberal, evangelical and practical message to many thousands of Christian people.

My first acquaintance with The Christian Sun was on the train returning home from a trip to New York. Someone left a copy on the seat in the car, and I found it. I was surprised to find in it a platform of things believed by the Christian denomination. Upon reading it I was surprised and delighted to discover that almost word for word it was like my own belief. When I arrived home I wrote to the editor and began to get acquainted.

I became a writer for the paper, then a Corresponding Editor. The Christian Sun has given me an opportunity to express my ideas and I have enjoyed the privilege and taken advantage of it. It has been a sort of Church family journal and a medium of information among the churches. I have been impressed with the missionary emphasis given through its pages.

I hope and pray that The Christian Sun will continue to be an agency for the teaching of practical Christianity and a medium for the development of inter-church fellowship.

Elisha A. King, *Editor*.
Miami, Fla.

THE FRIENDSHIP PRESS.

Congratulations to a paper that for one hundred years has brought the message of the Church to every member of the family.

It seems to me that The Christian Sun has been a religious family paper, a weekly letter about "our folks" with not a member of the family overlooked in its pages and no part of the work of the Church forgotten.

It must be a stimulating experience to edit this message each week and help The Christian Sun to shine in so many places.

Lucy M. Eldredge,
Editor of Youth Publications.

CONGREGATIONAL CHRISTIAN NEWS BUREAU.

My congratulations to The Christian Sun, a magazine full of valuable information. I feel honored in being allowed to contribute to it from time to time. I send my heartiest wishes for its continued success in the great service which it is rendering to the churches.

Dorothy P. Cushing,
Editor.

Boston, Mass.

CURRENT RELIGIOUS THOUGHT.

The breadth of fellowship which dominates the spirit of The Christian Sun is needed for the coming hundred years. It is nobly continuing a great tradition in religious journalism.

Herbert D. Rugg, *Editor*.
Oberlin, Ohio.

Ministerial Testimony

A NOTABLE CENTENARY.

Please accept my fraternal greetings and congratulations on the notable centenary of The Christian Sun, which continues under the leadership of its present editor to render such splendid service to our fellowship. They say the first hundred years are the hardest. I hope and pray that the next hundred may see the spreading influence of this journal for all things right and true, and that it may continue for a long time to come under the present watch and ward.

Russell Henry Stafford.
Minister Old South Church,
Boston, Mass.

A HELP IN THE HOME AND THE MINISTRY.

I am glad to add my word of greetings to the Centennial Number of The Christian Sun. All the years of my ministry The Christian Sun has shone in my home. It has contributed very greatly to whatever success I have achieved. As I see it, no organization can succeed without some means of communication. The successes of one may inspire another and thus spread the work to greater things.

I am hoping that this period is only the beginning of its usefulness; and that the time will come when it will find a place in every home within the Congregational Christian Church. May its lustre brighten the way of many, many more.

E. M. Carter.
Youngsville, N. C.

A CENTURY OF HELP AND COMFORT.

Congratulations to the Editor, the Southern Convention, the Board of Publications, and all those who have, through the years, kept the vivifying arys of The Chritian Sun shining. For an entire century, it has brought help, hope, comfort, courage, information, inspiration, Church news and views, to those who eagerly watch and wait for its weekly visits. May The Christian Sun continue to shine, brightening homes and hearts, and directing those who read its pages to the Light of the world.

Ben Joe Earp.
Albemarle, N. C.

MORE THAN A PROMOTIONAL SHEET.

The publication of a religious journal was never more difficult nor more needed than today. The Christian Sun has for the past hundred years been a worthy and effective servant of the denomination and its enterprises. I have sensed, however that

(Continued on page 15.)

Honor Roll of Subscribers

We salute these honored members of The Christian Sun family, who have been continuous subscribers to or readers of this paper for fifty years or more:

Rev. G. D. Hunt, Wadley, Ala.: "I have been a subscriber to The Christian Sun for more than fifty years. It has been of great value to my life. I trust it may continue to shine for the glory of God and for the inspiration of the Church."

Mrs. F. M. Wright, Asheboro, N. C.: "I have been a reader of The Christian Sun for more than fifty years. My father, Rev. J. A. Webster, was a subscriber before me. I am 72 years old. I love The Christian Sun and hope it will long continue to bless humanity."

Mrs. J. A. Kimball, Manson, N. C.: "The Christian Sun has been a weekly visitor in this home for at least 60 years. It came to Mrs. M. E. Kimball from 1884 to 1911, when it was changed to J. A. Kimball. Four out of five of our children are subscribers at present."

Mrs. W. S. Osborn, Roanoke, Ala.: "I have been a regular reader for more than 50 years. As a little girl, I was crippled for more than a year and learned then to love The Christian Sun. I was married in 1888, and was soon a subscriber. I am now in my 74th year and am writing without glasses."

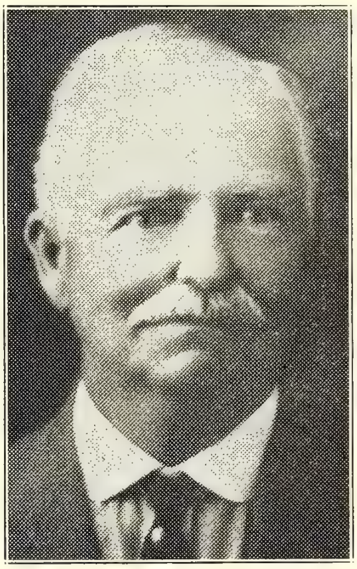
Mrs. Z. A. Kitchens, Roanoke, Ala.: "The Christian Sun has brought sunshine into my home for 47 years, and as far back as I can remember, it paid its weekly visit into the home of my father, Rev. T. H. Elder. I wouldn't know what to do without it."

Mrs. W. K. Saunders, Zuni, Va.: "My father, J. W. Bradshaw, says The Christian Sun has been in his home nearly 75 years. He now makes his home with me, so the paper has been in my home all of my life, and before my birth. My father enjoys and looks forward to the coming of the paper each week."

Mrs. K. B. Johnson (nee Alice Whitley), Fuquay Springs, N. C.: "Mr. Johnson and I were married forty-nine years ago last Christmas. We started keeping house the first of January by subscribing to The Christian Sun. The paper came into my parents' home just as long ago as I can remember. I was always glad when it came, as we had very few papers to read in those days. My husband's parents were also loyal subscribers."

Rev. Jas. L. Foster, Elon College, N. C.: "I have taken The Christian Sun continuously for 55 years, and it came to my father's home as far back as I can remember. When a boy, just large enough to ride horseback, my Saturday afternoon job was to ride to Company Shops (now Burlington) for the mail, viz. The Christian Sun and the *New York Daybook*. I have a copy of the Oct. 2, 1848, issue, "Mt. Zion, N. C."; also the Feb. 23, 1877 issue in mourning for Dr. W. B. Wellons, and of the "1794-1894 Centennial Number," issued by Hurley and Moffitt."

M. J. W. White, Norfolk, Va.: "The Christian Sun was the only paper in our home in the early seventies. I have been a constant reader of it for 75 years and a subscriber for 65 years. I have known personally every editor from the days of Dr. W. B. Wellons. His grandmother and mine were sisters. I hope to see the Centennial Number and will keep it so long as I may live."



M. J. W. WHITE
Veteran Subscriber

Rev. Murdock W. Butler, Wakefield, Va.: "I have been a reader of The Christian Sun 67 years, and a subscriber for 62 years. It was edited by Rev. W. B. Wellons when I first began reading it. Best wishes for your Centennial issue."

C. E. Joyner, Ivor, Va.: "I have had The Christian Sun in my home over fifty years, and have always enjoyed it and feel that I have been much benefitted by it. I shall continue as long as I live."

Annie Staley Calhoun, Suffolk, Va.: "Our Church paper was a welcome visitor in the home of my grandmother, then in the home of my father, Dr. W. W. Staley. Now I am a subscriber. I do not see how any church member can fail to be a subscriber if he is interested in all the enterprises of our church."

V. E. Kitchens, Roanoke, Ala.: "The Christian Sun has been in my home since childhood. My parents, Mr. and Mrs. H. L. Kitchens, paid their subscription to the church paper, if something else had to go lacking. I can remember my mother reading the children's page to us at night around the fireside. I have been a subscriber for 39 years."

Miss Hontas Rawles, Suffolk, Va.: "The Christian Sun has been a regular visitor in my home for more than 50 years. My father, A. J. Rawles, was a subscriber since the paper was published in Suffolk. Since his death, my mother and I have continued the subscription."

E. L. Beale, Franklin, Va.: "According to my best recollection, The Christian Sun has been coming to my home for about 50 years. My mother, the late Mrs. Ella J. Beale, was a subscriber when I was a very small boy. I recall that my sister used to write letters to the Children's Corner. It was the first thing we looked for, and I have often wondered why it was ever stopped. We are looking forward with expectancy and pleasure for the Centennial Number."

Waverly S. Barrett, Dendron, Va.: "I am now past three score and ten, and my first memory of a paper of any kind is The Christian Sun in the home of my father, John Burwell Barrett. There never has been a time that it was not in my home or the home in which I lived, and I expect it to continue so as long as I can raise the price."

C. B. Richardson, Waverly, Va.: "The Christian Sun has been a continuous visitor in my home for more than fifty years. I had the privilege of owning a copy of the Semi-Centennial number which was given me by my father."

Mrs. W. D. Harward, Dendron, Va.: "I cannot remember when The Christian Sun was not a regular weekly visitor. Into the home of my father, Joseph A. Barrett, it came all my young life. And it has come into my own home since 1899. We appreciate The Christian Sun. We also appreciate those who are so faithful in giving us such a helpful church paper. May the dear Lord continue his blessings upon each of those who make it possible for us to get the paper."

(Continued from page 14.)

Greetings from Denominational Officials

FROM THE GENERAL COUNCIL.

Congratulations to THE CHRISTIAN SUN on its Centennial! It is impossible to measure the spiritual power which THE SUN has imparted to ministers and lay men and women during the century. God's hand has been upon the devoted workers who have supported and published it. So may it be for a long future to come!

DOUGLAS HORTON,
Minister.
New York, N. Y.

FROM THE MISSIONS COUNCIL.

Congratulations on the Centennial of THE CHRISTIAN SUN. Considering the high mortality among church papers, this is a remarkable record. And, judging by the present high quality of the paper (I so often find things worth clipping), it has lived not only long but well. Continued usefulness to it!

HOWELL D. DAVIS
Chicago, Ill.

FROM THE PENNSYLVANIA STATE CONFERENCE.

Congratulations on the celebration of your Centennial!

I have been a subscriber to THE CHRISTIAN SUN for a number of years and always enjoy reading it. It holds a unique place in our fellowship, and is accomplishing a real mission among our churches in the Southland.

W. P. MINTON, *Supt.*
Milroy Penn.

FROM THE DIVISION OF CHRISTIAN EDUCATION.

Congratulations upon reaching the Centennial of THE CHRISTIAN SUN. When one thinks of the changes that have taken place in religious journalism in the hundred years, one is inclined to be eloquent if possible in praising THE CHRISTIAN SUN in coming through successfully. It is a great achievement.

R. W. GAMMON.
Chicago, Ill.

FROM THE INDIANA CONFERENCE.

Centennial congratulations to THE CHRISTIAN SUN. It is my letter from home friends in the Southeast. May its ministry long continue!

With best wishes to all the staff.

SIMON A. BENNETT, *Supt.*
Muncie, Ind.

FROM OUR NEGRO CONSTITUENCY.

My congratulations to THE CHRISTIAN SUN on this, its one hundredth birthday. It has won a good name, and that is worth more than great riches.

Please accept this little token of $5.00, five cents a year, for one hundred years. God bless THE CHRISTIAN SUN!

J. A. HENDERSON, *President,*
N. C. Conference.
Manson, N. C.

Representative Laymen Write

A STRONG ARM FOR OUR ORPHANAGE.

THE CHRISTIAN SUN has all these years been a strong arm of the Christian Orphanage. Years ago it carried the little "Children's Corner" and the little fellows would write their letters to the "Corner" and send in their dimes to build a home for orphaned children. Their little letters, printed in THE CHRISTIAN SUN, created an interest in the hearts of our people to build a home for the fatherless. In the year 1905 the corner stone was laid for the original building and its doors were opened in January, 1907.

Since the Orphanage was established, THE CHRISTIAN SUN has been the medium through which the Christian Orphanage has been able to keep its work and its needs before our people and friends of orphaned children. We feel sure the Orphanage could never have accomplished what it has accomplished had it not been for the columns of this paper carrying its message from week to week, telling if its needs to our people.

Long may THE CHRISTIAN SUN live to brighten our homes with its messages of light, keeping the interests of our church activities before our people.

C. D. JOHNSTON.

A JOURNAL OF SPIRITUAL GUIDANCE.

Words of praise are inadequate to express the benefit that has been derived from the pages of THE CHRISTIAN SUN throughout many years. The choice of differentiated material has been far-reaching, scholarly written, spiritually vital and pragmatic. It has sponsored the college and the orphanage, making itself invaluable to these two institutions, and to the Church itself. Without such a medium of expression, the Church, the college and the orphanage would be without a herald of glad tidings to disseminate information and to enhance benefits coming through these three channels. Long live this journal of spiritual guidance!

J. D. MESSICK, *Dean.*
Elon College, N. C.

THE CHRISTIAN SUN AND ITS EDITORS.

I think it is very fitting that the February 17 issue of THE CHRISTIAN SUN is to be known as "The Centennial Number." It has been my privlege to know THE CHRISTIAN SUN for the past twenty-three years. During that time I have known three of its editors. Dr. J. O. Atkinson was its editor while I was a student at Elon. Later, Dr. F. C. Lester took over the duties, and some years ago the present editor, Rev. Robert Lee House, started his work. I know that these three editors, along with those who preceded them, worked many long hours that THE CHRISTIAN SUN might be published and that it might carry news of interest and benefit to the Christians of the South.

I would like to take this occasion to pay tribute to the three editors that I have known and the ones who came before and labored so hard and faithfully, in many instances without compensation, except the satisfaction of rendering an important service to their fellow Christians.

We who pay our small subscription fee and receive THE CHRISTIAN SUN weekly, are proned to forget the work it takes to publish our church paper.

GEO. D. COLCLOUGH,
Field Secretary.
Elon College, N. C.

GREETINGS FROM COL. WEST.

Sincere greetings on the one hundredth anniversary of THE CHRISTIAN SUN. It has been a great influence in welding together the Christian Church of the South. My prayer is that it will continue in the field of religious journalism, ministering to the spiritual needs of our people.

J. E. WEST.
Suffolk, Va.

FROM MAJOR MACCLENNY.

It is hoped that the one hundredth edition of THE CHRISTIAN SUN will be as good credit to the denomination as the 50th edition (1894) was. In that there was gathered up much data that was given to the members, and a growth began and continued for some years.

W. E. MACCLENNY.
Suffolk, Va.

VOICE OF CONFERENCE AND CONVENTION OFFICIALS.

(Continued from page 3.)

others. In some alcove in our Carlton Library at Elon College there should be preserved the books of all these and the other authors within our former Christian Church.

Also there should be, as there perhaps is, a complete file of The Christian Sun, *The Christian Annual,* Sunday School Convention minutes, and the other pamphlets, booklets, and papers of the Christian Church. There is at Elon College a library, well housed and expertly kept. Every effort should be made to make it as complete as possible as to the publishing done by the constituency, past and present, represented there. Mrs. Oma Utley Johnson, librarian, is doing an excellent work on this job and should be given the organized effort of our Church. These records are invaluable. They have not been made to serve the Church as they should.

Other books should be published. For instance, there should be written one or more text books to be taught in our church college setting forth the history of our former Christian Church, making much use of our *Christian Annuals,* The Christian Sun, and other historical works. Inspiration and enthusiasm for the Church would be multiplied thereby. It is shortsighted to think that since there has been the recent merger, that all this valuable and inspiring story should now be discarded. On the other hand, careful study should be made of the inspiring history of the former Congregational Church. There is also need for a few well-written biographies.

Is not the past one hundred years of publishing sufficiently convincing that there should be more time for research, for writing, for editing, if our people are to be what they should be, and serve as they should serve?

John G. Truitt, *Chairman,*
Board of Publications.

BRINGING POWER FOR CREATIVE LIVING.

Saint Francis of Assisi (1225 A. D.), in his "Canticle of the Sun, sings praises to God for all his creatures "and especially our brother, the Sun, who brings us the day and who brings us the light: fair is he, and he shines with a very great splendor." This pæan of praise could be offered in thankfulness for The Christian Sun, which now for a century has brought its ministering virtues to the homes of our people. Through these long years, it has shed light upon the way, brought warmth in the knowledge of Christian fellowship, and transmitted power for creative Christian living.

We bless the men whose labors and sacrifices have made its visits possible. We extend our congratulations on this Centennial birthday occasion, rejoicing in the fact that, though its days were more than once beclouded by financial difficulties, there were men who believed it would emerge to shine as fair as ever. We pray that its beneficient rays may shine more and more unto the perfect day.

Will B. O'Neill, *Secretary,*
Board of Publications.

ONE CENTURY SERVED: ANOTHER TO SERVE.

The Centennial of The Christian Sun is an occasion of real rejoicing to all of us. The Board of Publications shares in that joy, for since the Southern Convention made the Board of Publications responsible for the publication of The Christian Sun, we into whose laps the responsibility falls have tried to make sure that it will keep shining. Upon taking over we inherited a deficit of long standing. That debt has been paid; and today we "owe no man anything" but to see that The Christian Sun continues to serve the Church which it has served for a century.

At a recent meeting of the Board of Publications, we talked of an endowment for The Christian Sun. We decided that there should be one. Dr. I. W. Johnson gave the first dollar to it, and Dr. John G. Truitt, the chairman of the Board, John T. Kernodle, managing editor and printer, Rev. Robert Lee House, editor, Dr. Will B. O'Neill, secretary of the Board, Dr. W. T. Scott and the writer, followed with similar gifts. The fund was a fact. Though small, it was a beginning. The matter of selling copies of the Centennial Number for $1.00 per copy (more for the idea of one hundred years of service than for the dollar) was advanced by Dr. Johnson, and voiced in The Christian Sun. Responses have come on almost every mail since the people in our churches received that copy. Nobody, with the exception of a Negro minister who sent $5.00, has thought to send more than $1.00, but nineteen have done that. If every subscriber would do it, we would have approximately $2,000.00. Plans will be made for the growth of this fund, and as the years come and go we shall work and pray that each week our people may look forward to receiving this veteran of the cause of our Church and the wider interest of the Kingdom throughout the world.

A full record of givers will be published. Great is the history of The Christian Sun. Great is the future of the Church which has as its servant the weekly printed page. May The Christian Sun shine for another century!

Jesse H. Dollar, *Treasurer,*
Board of Publications.

GREETINGS TO THE CHRISTIAN SUN.

Few of us ever achieve the ripe old age of 100 years. The Christian Sun is that old, but it is really just beginning to grow up: It has been nurtured by boards, institutions, interested individuals, and hard praying. It began to walk recently when it got out of debt. Still, it is nurtured by some of our institutions and special pleas for financial support. The regular diet of a subscription of two dollars per year per subscriber is not sufficient strength to walk alone.

Who can measure the joy of having this child of our Church in our midst? The light and joy that it has spread abroad is immeasurable. Now it is beginning to reach more people—and even then only about one-tenth of our Southern Convention membership subscribes. However, the number is growing. Our people begin to feel the spirit and the unity of the whole church. Through The Christian Sun comes the fellowship of religious readers and reading. Thankful for all the courageous thinking and writing put into it in the past, The Christian Sun graciously looks to the next 100 years with zeal and enthusiasm.

Our best wishes for a happy Centennial Celebration!

W. J. Andes, *President*
N. C. and Va. Conference.

EASTERN NORTH CAROLINA CONFERENCE.

Congratulations to the men and women whose pens and wisdom have kept the pages of The Christian Sun aglow for the past century. For almost a quarter of a century I have found inspiration, pleasure and satisfaction in its pages. The paper should go into every home in the Southern Convention. It is our official organ which informs all who read it habitually. Homes in which it is a weekly visitor are more loyal to the Christian Church. Keep The Christian Sun shining for another century. Subscribe for it, read it, and get others to subscribe.

S. E. Madren, *President.*
Franklinton, N. C.

FOR THE CHILDREN

THE CHRISTIAN SUN'S BIRTHDAY.

"I never thought about Magazines having birthdays like boys and girls have, Grandmother!" said little John, who stood at his grandma's knee.

"Oh, yes they do, Johnnie Lad! Every year they get a year older, just as you and your Sister Beth do. They don't have as many birthday-parties given for them as boys and girls do though!"

"Yes, but boys and girls don't often live to have a 100th birthday!" remarked bright eyed Beth, who was perched on the arm of her grandmother's rocking chair. She was looking at the Children's Page of the one hundredth anniversary issue of The Chritian Sun which her grandmother held in her hands.

"If you were just twenty years older, you would be having your one hundredth birthday along with The Christian Sun, Grandmother!" exclaimed John.

"Yet, if I were that old, Johnnie, I doubt if I would be able to read your page to you and Beth, even if I did have my 'specks' on," retorted Grandmother. "I remember when I was just a little girl, no older than you are John, how excited we children used to get over the arrival of The Christian Sun in the mail box! It wasn't so easy to travel about and visit folks in those days, so it was wonderful to have them come to visit us through the pages of our church paper."

"Were there stories for Children in it back then, Grandmother?" Beth wanted to know.

"Yes, most of the time there were! Sometimes there wouldn't be anything for us. Your great aunt, Betty, for whom you were named, would be so disappointed that tears would well up in her blue eyes. Then your great grandmother would hand The Christian Sun to your great grandfather, and taking Betty up in her lap, she would make up a story for us to make Betty smile through her tears!"

"Mother said that when she was growing up, there used to be an 'Uncle Fletcher' who wrote letters to the children," said John.

"Yes, I used to read 'Uncle Fletcher's' letters to your mother and your uncles and aunts. It was a good thing that he always remembered to write something, for I could never make up stories to tell my children as my mother did for Betty and me."

"Now we children may send letters and stories to be written in Our Children's Page! It is as thrilling to read something that you have written in The Sun, as it is to take a part in the Christmas pageant at the church!" Beth remarked.

"Just wait until I go to school and learn how to write. I'm going to learn how to write poetry, and the very first poem that my teacher thinks is good enough, I am going to send to the Children's Page!" burst forth John.

"I hope I live to see it, Johnnie Boy! If I can't see well enough to read it, perhaps you'll read it to me."

"Of course, Grandmother. And I hope there'll always be The Christian Sun and that there'll always be a Children's Page in it."

"I, too, John," said Beth. "Come, let us go see if we can help Mother with supper, so that Grandmother can read the rest of the news in peace."

Dorothy Todd.

HONOR ROLL OF SUBSCRIBERS.

(Continued from page 11.)

Mrs. H. E. Pearce, Franklinton, N. C.: "I have been a subscriber to The Christian Sun for the last 50 years, ten of which were when I was single, Minnie Kearney. Now I am 74 years old. I still enjoy the paper and look forward every week fo its arrival. All my best prayers for its editor and its continued success."

Mrs. A. M. House, Franklinton, N. C.: "My Sister Lucy and I used to write to the Children's Corner and send dimes for the Orphanage. I get a thrill when I enter a home and see a copy of The Christian Sun. I cannot remember the time when the paper did not come into my father's home or mine. I rejoice with you on this Centennial."

Mrs. R. H. Peel, Barker, N. Y. "I used to read the Children's Corner in my grandfather's home, which was my home too. Since his passing, The Christian Sun has been coming into our own home. It is still coming. I would miss it very much if it did not. Thanks to all who have helped to make it a good paper. May it have better and brighter days ahead."

Mrs. J. U. Newman, Elon College, N. C.: "I am in my eightieth year. When I was three years old, my father, John Long, moved from Graham, N. C., to Odessa, Mo. He had taken The Christian Sun for years, and it followed him to his new home. I went to Antioch College when I was nineteen. There my uncle, D. A. Long, was president. He took The Sun, so I was able to read it each week. When I married in 1888, my husband took it, so I am sure I have never missed a copy in my life."

Mrs. William L. Ball, Norfolk, Va.: "The Christian Sun has been a visitor in our home for a very long time. My father, Joseph O. Lancaster of Driver, Virginia, was a lifelong subscriber. After his death, my mother still took the paper, and in recent years the subscription has been in my name. An issue in the year 1886 carried a letter from my half-sister Mattie Lancaster."

Mrs. A. S. Farmer, News Ferry, Va.: "My father and grandfather were both subscribers to The Christian Sun. The paper has been a continuous visitor in my home for 50 years."

Mary I Thomas, Burlington, N. C.: "The Christian Sun has been in my home over 50 years. I will be a subscriber as long as I live."

Mrs. C. H. Rowland, Greensboro, N. C.: "The Christian Sun has been coming into the Rowland home for 75 years or more."

R. A. Laine, Wakefield, Va.: "The Christian Sun has been coming into my home for over 60 years. It came to my father until his death in 1908. It has come to me since. It was one of the first papers I learned to read."

O. D. Lawrence, Seagrove, N. C.: "I am 71 years old, and The Christian Sun has been a continuous visitor in my home as long as I can remember. My father was a subscriber, and after his death I became one. I never intend to let it stop."

W. T. Dunn, Lynchburg, Va.: "My father, A. S. Dunn, was married in 1895, and Rev. M. L. Hurley sold him on a trial subscription in February, 1896. The other day he sent in his subscription for the 49th year."

Mrs. J. M. Rabey, Windsor, Va.: "My father, M. L. Watkins was a subscriber long before I can remember. So the paper has been coming into our home over 50 years."

Mrs. E. T. Holland, Holland, Va.: "The Christian Sun has been a most welcome visitor with us since our home was established fifty years ago, December 28, 1893."

Mrs. I. A. Luke, Holland, Va.
Mrs. Dora C. Pierce, Richmond, Va.
Mary W. Barrett, Dendron, Va.
J. A. Kagey, Norfolk, Va.
J. P. Bowland, Burlington, N. C.
J. E. West, Suffolk, Va.
Mrs. Nannie Holland, Holland, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

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SUBSCRIPTION RATES.

Six Months	$1.00
One Year	$2.00

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

MINISTERIAL TESTIMONY.

(Continued from page 10.)

its editors have aimed to make it more than a promotional sheet and have succeeded in making it an instrument of progressive churchmanship, theological interpretation, ecumenical fellowship and religious devotion.

Alfred W. Hurst.
Chattanooga, Tenn.

SERVES RURAL CHURCHES.

In behalf of members of "Friends of the Soil," I wish to send this word of greeting and of sincere congratulations upon your Centennial achievement! You represent a large body of town and country churches, and you have served them well through these many years by means of the agency of The Christian Sun. I wish to commend especially the issue dedicated to the cause of the rural churches which was sent out last spring. The use of material gathered from the March meeting of the Fellowship of Southern Churchmen held at the United Church in Raleigh, and especially that of Sam Franklin, was a great contribution to the improvement of rural life.

May The Christian Sun continue to serve the area of the Southern Convention with dedication and with high purpose throughout another century and beyond toward the furtherance of the coming of God's Kingdom here on earth.

Francis A. Drake,
Administrative Secretary.
Pinehurst, N. C.

A GUIDING LIGHT.

So The Christian Sun has been shedding its light for a hundred years! That may not be a long time when compared to the heavenly body for which it is named. But it is a long time, humanly speaking. And what a genial, comforting warmth has attended that guiding light! It is a great record! The Christian Sun has rendered the Southern Convention and our united denomination a great service. I want to congratulate it and the Editor for carrying on in the fine tradition. Long may The Christian Sun shine and warm our spirits!

Edwin C. Gillette,
Jacksonville, Fla.

A WORD OF GREETING.

Almost twenty years ago it was my privilege to visit for the first time the sacred spot of ground on which stood a century ago the small log building in which the first copy of The Christian Sun was published, and where it was published for a number of years thereafter. While there was no trace of the building at this place, I learned upon inquiry that some of the logs that were used in the structure were still in existence only a mile or two away. These logs were sought and found—several hewn oak logs in a high state of preservation—and from one or more of them were gathered several pieces as souvenirs which I passed on to friends, except one piece which I kept for myself. This I prize very highly, because it is a small part of a great enterprise which has made itself felt in the building of that Church which has been and is such a vital part of my life.

As this Centennial Number of The Christian Sun goes out to its readers far and near, I wish to send this word of greeting, love and good will to my many friends, both in the laity and in the ministry, across the several states in which I have lived and labored. The many evidences and tokens of your unabated interest and friendship through the years have been a source of great encouragement and of much strength to me, and this line is written as a reminder that I shall ever treasure you in memory as the years continue to bear us all forward along the path that "shineth more and more unto the perfect day."

G. O. Lankford.
Elon College, N. C.

AN INCALCULABLE BLESSING.

Some means of communication are essential for the effective functioning of any organization. The Christian Sun, as the official publication of the Southern Convention, has been an incalculable blessing in binding our churches in an unbroken fellowship. Although it has been a struggle to keep the paper going at times, it is not pleasant to think what might have happened had there been no such publication. May it continue to shine into our homes with its friendly warmth and enlightenment.

Aubrey C. Todd.
Sanford, N. C.

ESSENTIAL TO THE KINGDOM.

It is a great joy at the turn of the century in the history of The Christian Sun to see how vigorously it is edited and how well it maintains its long history as a weekly newspaper in the service of our churches in the Southeast. We need it so that we may know in an intimate fashion what our churches in this area are doing in the work of the Kingdom, near and far.

C. Rexford Raymond,
Charleston, S. C.

PROUD OF ITS HISTORY.

For a quarter of a century, The Christian Sun has made its weekly visits to our home and been read with almost the same interest as if it were a letter from some dear friend. Our Church has cause for rejoicing in the celebration of its Centennial and reason to be proud of its history.

We join in good wishes and prayers for its rays to shine even more brightly during the coming century.

Robert A. Whitten.
Winchester, Va.

AN IMPROVED PAPER.

Congratulations on The Christian Sun's Centennial Celebration. You are giving us a much improved paper. I hope its subscription list may be greatly increased.

Warren H. Denison.
Dayton, Ohio.

CHRISTIAN

Excerpts from an Editorial by Rev. D. W. Kerr, appearing in the first Number of THE CHRISTIAN SUN.

The meaning of the word Christian is a follower of Christ. They who embrace the opinions and sentiments of others, and look up to them for direction and instruction in any of the arts and sciences, or in any of the systems of religion which have obtained footing in the world, are properly their disciples; and are generally distinguished by certain distinctive and appropriate names, descriptive of such discipleship and adherence to particular systems. Hence . . . the followers of Christ are called Christians after their master. And it should be considered a matter of no little importance to the followers of Christ, to be distinguished by no other title than that of Christian, as a name every way suitable to their holy profession, and as entirely adapted to their peculiar circumstances, as being disciples of him who has said his kingdom is not of this world. If this name, as we believe, be of Divine appointment, it very forcibly occurs, that no option is left to the disciple of Christ as to the choice of names. He must take that name which his Master has given, and with his consent be called by no other. . . .

Many pious and holy persons attach little or no importance to names; and conceive that if they possess the thing signified by the name, it is a matter of no importance by what name they may be called. In this indifferency about names, many errors have been committed. The name Christian, with the thing signified thereby, constitutes the sum total of religion. If we are Christians, why not be called by this title and no other? A rigid adherence to this course would long since have ended those divisions and sub-divisions which most painfully harrass and perplex the church of Christ.

. . . The Bible is the only criterion for regulating and guiding our course in relation to all religious concerns. No Christian can esteem a strict and rigid conformity to its requisitions of little importance. What that book inculcates must bind the consciences of all the true believers; and as we make this the standard of our religious opinions and faith, we dare not depart from it even in the selection of a name. . . . The religion of the New Testament, when divested of mysticism, is a beautiful and most interesting scheme, entirely adapted to the wants and circumstances of fallen man. Its peculiar excellency consists in the simplicity of the means exhibited and insisted upon for his recovery and restoration. These means are repentance towards God, and faith in the Lord Jesus Christ. Here no complexity is presented. The conditions are plain and simple; and imply just what the awakened sinner feels to be the case—an utter inadequacy to save himself. When, by the grace of God, which is freely offered to all, the sinner feels the force and power of divine truth freeing him from guilt and sin, and renewing him in the spirit of his mind, and enabling him to cry, Abba, Father; it will then be his duty to make a profession of his faith in Christ, and his subjection to him. Now, in scripture language, he has put on Christ, and as he has thus received Christ Jesus the Lord, so should he walk in him; and he is exhorted by the Apostle not to return again to the weak and beggarly elements of the world. How incongruous that such a one should take upon himself any other appellation besides the one discriptive of his connexion with Christ as a follower and disciple.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity
VOLUME XCVI. RICHMOND, VA., THURSDAY, FEBRUARY 24, 1944. NUMBER 8.

Investment in Elon College is Investment in Christian Leadership

ELON'S ADMINISTRATION BUILDING

Elon's administrative and teaching facilities are of the best that can be found in any small American college today. In the field of Christian Education her position is unique.

The College Period Closes February 29

NEWS AND VIEWS

Dr. L. E. Smith was the speaker at the Suffolk Christian Church last Sunday morning. Dr. Smith spoke on the subject, "The Church Has It's Altars."

Rev. Richard L. Jackson of our Waverly Church is offering a series of Midweek Lenten Services, beginning March 1, and concluding with a Candlelight Communion service on April 6.

Dr. Wm. T. Scott spoke at the Eastern Virginia Ministers' Association held in Suffolk last Monday. He discussed "The Contribution of the Congregational Christian Churches to the South."

Newport News observed the fourteenth anniversary of its church building last Sunday. Aside from the program arranged for the anniversary, it was used as an occasion for receiving special gifts for the Educational Building fund. The gifts for this purpose amounted to $2,929.76.

We are planning several special issues for the coming weeks. Next week there will be laid special emphasis upon "The Work of the Minister"; the week following, there will be a special Missions Period Issue, in which the work of Colonel Junius E. West as president of the Missions Board since its organization until last December will be given consideration. The third week in March, we expect to deal with Church Architecture and Improvements, as they affect our churches.

Tomorrow, Friday, February 25, is being observed widely as the World Day of Prayer. The special program, the theme of which is "And the Lord Wondered That There Was No Intercessor," suggests the use of the Wise Men's gifts as symbols of intercession: myrrh, symbol of intercession for the sorrows of the world; frankincense, symbol of intercession for all members of the church family in every nation; gold, symbol of intercession for the refining spirit of all mankind with dross consumed, our world to be rebuilt with generosity and unselfishness.

An Honor Roll Dedication Service was held at First Christian Church, Portsmouth, last Sunday evening. A large congregation witnessed the presentation and participated in the litany of dedication. The Plaque was given by the Reliable Bible Class and was unveiled by the class president, Mrs. I. W. Hood. The pastor, Randall Chaplain Mason, spoke the words of acceptance and offered the prayer. As E. M. Story, church clerk, read the names appearing on the Roll of Honor, candles were lit by R. T. Edwards of World War I, and Corporal C. E. Mays of the present conflict. Twenty names appeared on the roll.

The fact that the first issue of The Christian Sun was not reproduced in the Centennial Number was an occasion for disappointment to some, since this was originally contemplated by the Board of Publications in planning for the special issue. The cost of reproduction and the inability to guarantee a satisfactory job made the plan inadvisable. The space for this reproduction could not, of course, have been used for the timely material which appeared in the Centennial Number. Drastic editing and the utilizing of every inch of space were necessary in order to include the material prepared specifically for that issue.

SUPERANNUATION.

Previously acknowledged	$1,220.82
Union, Virgilina, Va. (add.)	10.00
Cypress Chapel, Suffolk, Va.	17.53
Christian Temple, Norfolk, Va.	66.12
Palmyra, Edinburg, Va.	2.50
Woods' Chapel, New Market, Va.	3.00
Spring Hill, Waverly, Va.	5.00
Oak Grove, Sunbury, N. C.	5.00
Mrs. E. M. Albright, Norfolk, Va.	5.00
New Lebanon, Reidsville, N. C.	14.00
Total in bank, Feb 18, 1944	$1,348.97

Board of Superannuation,
By Mattie Cox Parker.

Notice to Subscribers

The Christian Sun has always been more than lenient in carrying on its mailing list subscribers who have overlooked renewing their subscriptions on the proper date.

Now, at a time when the subscription list would naturally be increasing, we are faced with the question of a serious paper shortage. The Government, in an effort to see that all magazines receive their proportionate part of the paper available, has placed all of them on a quota basis. When that quota is reached, even if paper can be obtained, no more paper can be used for that particular magazine.

The above makes it necessary that the management scrutinize the subscription list more closely than heretofore, and it may be possible that if your name is dropped from the list, it will be necessary for you to take your turn in having it replaced thereon.

Please save us the embarrassment that it would cause us should we have to refuse to send The Christian Sun to an old subscriber who had only been negligent. See that your subscription is up-to-date; and also, please renew at least thirty days before its expiration.

SUNDAY SCHOOLS AND CHURCHES CONTRIBUTING TO ELON COLLEGE DURING 1942-1943.

The following Sunday Schools and Churches, together with a few individuals contributed to Elon College a total of $9,974.71 during the year 1942-1943. If your Sunday School and Church did not contribute during the "College Period" last year, won't you please, because of the critical situation at the College, send a contribution before march 10.

North Carolina and Virginia Conference:

Berea Sunday School.
Lebanon Sunday School.
Greensboro, First, Sunday School.
Durham Sunday School.
Happy Home Church and Sunday School.
Ingram Church and Sunday School.
New Lebanon Sunday School.
Burlington Church and Sunday School.
Monticello Church and Sunday School.
Shallowford Church and Sunday School.
Pleasant Grove Sunday School.
Greensboro, Palm St., Sunday School.
Lynchburg Church.
Asheville Church.
Winston-Salem Church.
Pfafftown Church.
Elon College Church and Sunday School.
Bethel Church.
Union (Va.) Church and Sunday School.
Providence Memorial Church.
Mt. Bethel Sunday School.
Carolina Church.
Long's Chapel Sunday School.
Mt. Zion Church.
Apple's Chapel Church.

Eastern Virginia Conference:

Liberty Spring Sunday School.
Bethlehem (Nansemond) Church.
Rosemont Church and Sunday School.
Windsor Church and Sunday School.
Oak Grove Sunday School.
Portsmouth, First, Church and Sunday School.
Norfolk, First, Church and Sunday School.
Mt. Carmel Sunday School.
Newport News Church and Sunday School.
Damascus Church.
South Norfolk Sunday School.
Dendron Church and Sunday School.
Spring Hill Sunday School.
Isle of Wight Church.
Franklin Church.
Richmond, First, Sunday School.
Holy Neck Sunday School.
Union (South.) Sunday School.
Christian Temple Church.
Holland Church and Sunday School.
Bay View Church.
Suffolk Sunday School.
Eure Sunday School.
Waverly Sunday School.
Berea (Norfolk) Sunday School.
Hopewell Church.
Antioch Sunday School.

Eastern North Carolina Conference:

Good Hope Church.
Mt. Auburn Church and Sunday School.
Hope Mills Church and Sunday School.
Wake Chapel Sunday School.
Morrisville Church and Sunday School.
Liberty (Vance) Sunday School.
Turner's Chapel Church and Sunday School.
Youngsville Church.
Wentworth Church.
Fuller's Chapel Church.
Mebane Church.
Damascus Church.
Mt. Gilead Sunday School.
Plymouth Church.
Chapel Hill Church and Sunday School.
Sanford Church.
Henderson Church.
Oak Level Church.

Western North Carolina Conference:

Seagrove Church and Sunday School.
Pleasant Hill Sunday School.
Hank's Chapel Church and Sunday School.
Ramseur Sunday School.
Pleasant Ridge Sunday School.
Asheboro Church.
Parks Cross Roads Sunday School.
Ether Sunday School.
Needham's Grove Sunday School.
Mt. Pleasant Church.
Pleasant Cross Church.
Liberty Sunday School.
Big Oak Sunday School.
Randleman Church.
Flint Hill (R) Sunday School.

Virginia Valley Central Confernece:

Bethel Sunday School.
Newport Sunday School.
Concord Church and Sunday School.
Antioch Church and Sunday School.
Leaksville Sunday School.
Winchester Church and Sunday School.
Mt. Olivet (G) Sunday School.
Linville Sunday School.
Timber Ridge Church and Sunday School.
New Hope Sunday School.
Bethlehem Sunday School.
Mt. Lebanon Church and Sunday School.
High View Sunday School.
Mayland Sunday School.
Palmyra Sunday School.

CONTRIBUTIONS TO ELON COLLEGE DURING 1943-1944.

The following Sunday Schools and Churches have contributed to the College during 1943-1944. Read the list carefully. If your Sunday School and Church have not made a contribution, won't you please give your constituency, Sunday School and Church an opportunity to contribute before the first of March, and send the contribution in not later than March 10. Insist on every individual making some contribution, and give organizations an opportunity to contribute what they will.

North Carolina and Virginia Conference:

Hines' Chapel Sunday School.
Apple's Chapel Sunday School.
New Lebanon Sunday School.
Greensboro, First, Sunday School.
Burlington Sunday School.
Long's Chapel Sunday School.
Pleasant Grove Sunday School.
Happy Home Church.
Shallow Ford Church and Sunday School.
Belew Creek Sunday School.
Greensboro, Palm St., Sunday School.
Ingram Sunday School.
Durham Sunday School.
Pfafftown Church.

Eastern Virginia Conference:

Mt. Carmel Sunday School.
Suffolk Sunday School.
Newport News Sunday School.
Portsmouth, First, Sunday School.
Norfolk, First, Sunday School.
Richmond, First, Sunday School.
Spring Hill Sunday School.
Dendron Sunday School.
Bethlehem (Nansemond) Sunday School.
Liberty Sunday School.
Franklin Church.
Cypress Chapel Sunday School.
Rosemont Church.

Eastern North Carolina Conference:

Wake Chapel Sunday School.
Turner's Chapel Sunday School.
Fuller's Chapel Sunday School.
Mt. Auburn Church and Sunday School.
Plymouth Sunday School.
Chapel Hill Sunday School.
Morrisville Church.

Western North Carolina Conference:

Ramseur Sunday School.
Hank's Chapel Sunday School.
Mt. Pleasant Church.
Spoon's Chapel Church.
Pleasant Ridge Sunday School.
Liberty Sunday School.
Ether Sunday School.
Pleasant Hill Sunday School.

Virginia Valley Central Conference:

Leaksville Sunday School.
Newport Sunday School.
Antioch Sunday School.
Timber Ridge Sunday School.
Concord Church.
Linville Sunday School.
Mt. Lebanon Church.
Bethlehem Sunday School.
Woods' Chapel Sunday School.
Bethel Sunday School.
Winchester Sunday School.
Mt. Olivet (R) Sunday School.
Mayland Sunday School.
Palmyra Sunday School.
Mt. Olivet (G) Sunday School.
New Hope Sunday School.

MISS WEBBER CONCLUDES WORK IN EASTERN VIRGINIA.

To all of those I think of as friends in the Conference:

I have enjoyed to the full my contact with the people of the Eastern Virginia Conference and with the members of the Newport News Church in particular. The work here has been an enriching experience to me, and I pray that my contribution has been of some value to the Kingdom. Although I am leaving this section of the country, my interest and prayers will never fail to continue with the people and the work here, and I shall always rejoice to hear news of progress.

I go to give my best to Him in a new field and carry with me grateful thoughts of those who have made my stay these months so pleasant. Till we meet again, may our Father's guiding Spirit lead you all closer to Himself, and to one another, and inspire you to increasingly effective service in His name.

VIRGINIA WEBBER.

THE EDITOR'S MESSAGE

REFLECTIONS ON THE CENTENNIAL.

This message has been received since the publication of the Centennial Number. "We salute you, your editorial staff and splendid publication on this notable anniversary. We thank God for your past history as a publication, and pray that He may continue to have the preeminence and that He may add to its long years of editorial usefulness. May He bless you, your staff and readers in a specific way on this anniversary and in days to come." We appreciate this message from Dr. H. B. Sandine, editor of the Congregational Christian Beacon.

We hope that many of our churches have used or will use the program in honor of the Centennial of The Christian Sun which was sent out by the Promotional Secretary. This most excellent program was prepared by Miss Frankye Marshall, Miss Angie Crew and Mrs. F. C. Lester.

We are deeply grateful to those who sent such gracious and generous messages for the Centennial Number. These evoke humility and encouragement. Many of these messages were, we believe, more prophetic than discriptive. For example: "I have sensed that its editors have aimed to make it more than a promotional sheet and have succeeded in making it an instrument of progressive churchmanship, theological interpretation, ecumenical fellowship and religious devotion." How much we would like to deserve that tribute!

HIGHER AIMS FOR EDUCATION.

The Commission on Higher Education of the Evangelical and Reformed Church, meeting recently at Cincinnati, adopted a program of objectives designed to stimulate among church members a revival of devotion to higher education as part of the total Christian mission in the world.

This incisive and inclusive program includes the following objectives: "To cultivate closer relationship between schools, colleges and seminaries; secure for these institutions a wider base of financial support; encourage, on the part of institutions and faculties, a consciousness of being integral with the world mission of Christianity, not only as beneficiaries of congregational support, but as custodians and transmitters of the content of Christian tradition and culture."

Here is really a comprehensive view of higher education which embraces the parents, young people, faculty and administration, in a complete unit of Christian stewardship. This unit, when complete, is a powerful and efficient one. When neglected at any point, the impact of this unit of Christian higher education is greatly impaired.

We must, therefore, continue to awaken the interests of parents and of young people themselves in the educational institutions of our denomination as having a special claim on their consideration when choosing a college to attend. We must continue to insist that the faculty and administration endeavor with renewed devotion to make education at every point truly Christian. This work of Christian higher education must be placed in its true perspective, its cosmic setting, in order to establish its essential worth.

Elon College furnishes the setting for such a program of education. Surely such a challenging program is worthy of our prayers, our efforts and our gifts!

AIMS FOR HIGHER EDUCATION.

Speaking at the forty-fifth Founders' Day program at Meredith College, Governor Broughton of North Carolina outlined a five-point program for adjusting institutions of higher education to the demands of a changing world: "The elimination of wastes in time, outmoded curricula and facilities for educating youth; the preservation of the beneficial influence of culture; the establishment of a more thorough program of physical training; the closer relation of instruction to the requirements for useful living; and the revision of college programs to provide broad training for women in the new fields opened to them by the war."

The Governor continued: "In a broad sense, all institutions of higher learning in America must reexamine themselves in the light of experience gained in this war and in contemplation of the future. Many old notions must be discarded. Curricula will have to answer the question, How is this related to life?

"We have heard much of streamlining education during the last three years. Courses of instruction which formerly required four years have been compressed into three years, or even less. It is altogether possible that many of our institutions have been wasteful and unwilling to abandon ancient practices, even though the reason for such practices long since ceased to exist."

Governor Broughton suggested that the question will be asked as to why it takes four years for colleges and universities "to turn out graduates who frequently know how to do nothing skillfully," since the Army and Navy have utilized these same college facilities to produce technical experts in two years.

He pointed out, however, that culture does not actually lend itself to streamlining. Said he, "The meditative, the philosophic, the assimilative are all essential ingredients to culture. We must somehow contrive to preserve the beneficial influence of culture in the college process without forgetting that we are living in a world of quick and decisive action."

These very practical remarks by North Carolina's Governor give pause for serious reflection as we face the future of our own institution of higher learning, Elon College.

R. L. H.

"What Can I Do?"

By Leon Edgar Smith, *President of Elon College.*

It was a pleasure and a privilege to visit our annual conferences in the interest of the whole program of our Church. Increased interest in the affairs of the Church was in evidence on all occasions. New members had been added, new work undertaken, larger amounts of money given, and new economies put into practice.

Holding the position which I do, I was naturally keenly interested in the College and most zealous for its support and progress. Many interested friends came to express their concern for the college and to assure me of their cooperation, and, further, to inquire, "What can I do?" Many asked this question, and perhaps it is the question that comes to the mind of every interested leader.

OFFICERS OF THE FRESHMAN CLASS.

Pictured above are the Freshman Class Officers. As one can see, this is a very happy group, for they have been selected as class officers out of a group of more than two hundred.

Here is an institution, founded in love, supported in sacrifice, and clung to in faith, absolutely essential to our intelligent existence and effective presentation of Christ to this day and generation, now in need—sorely in need—of friends, of cooperation, and of financial support. Something must be done. What can be done? *What can I do?* That is the practical question, a personal question, one that should be answered. Will you answer it? Let everyone answer for himself. Think for a moment! The college faculty—and the faculty is essential if a college is to be—has held on with the grip of faith. Many times the way has been dark and support has dropped below the "necessity" line; but still they have remained faithful and true, so that, today, we have a good school—the best in years. We have higher educational standards than the school has ever had, and a spirit, an optimism, that is rarely if ever equalled. Such achievements are encouraging. We should not only hold the gains made, but we should continue to go forward. What can we do to help? *What can I do?*

First. I can preach the gospel of optimism and expound the doctrine of faith. Elon College is our institution; we have made her what she is. If she is to be bettered, we are the physicians. If her burdens are to be made lighter, I must do my part. If I fail, to that extent the institution fails. Not only is the institution a loser on account of my failure, but I myself will be denied the reward when my brethren receive theirs.

Second. I know that with the equipment that we have already placed at Elon College there should be a larger student body. Seats are unoccupied that ought to be filled. Classrooms are unused that should be frequented by groups of students in search of truth. I know of young men and young women in my neighborhood, in my church, who need just what my College is offering. I will write for a catalogue, I will inform myself, and I will go over and speak to them and tell them what a great institution we have at Elon College. I will do my best to see that they are enrolled at the college.

Third. I have heard from many sources, that the college has been, and is greatly in need of money, that it needs money to pay faculty members, and they ought to be paid. I have also learned that the present admin-

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CONTRIBUTIONS

SUFFOLK LETTER.

The call for public spirited service is urgent. So much time is given to personal interests, many people do not take time to interest themselves in community affairs and civic welfare. It would be interesting and revealing if every one could make a clean inventory of the daily use of time and talents. Take, for example, the simple matter of planning, preparing and eating three meals every day, then add to that the task of washing dishes. How much time is used by people who supply the food for our tables? The food problem is much greater than it appears to be. Yet we become so accustomed to this commonplace matter that we overlook the magnitude of the work and the intricate methods of securing our daily food.

The housewives and cooks of the civilized world form a great group of essential workers. They have not been fully appreciated and their place has not been duly valued. Millions of men, boys and girls come to their meals each day, without giving due thought and worthy recognition to the skilled hands which toiled to provide the food they eat. It is no small matter to plan and prepare a good meal. And the drudgery of dishwashing is not to be underestimated. All that goes into the task of feeding the members of a family. One may well ask: "Have we taken the time to speak a timely word of thanks or appreciation for this great service?" Home-makers and housekeepers need encouragement. When they have done their best, they deserve more thanks than they sometimes receive.

Home making is a great art. It challenges the skill and patience of wise heads and loyal hearts. Eating is not the chief activity of family life, but it occurs more frequently than any other factor in the ordinary affairs of civilization. This department of home life should be lifted out of the indifference into which it is sometimes lowered. Preparing a good meal should be regarded as fundamental to human happiness. To cook and to wash dishes should be classed with playing a piano and painting a picture. Yet there are people who look upon cooking with a feeling of disgust and despair. No one should offer an apology for this department of housekeeping. The ability to cook a good meal is worthy of hearty congratulations. Let us salute the faithful people who prepare and serve our meals. They prolong human life and add to the happiness of mankind. The pay may be small and the hours may be long. But the factories would close their doors, the stores would pull down their bright signs, the hum of machinery would soon end, if the kitchens and dining rooms were vacated, and the cooks decided to stop work.

The home must be preserved if civilization lives beyond the present war. And this preservation must be more than material and physical. The American Christian home is the hope of our best way of life. It must be more than a resting place over night. It must be more than a point of transfer to some place of amusement. It must become and remain a social center with strong emphasis upon the deeply spiritual. The home should be a model of democracy and religious life. A place for every need in family life and a willingness to perform every task consistent with human rights and social order, should be the purpose of every man, woman and child. "Keep the home fires burning" is more than a popular song. It is a call to the heroic and patriotic in humanity.

I. W. Johnson.

ACTIVITIES IN UNION CHURCH.

Service Men's Wives. This group meets monthly. In recent months it has made and collected garments for Greek relief, helped make or fold bandages at the Burlington Red Cross station, is now studying the pamphlet, "A just and Durable Peace," been knitting for the Red Cross. The group has fifteen members, although seldom are more than eight at a meeting. Some of the group are always visiting or staying with their husbands. Several of the members are not from this community or church, but have been attracted to the group through friendships and the common problem of a soldier's wife with not enough to do to keep their minds free from worry.

Cemetery and Church Improvements. The grass has been sown on all of the lawns—parsonage, church, hut, both parts of the cemetery. Additional trees have been planted, but more are to be planted this month. shrubbery has been placed on the church lawn and around the church, hut and parsonage. There still remains several jobs, such as cleaning out the woods behind the hut, removing an old iron fence around the cemetery, grading the banks, putting gravel on the parking lots, and the final grading of the driveway. The drive for $5,000 of endowment has progressed slowly, but now that the major part of the improvements has been made, will probably speed up. The men of the church, under Mr. A. T. Hart, have done all of the work; Mrs. S. F. Scott has provided for planting of the trees and shrubbery. Several very generous gifts have been made by interested people outside of the community.

The Missionary Society. The Women's Missionary Society of Union Christian Church, of which Mrs. L. L. Hooper is president, will hold a World Day of Prayer service on February 25, at 3:30 p. m. All neighboring rural churches of all denominations have been invited to attend. Cross Roads and Stony Creek Presbyterian and Mt. Vernon Methodist churches have accepted the invitation to take part in the service. We are also looking forward to having Kerr's Chapel Baptist, and Bethel, Berea, Bethlehem, Concord, Carolina, Hopedale, Long's Chapel, Mt. Zion and Shallowford Congregational Christian churches as our guests. Following the service, all who attend are invited to the hut, where refreshments will be served, members of the Youth Fellowship serving as hostesses. We hope that anyone near enough to Union to attend this service will join with us.

A. Greig Ritchie,
Minister.

DANVILLE, VIRGINIA.

It was a great quarterly conference Wednesday evening, February 9th. All departments gave good reports, with plans for a greater quarter than the past. The best news was the paying off of all debts. There were none against the church property, but on Faith Home, Inc., but in the building of our largest building six years ago, we borrowed fifty-five hundred dollars for a period of twelve years. Four years ago another six room cottage was built and we borrowed twenty-three hundred dollars to be paid off over a period of twelve years. We still owed thirty-four hundred dollars on the large building and eighteen hundred on the six room cottage. The church, along with the Faith Home Board, voted to pay off the entire indebtedness. This was done and the bond fire came before

(Continued on page 14.)

Missions
The World for Christ

AND STILL THEY COME.

By William P. Fenn.

Although the ferry was very slowly pulling its way across the swirling stream, the big bus on the landing kept its engine going, for being a charcoal engine, it would be difficult to rekindle. The one western traveler, at the risk of losing his place among the closely packed passengers, decided to get out. He knew his impatience to get on could not possibly hasten the crossing, but he thought a conversation with some of those waiting might help pass the time. He was particularly interested in a young man perusing an English textbook as he waited. The student's clothes and shoes were worn and dusty, and the outlines of at least two other books were to be seen edging through the bundle. The lad looked up as the westerner crawled out of the crowded bus.

''What is your book?'' asked the Westerner.

''English grammar,'' answered the lad. ''My English is too poor.''

''Well, it ought to improve, considering the good use to which you are putting these long waits getting across the rivers,'' laughed the foreigner. ''Where are you going?''

''To Chengtu. I have passed the entrance examinations of the University; they were given in Fukien this year by special permission. My family were not happy that I should go so far from them, nor did I like leaving them, for our home is so close to the Japanese lines. But they knew I must study.''

The boy's face was aglow, and soon he was telling of his ambitions so eagerly that he had broken into his own language. He was taking the entire journey of hundreds of miles on foot, so that it would be months before he could reach Chengtu. His funds were meagre, for no one near the Japanese occupied regions dared have much. But he hoped he might complete his long journey in time for the spring term—four months yet to go. The westerner, whose station was near the student's home, reproached himself because of his impatience at having to take four weeks for nearly the same journey.

The ferry had at last pulled near the shore, planks were extended, and the bus pushed on. As they slowly plied their way across the river, the student talked with his new friend, sometimes in English, sometimes in Chinese, till the latter had to crowd his way back into the bus as they neared the other shore.

It was still at least a ten-day's trip to Chungking, and at various places enroute the westerner met with scores of students going towards Chengtu: some, crowded from the airplanes by military demands, were trying to get passage overland; others were trying to secure a free ride on the already overloaded bus; still others were walking. He talked with many of them, and was inspired but yet appalled at the sacrifice and effort which many were making for higher education. ''We must prepare to make China strong after the war,'' was repeated many times in many ways.

One young man, whose family had moved to Szechuan some years earlier so that he was not worried as were many by the financial strain, made a very concise statement as to why he was going to the University: ''During this war time, my parents told me that my fatherland is in danger; we must play a part in doing something to help my family and my country. After hearing this, I decided to work on Physics by which I can obtain some scientific principles to understand higher courses. At the same time, I am also interested in Chemistry; therefore I most eagerly aspire to future eminence and inventions in Chemical Engineering. My whole soul burns most ardently for it. There may be something visionary in this, but I must pay more attention to keep my enthusiasm from defeating its own object by obstacles. I must do my best for my country and my home.''

Thus it is that thousands of students are definitely planning to take their places in the mighty Army of Reconstruction that is to form a New China. Everyone of the five Christian Universities in Chengtu has had to accept more than its maximum capacity, so great is the demand. On the spacious campus of West China Union University, these many students may be found going to West China University itself, or to one of the refugee evacuation institutions: the University of Nanking, Ginling College for Women, and Cheeloo University, all of which migrated to Chengtu in the early years of the Japanese aggression; and Yenching University established itself in Chengtu in the fall of 1942.

When the first groups came in 1937-38, living expenses were unbelievably cheap, and enthusiasm for the New China they were surely going to construct ran high. But the weary years of the war dragged on,

(Continued on page 15.)

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 10, 1944.

Sunday Schools.	
Newport, Shenandoah, Va.	$ 6.00
Hank's Chapel, Pittsboro, N. C.	5.95
Linville, Va.	9.17
Antioch, Harrisonburg, Va.	5.00
Oakland, Suffolk, Va.	15.00
Wake Chapel, Fuquay Springs, N. C.	3.82
Elm Avenue, Portsmouth, Va.	43.91
Total	$ 88.85
Individuals and Churches.	
Barrett's, Sedley, Va.	$ 5.00
Specials.	
First, Burlington, N. C.	$ 31.80
Total for the week	$ 125.65
Previously acknowledged	10,583.00
Total since Sept. 1, 1943	$10,708.65

WEEK ENDING FEBRUARY 17, 1944.

Sunday Schools.	
Liberty, Nathalie, Va.	$ 2.88
Palmyra, Edinburg, Va.	.99
Winchester, Va.	8.54
Liberty Spring, Suffolk, Va.	5.00
Chapel Hill, N. C.	4.42
Ingram, Va.	12.00
Morrisville, N. C.	4.10
Newport News, Va.	15.00
Total	$ 52.93
Individuals and Churches.	
Concord, Timberville, Va.	$ 1.10
Turner's Chapel, Sanford, N. C.	2.62
Total	$ 3.72
Total for the week	$ 56.65
Previously acknowledged	10,708.65
Total since Sept. 1, 1943	$10,765.30
War Victims and Services.	
Seagrove, N. C.	$ 5.00
Newport News, Va.	49.51
Albemarle, N. C.	33.00
Christian Temple, Norfolk, Va.	75.50
Cheerful Workers' Class, Reidsville (N. C.) Church, for Refugee Work	10.00
Total	$ 173.01

Gratefully,
Mattie Cox Parker,
Secretary.

HAS YOUR SUNDAY SCHOOL RECEIVED AN OFFERING FOR THE COLLEGE?

SENIOR CABINET OF THE STUDENT CHRISTIAN ASSOCIATION.

The Student Christian Association is an active body of young people on the Elon campus. It has over three hundred members and is the largest organization on the campus.

MEMBERS OF THE GIRLS' ATHLETIC COUNCIL.

Intramural Athletics has a definite place in the curriculum of Elon College. All students are required to participate in some form of athletics that will keep them in the best physical condition. The members of the Athletic Council for Girls at Elon are pictured above along with trophies that are awarded each year to various groups.

YOUR COLLEGE NEEDS YOUR SUPPORT TODAY!

HAVE YOUR CHURCH PEOPLE HAD OPPORTUNITY TO CONTRIBUTE THEIR GIFTS?

THE ELON COLLEGE CHOIR.

The Choir plays an important part in any church organization. Elon College is proud of the number she has been able to train to help with the music in our churches.

GROUP OF MINISTERIAL STUDENTS.

Pictured above is a group of Ministerial Students conferring with Dr. Merton French, teacher of Bible. One of the main purposes in the founding of Elon College was the training of ministers. Elon continues to graduate ministers for the Christian Church each year.

HAVE YOU MADE YOUR CONTRIBUTION?

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

ITEMS OF INTEREST.

The World Day of Prayer is probably being observed on the day you receive this issue of The Christian Sun. The many orders for materials indicate that our societies are entering whole-heartedly into its observance. From Chuckatuck, Va., to Walnut Cove, N. C., our churches are uniting with those of other denominations in union services. Other churches are having their own groups come together for this special service. And as you meet, the officers of the Southern Convention will be thinking of you and praying for you.

Many societies are using the two plays, "Each One, Teach One" and "Missionaries are Human!" which are found in the packet. The young people at Carolina gave the latter play on the fourth Sunday in January at the 11:00 o'clock service, and reported a fine program. The Salem Chapel society has recently used the play about Dr. Laubach's work at one of their regular meetings, as have several of the circles at Elon College.

The North Carolina District Superintendents have been having meetings with the presidents of their districts. Miss Margaret Alston met with the women leaders in her area at the Eastern North Carolina Conference last fall. Mrs. Kenneth Register had a meeting of presidents in the Alamance District at the Burlington church, following which she served delicious refreshments. Mrs. W. J. Andes has recently had meetings in three sections of the Guilford-Rockingham-Forsyth District — one at Hines Chapel, one at Reidsville, and one at Winston-Salem. The president, vice-president, and program chairman from each society were invited. We shall be glad to let you know of other meetings of this type, in which the local presidents have an opportunity to ask questions and discuss their work.

"Reading between the lines" in the three articles which follow: If your society is near Dendron, you might be able to persuade Nellie Gayle Joyner to review "We Who Are America" for your group. The Agnes Brittle Circle at Cypress Chapel helps their shut-in members and the church by giving subscriptions to The Christian Sun. Mrs. Wisseman is too modest to tell you that she was one of the members of a panel discussion led by Miss Ruth Seabury at one session of the Missions Council, and that she is a member of the executive committee of the State Women's Presidents.

BOOK REVIEW AT DENDRON.

The mission study book, "We Who Are America," was taught in the home of the writer, who is president of the Dendron Woman's Missionary Society, December 20, 1943, by Miss Nellie Gayle Joyner, who is teaching here in the high school. Miss Joyner is a graduate of Southern Union and Piedmont Colleges. She has attended the Leadership Training School at Elon College for several summers and did Student Summer Service in North Carolina in 1940 and 1941. This book was most attractively presented and competently taught.

The society is using as programs for the regular monthly meetings suggestions from Guide Posts. These are proving instructive and interesting. Plans are being made with the other denominations in the community for the observance of the World Day of Prayer.

Mrs. Garland Spratley.

ACCOMPLISHMENTS IN ONE YEAR.

The Agnes Brittle Circle of the Mission Aid Society of the Cypress Chapel Christian Church was organized last January by our minister's wife, Mrs. Brittle, for the purpose of helping:

1. Each member to grow spiritually—to grow in grace and in the knowledge of the Lord, Jesus Christ.
2. Christ's Kingdom to come and his will be done at home and abroad.
3. Each other to enjoy the social benefits that come from meeting together.
4. Each member to make better homes and lead children aright.

We meet once a month in the homes of our members. We have a threefold program—devotional, business, and social. Our group has grown until we have thirty enthusiastic members. During the past year, we have accomplished the following:

We have studied our Bible studies, Luke and now The Acts. Miss Fisch, the Week-Day Religious Education teacher in the county taught our mission study book. We had six members at the Spring Rally, two at the Conference at Greensboro, and six at the Fall Conference.

Made 358 visits, sent 75 cards and 53 flowers and trays.

Helped entertain the Service Men at the Women's Club in Suffolk on the fourth Sunday in October.

Fixed Red Cross Christmas boxes for the Service Men in hospitals.

Filled box for Elon Orphanage with toys and clothing.

Gave five one-year subscriptions to The Christian Sun to shut-in friends in the community.

Raised the following money:

$10.00 Thank Offering to Foochow Union High School in China.
$16.00 to Week-Day Religious Education in the county.
$15.00 to Mission Treasury of our church to go on the apportionment of the Woman's Missionary Society.
$5.00 to the Tuberculosis Association and $1.00 to the Cancer Control Fund.
$5.00 to the Christian Missionary Association.

We are planning to do greater work for the Kingdom during the coming year.

Mrs. Jethro Byrd,
Secretary.

MRS. WISSEMAN REPORTS ON HER OHIO TRIP.

It was my privilege, when the Missions Council of our Church met in ots mid-winter session, to attend as the representative of the women of the Southern Convention. I was conscious at all times of being your representative and I thought of you—the women of our city churches and of our country churches—and tried to be at all times your spokesman.

The governing body of our Church is the General Council, which meets biennially and of which Dr. Douglas Horton is the Minister. Meeting annually is the Missions Council, whose "function is the task of keeping before our church constituency our total missionary work with a view to increasing interest, enlarging the annual contributions, etc." The Missions Council is composed of the Prudential Committee of the American Board for Foreign Missions, the Board of Directors of the Board of Home Missions, and the Council for Social Action. Our representative on the Prudential Committee is Dr. F. C. Lester; on the Home Boards, Dr. H. S. Hardcastle.

Prior to the regular sessions of the Council, the State Superintendents and the Women State Presidents met in separate sessions for discussion of their work. Dr. Lester met with the former group, and I met with the latter. Our meeting began with a fellowship luncheon on Sunday and continued with business, discussions, etc., until the opening session of the Council on Monday evening. Some thirty or more Women Presidents, besides the National Women Secretaries, met together—coming from states so widely different as Massachusetts with over 600 women's societies and Utah with only eight; from states as sparsely settled as Montana and Wyoming where one travels for miles to reach another church, and on the other hand, Connecticut and Massachusetts where our churches are very close together. But even with the contrasting backgrounds we came with the same problems, the same concern, the same feeling of the marvelous opportunity for women to serve in a world like this. We shared with one another the best things our states have done and learned from one another how best to meet our difficulties. There were moments of fun and fellowship and high spots of worship and inspiration. It gave us a feeling of unity, a feeling of oneness with the women of all our states.

After our own meetings, we women presidents were privileged to attend the meetings of the Missions Council and the separate meetings of the three boards which compose the Council—"To see how the wheels of the denomination go 'round."

I was impressed with the forward outlook of our Church—the way our leaders are planning not only for now, but for the days when the war will be over and the Church must take its place in building a better world of peace and good will.

I was impressed with the united approach to our problems. Young people, women, laymen, pastors, all working together. Not youth building a new world alone, or the women of the Church responsible for missions, but all of us building together for a better world.

I was impressed deeply with the needs in the world: the need to aid the victims of war, the need of increasing our foreign missionary program; the need of breaking down barriers of race and nationality here in America; the need for new givers in our churches, and the need for us who are "old givers" to give more sacrificially.

It was a great and inspiring experience and I thank you for the privilege of attending. I'm hoping to share with you some of the ideas and the inspiration I received.

GRAHAM ROWLAND WISSEMAN.

THIS NEED IS URGENT.

By DR. RAY LYMAN WILBUR.

Millions of high school young people have suddenly become a part of the vast American resources in time of war. Our nation needs their courage and vigor, their fitness and skill, in winning freedom's fight.

Boys of eighteen will give a stronger pulse to our fighting forces. Their younger brothers prepare in school and liesure-time programs for similar tasks. American girls at seventeen and eighteen are performing home, industrial and farm duties.

These millions of young people vitally need facts and guidance in meeting the drinking problem of today. They will be urged to drink. Their new-found maturity as trainees and fighters and workers will induce many to take up this popular fad.

At present there are two excellent reasons why America's high school youth should not drift into drinking. First, for many young people, alcoholic indulgence will prove a handicap in attaining fitness and efficiency needed in winning freedom's fight. Second, for many young people, such indulgence will set a pattern or habit of being less than their best for a whole lifetime to come.

In short, youth's drinking is wasteful and handicapping.

Allied Youth Posts now reach many thousands of high school young people with facts regarding alcohol-free living and wholesome choices. This national movement, Allied Youth, has proved its ability to win the interest and response of young people, their teachers and leaders. It is serving a large cross-section of high school student bodies in a most appealing way—as a school club, officially recognized by high schools and counseled by popular and successful teachers.

All of us know what young people face in the opportunities and invitations for recklessness and indulgence. The trend is toward heavier and more serious drinking. Patterns set by many older, tense, fatigued Americans are being followed by the young people who have money to spend. *The Allied Youth influence pulls the other way.*

"Know the facts," says Allied Youth. "Test alcohol-free fellowship. Make up your mind on the basis of what your activities and experiences teach you about the worthiness and zest of alcohol-free living. Why follow the crowd before you know where it's going? Why let the other fellow make up your mind for you?"

Since seven years of Allied Youth action in education and recreation have resulted so favorably, schools and communities are asking that the Allied Youth way be presented and applied to millions of young people, rather than to thousands. From its headquarters in the National Education Association Building, Washington 6, D. C., Allied Youth will serve all American youth.

There is an unusual opportunity to go forward with the Allied Youth program provided sufficient funds are available. The organization can see how with a budget of one hundred thousand dollars, it could reach some two million students each year. If anyone knows a better use for funds than to develop proper attitudes on the part of tens of thousands of our school children in handling themselves under the present conditions, I do not know what it is!

HOW YOU MAY HELP.

Several years ago some children read in their missionary magazine of five little girls in Africa. Their mother asked, "Would you not like to pray for them."

"Let us choose one," they answered; so they chose one named Mgomba.

They did not forget Mgomba. But night after night they asked God to help her be good. Years passed. One day a missionary from Africa came to their home, and they asked, "Do you know anything about Mgomba?"

"Mgomba! What do you know about her?"

They told how they had read about Mgomba in their little magazine, and had prayed for her for so long—and what a wonderful story she had to tell!

Mgomba had been a pupil in this missionary's school. She had been disobedient and careless. She would not even try to learn, or to please them, but a change came in her.

"Oh, what was that?" asked the girls, for they were no longer children now. The missionary remembered the very month and—yes that was the very time—it was when they began praying for her! Mgomba became a happy Christian, and now she is teaching her people about the true God.—*Apples of Gold.*

The noblest of all studies is the study of what man is and of what life he should live. —*Plato.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS PRESENTS HIMSELF AS THE MESSIAH.

Lesson IX—February 27, 1944.

Golden Text: *"Again the high priest asked him, and saith unto him, Art Thou the Christ, the Son of the blessed? And Jesus said, I am."*

Lesson: Mark 11:1-12:44.

Devotional Reading: Isaiah 32:1-8.

According to Prophecy.

Centuries before an inspired prophet had said that when the King should come he would be riding on an ass' colt. This prophecy found literal fulfilment when Jesus rode into Jerusalem on what we call Palm Sunday on the colt of an ass. Prophecy just cannot be too easily brushed aside. It has been fulfilled too often in the past. To be sure there are outlandish interpretations given to many biblical prophecies, and there are conditional prophecies. But look at the facts. See in how many instances the gospel writers and even Jesus himself, insisted that incidents and events had taken place according to previous prophecies, and one can the more easily believe in the coming of the rule and reign of God. God is not slack concerning his promise, even if he sometimes seems so slow.

Behold Your King.

He might have looked like a king, but he did not act much like one, that is not an earthly king. He did not come in a chariot or on a horse; he came on the colt of an ass. He had no army; he had no royal band to herald his coming; he had only the shouts of a mob. He did not ride over the prostrate bodies of his enemies or drag them behind his chariot. He wept over the city. He did not kill his enemies; he allowed himself to be killed by his enemies. A strange king indeed! But He was King and He is King. When Jesus rode into Jerusalem that day, He was publicly asserting his Kingship as He was asserting his Mesiahship. The Kingdom is not coming by armed force or even through the Six Pillars of Peace, but through the long, slow, hard way of love and sacrifice. It was because He was not the kind of Messiah that they were looking for, that the people of his day rejected Him and crucified Him. And even today there are many who have turned away from God because He does not do things the way they think He ought to do them, or do them according to their wishes.

The Proof of the Pudding.

Jesus sent the two disciples for the colt and told them what to say. When they obeyed his word and did his bidding they found that it was as He had said unto them. Make no mistake about it—Jesus keeps his word; He does what He says He will; He brings things to pass as He says He will. Not always all at once, and not always as we want or as we think He ought to do, but He does not fail to bring to pass that which He says, if we do as He tells us.

If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we come unto Him when we are labored and heavy laden, He will give us rest. If we confess Him before men, He will confess us before our Father which are in heaven. If we believe on Him, or in Him, we shall be saved. He will not leave us nor forsake us.

Righteous Indignation.

There is no point in trying to tone down the incident of the Cleansing of the Temple. Whether Jesus actually struck the men or the animals is not the vital issue. That He was highly indignant when He saw the Father's house which was designed to be a house of prayer for all the people made into a den of robbers, is the important fact. His righteous anger was aroused. His spirit flamed against this injustice to the people and this irreverence toward God's house. Indeed, He needed not to strike a blow—just to see that light in his eyes, just to hear the words as He spoke them, was enough to drive them out. And even if He used the whip of cords, what of it. We need make no apology for our Lord at that point. He was the revelation of the Father. God is not an easy-going, namby-pamby person, blinking at evil and winking at wrongdoing. Our God is a consuming fire. He hates evil though He loves the sinner. His righteous wrath is just another side of his love. He resists evil. He punishes wrong-doing. He loathes sin.

Tolerance or Indifference.

Much of what we call our tolerance is just plain indifference. We kid ourselves and others by claiming to be tolerant, when as a matter of fact we lack the courage or the spirit of sacrifice to withstand evil. A lot of us church folks are saying we are broad-minded or tolerant toward many of the social inequities of our day, when the plain truth is, we are indifferent. We get all excited about the "atrocities" of our enemies, and sit complacently by while the organized liquor traffic does its deadly work, even in war-time; while prostitution flourishes, while social injustice prevails, while discrimination, segregation, intimidation are practiced. We Christians need to "get mad" about some of the sins of modern society. We need more righteous anger and forthright action. Our Lord was militant as well as meek. It was when the oponents of Christianity saw the boldness of Peter and John that they took knowledge of them that they had been with Jesus.

Vested Interests and Special Privileges.

"And they sought how they might destroy him." This man Jesus was interfering with their profits, he was jeopardising their special privileges, so they began to plot to get him out of the way. Jesus is the "Great Disturber" of men. It was all right so long as He simply spoke soothing words to weak souls, but it was quite another thing when He interfered with vested interests and special privileges. And it is the same way today. Folks do not mind it when He deals in pious platitudes and in generalities, but they do not want Him to interfere with their profits or their pleasures. If Jesus were in America today in the flesh, He would be crucified again, make no mistake about that. But even worse than that, the indifference of his followers would break his heart.

Believe in something. Better still, believe in *many* things, especially in *yourself*, the love of your friends, the ultimate triumph of the right, no matter how hard pressed, and believe in the silent, ever-present spirit of the Unseen God. Believe in the country that has given to you the opportunity for *"life, liberty, and the pursuit of happiness."* Believe in your work—no matter what it happens to be. Believe in the people whom you serve. Believe in your ideals, and believe in the opinions that you honestly and sincerely evolve. Believe in what you say to others. Believe in your hobby, if you have one. Believe in something!

—*George Matthew Adams.*

FOR THE CHILDREN

Dear Friends:

Oliver is lying on the couch, where he is supposed to take his nap, singing, "Jesus Loves Me." Mr. Todd is reading a very interesting magazine which was loaned to us by one of our friends. The oak log (we couldn't get any coal this week) in the open fireplace is singing a cheery song as it burns away into red flame, gray ash, and black smoke. The smoke has that "oakish" odor that smells of green ferns and oak forests, clean and cool. It reminds me of the fires in the huge fireplace back in my childhood home in Tennessee. The song of the burning wood makes me feel drowsy, and it would be much easier to take a nap than to write this letter to you! That just would not do, so I'll try to keep awake in spite of that "oak-log lullaby"!

Has this month seemed long to you? It has to Oliver. There have been so many rainy, cold days which have kept him indoors. Last week he didn't mind staying in so much, because Winnie Ann came and stayed with us each day. Her mother works, and her Auntie who had been caring for her was spending the week in High Point. Oliver and Winnie Ann had such fun playing before the big window in the kitchen. They had a tea table, two chairs, some little dishes and two tiny glasses. Winnie Ann brought her doll each day. Oliver had his Patsy Sue that Mrs. Cline gave him when he had his tonsils out. Oliver played that he was the doctor and Winnie Ann was the nurse. They doctored the dolls, put them to bed, cooked for them and brought them to the table to feed them.

On Wednesday afternoon we put galoshes and cloaks on and went to a Valentine Party at Jerry Griffin's home. Jerry's mother teaches the six-year-olds in the Primary Department of our Sunday School. I teach the older Primary children. Mrs. Griffin invited my class to her Valentine Party. It was a cold, wet, windy day, but there were fifteen children there. We had so much fun playing games, looking at and sharing our Valentines, listening to a Valentine story and singing songs. Then Mrs. Griffin served such good hot chocolate with cookies and cake. We forgot about the bad weather out-of-doors because of the warmth and cheer in-doors. Oliver and Winnie Ann are just in the Beginner Department, but they were invited because I was caring for them. They had such fun with Jerry. Then, when we started to leave, Mrs. Griffin gave all of us red, white and blue kites to bring home with us. Oliver is saving his until the ground gets dry and the wind blows just right. When that time comes, he says that he and Daddy are going to fly his kite.

One afternoon Oliver, Winnie Ann and I went to the theatre to see the picture, "Lassie Comes Home." Oliver is still talking about "Joe and his dog, Lassie"! When the dog got her leg broken, when it rained on her, when Joe had to tell her goodbye, Oliver cried. Then at the end when Lassie came home and went to meet Joe at school again, Oliver's face was all smiles. It was a beautiful picture and left a bright spot in the memory of all the boys and girls who saw it.

The golden glint of forsythia in Sanford tells us that the lovely odor on the air is the Breath of Spring in bloom. I brought four daffodill buds and some leaves in the house and put them into a tiny, crystal vase on the mantel. Oliver and I are having such fun watching them slowly, but surely "come awake" as Oliver calls it. I told him that all of the flowers were sleeping down in the ground during the winter! The snow-drop leaves of bright green are thrusting aside the dead grass on the south side of our garage! Soon there will be those lovely stems with the tiny, delicate, snow-like drops on them! I am always so eager for spring to arrive, that I don't want to miss one tiny heralder of her coming! If you will look about you, you, too, will know that she is on her way! Soon you will be dropping brown bean seed and setting tiny onion sets in your mother's early garden. Summer will be on its way, and winter will have gone with the winds of March!

Sincerely,

Dorothy Todd.

WASHINGTON AND A LITTLE GIRL.

One day General Washington called at the home of a friend to talk over business matters. In the same room where the two men were talking was a little eight-year-old girl quietly playing by herself.

The General arose to go home. The little girl went at once to the door. As he came to the door, she opened it for him and stood to one side.

"Thank you, my child," said General Washington. "You are a very polite little girl."

The little girl bowed and said, "I only wish I were opening it for you to come in."

LINCOLN AND THE WOODCHOPPER.

When Abraham Lincoln was a young man, it is told that one day he came upon an old man who was chopping firewood. It was a cold day and the old man was barefoot and thinly clad. Lincoln stopped to speak to him and noticed that he was almost exhausted from cold and hunger.

"See here, my man," said Lincoln, "you're not in condition to do this job. How much are you to be paid for it?"

"A dollar," replied the man, "but I've got to do it, because I must have a pair of shoes."

"You go indoors," said Lincoln. "I will tackle this job for you."

The old man went in by the fire, and Lincoln picked up the axe and finished the job. The grateful old man received his dollar and bought the pair of shoes.

A FEBRUARY PUZZLE.

1. The soft hair of certain animals. — — — .
2. Organ of hearing. — — — .
3. To clean or scour; to polish. — — — .
4. A piece of wood longer than it is wide. — — — .
5. Distant; remote. — — — .
6. An animal. — — — — .
7. A period of twelve months. — — — —.
8. Part of the verb to be. — — — .
9. To bark as a dog with a deep sound. — — — .
10. The harsh cry of an ass. — — — — .
11. Prickly seed case of a plant. — — — .
12. To hide, as a dog hides his bone. — — — — .
13. To feel danger; to dread. — — — —.
14. The part behind the rest. — — — — .
15. Scarce; uncommon; unusual. — — — — .

(Fill the above blanks with letters used in spelling FEBRUARY.)

Answers to Last Crossword Puzzle.

ACROSS: 1. Talc; 3. Amen; 5. Ill.; 7. Stamp; 9. Pity; 11. Seen; 13. Do; 14. N. G.; 15. Farm; 17. Snow; 19. Early; 21. Neo; 22. Mary; 23. Todd.

DOWN: 1. Trap; 2. City; 3. Alms; 4. Noon; 6. La.; 7. Store; 8. Penny; 10. Ida; 12. Ego; 15. From; 16. Many; 17. Slot; 18, Wood; 20. R. E.

Some thoughts always find us young, and keep us so. Such a thought is the love of the universal and eternal beauty.

—*Emerson.*

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

It continues to rain. We have a lot of painting to do, and when the weather is too rough to work outside, we have painting done. We have one colored man hired to help do the heavy, rough work. On days when he cannot work on the outside he cleans old paper off of the rooms we want to paint. We have heard it said, "More rain—more rest," but that is not the case at the Christian Orphanage. The more rain, the more work we get done on the inside of the buildings. Painting to do, chairs to mend, furniture to fix. Always a job to do.

A good friend came to see us a few days ago and learned we were doing some painting. He handed the writer a check for $100.00 and said, "I will buy the paint, you have it put on!" While he was talking, his eyes filled with tears and he said, "I get a lot of joy out of doing something for these little children." Then the thought came into my mind that so many people miss a lot of real joy because they forget to do things that would bring joy to their heart and soul.

The writer fully believes that no person has ever contributed a dollar to help these little children but what it brought joy to their hearts. We know that the Women's Missionary Societies get a lot of joy out of clothing little girls. It brings to mind this story. A prominent business man in a certain city, who was one of the leading members in his church, met his pastor on the street one day. He said, "Pastor, I am not getting the joy out of my religious life I would like to get. I just feel a little blue over it." The pastor said, "Let me make you a suggestion. There is a poor widow lady who lives down on a certain street who has five little children. She is sick, some of the children are sick; and they are very much in need of food and other things. You fill a basket with things they can eat and don't send it—you go take it and see the conditions there. While there, have prayer with them. I believe it will do you good as well as them." The man carried out the suggestion. The next time he met his pastor, he said to him: "Pastor, I did as you suggested, and I no longer have the blues. I am happy and am enjoying my religion."

Sometime ago a widow lady, who had six children, no home, no money, had to move and no where to go. She appealed to the Christian Orphanage to come to her rescue. It took four of the children, poor little children, undernourished, frail and thin. Now they have milk and nourishing food and are developing nicely. The writer has gotten a real joy out of taking these little children who were so much in need.

The weather was so pretty just before the rains started that we caught the garden fever and planted our garden peas and onions. As garden peas are a cool weather plant, we always try to get them planted in early February, so they will mature before the extreme hot spring weather. Speaking of high prices—buy some onion sets. It will almost cure garden fever and one begins to wonder whether to go to the expense or not.. But we have to plant and have faith to believe that we will reap when the harvest time comes.

We have had quite a number of cases of flu recently and some of them have run high temperatures, but at this writing they are all better and, if there is no backset, they will soon be out again.

Our faithful secretary resigned week before last. It was quite a loss to lose such a faithful secretary. Mrs. Jones has been employed by the writer for eight years. She took work as a secretary soon after she was graduated at the College and she has been a faithful worker since the day she was employed. Three years ago, she decided to marry a fine young man and got a leave of absence for a month. The navy sent her husband to Puerto Rico, and she kept her job. She knew all the details of the work by heart and was a splendid bookkeeper. When she made out a report, we did not hesitate to sign it. We knew it was correct. Her husband has returned to the States and, of course, she wants to be with him. Hence her resignation.

Chas. D. Johnston,
Superintendent.

REPORT FOR FEBRUARY 17 & 24, 1944.

Amount brought forward		$2,541.48
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Ingram	$ 7.71	
Durham	21.09	
Pfafftown	15.00	
		43.78
Eastern Va. Conference:		
Rosemont	$ 43.60	
Bertie Johnson Class, Liberty Spring	1.00	
Oakland	15.00	
Mt. Carmel	9.98	
Liberty Spring	7.00	
Cypress Chapel	9.80	
Newport News	14.40	
First, Portsmouth, Va.	6.31	
Eure, N. C.	3.00	
		110.09
Va. Valley Central Conference:		
Concord	$ 1.39	
Timber Ridge	3.22	
Antioch	7.83	
		12.44
Eastern N. C. Conference:		
Bethel, Wake	$ 9.42	
Pleasant Union	3.86	
Catawba Surings	12.00	
Hayes Chapel	7.00	
Turner's Chapel	2.85	
		34.13
Western N. C. Conference:		
Pleasant Hill	$ 10.07	
Pleasant Ridge	7.17	
Ramseur	16.08	
		33.32
Special Offerings.		
Mr. & Mrs. H. L. Barney, Madison, N. J.	$ 10.00	
Cash	15.00	
Cash	5.00	
A Friend, Asheboro, N. C.	5.00	
Mr. Dabbs	20.00	
L. N. Overman	19.72	
Mrs. Elsie T. Huchins	7.46	
Mrs. Hutchins	7.46	
Mr. R. G. Dabbs	100.00	
		180.64
Total for two weeks		$ 415.40
Grand total		$2,956.88

DANVILLE, VIRGINIA.

(Continued from page 6.)

a large congregation on Sunday, February 13. It has been wonderful, with the heavy program the church has, with 80 native missionaries, students and foreign orphanage children, and the program here with Mr. Ricketts, Miss King and seven workers and thirty-two children at Faith Home, Inc. The church, after paying off the indebtedness, had on hand in cash three thousand dollars. We ask the readers of The Christian Sun to join us in prayer that now we are debt-free, we may have a great revival in the near future.

M. T. Sorrell,
Pastor.

THE CHRISTIAN PUBLISHING ASSOCIATION,
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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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"AND STILL THEY COME."

(Continued from page 7.)

the arm of the oppressor tightened, the Allies were not immediately sweepingly victorious as had been hoped, and living expenses soared. Those who came in the fall of 1942, found living costs had increased over fifty times what they had been in 1937, and by the fall of 1943, isolation and continued war demands had pushed expenses to 165 times the 1937 level. The Japanese made it increasingly hard for students in occupied areas to come out to Free China, subsidies to students from the occupied areas were far from adequate, and it had become almost impossible for students to get further funds from family and friends.

But still, they come!

Those who passed through the hell of the siege of Hongkong with its after effects and the blighting restrictions, especially in those cities where foreign "aliens" were located, were impelled to brave the hardships of the long, perilous journey with its many "inspections" by suspicious Japanese and also the grasping tendencies of some of their own countrymen who find banditry especially lucrative these days.

But still, they come!

The dormitory shacks constructed for a maximum of four years' use—by which time even the most pessimistic had supposed the war would be over and they could return to their own campuses—these are sagging, leaking from summer rains, infested with rats and vermin, very overcrowded.

But still, students come to the Christian universities in Chengtu!

The library and laboratory facilities were never sufficient and have deteriorated with their use by many students. The taking of Burma has closed every possibility of getting in further supplies from outside.

But still, they come!

For the mind of the Chinese has through the long ages aspired to the highest education available, and his spirit longs for peace and quiet surroundings, his will is indominatable in persevering towards those things which he wants.

"WHAT CAN I DO?"

(Continued from page 5.)

istration is practicing the strictest economy in the conduct of the college. It has a pay rool, including faculty and other employees, numbering more than forty persons. The entire plant has to be heated, cleaned and kept in repairs. Many, many other things that cost money have to be done about the college. And yet, I hear that the total budget for the entire college expenses amounts to only $82,000. This, as I remember, is $100,000 less than the budget that the college has had in other years. It does seem that all the churches and friends of the college should come to the assistance of the administration, now, that the current budget may be bananced. But I, personally, have a responsibility in helping to meet that budget, a responsibility that I cannot conscientiously shirk. Others may fail, but I cannot. I can certainly give one-tenth of a month's income for the support of my college, and I will set aside that part of my income for my college. Further, I can see that my church puts the college program and the college appeal before every member and urges all to follow the example I have set; thus raising our part of the conference apportionment designated for the college.

Fourth. I can make my decision known to all friends of the college, and I will. There are many other things that I might do for the college; but just now I am determined to do my part along these lines.

VALUABLE GREEK MANUSCRIPTS ARE GREAT WANDERERS.

In monastaries in waste baskets, in private libraries, and in museums, valuable Greek manuscripts have been found by collectors down through the centuries to preserve the thought of man's past for the betterment of his present, the enrichment of his future.

Dr. Kenneth W. Clark, associate professor of New Testament in Duke Divinity School, brought this idea to a group of Duke University students, faculty members, and visitors, in the gallery of the East Campus library in a lecture given in connection with the Religious-Art Festival being conducted at the university this month. A number of illuminated manuscripts were on display to accompany Dr. Clark's lecture.

Speaking on "The Wanderings of Manuscripts," Dr. Clark explained the difficulty of tracing down valuable Greek writings, which, if lost, would be gone forever, since there are no duplicates. A monastery in an almost inaccessible portion of Greece is the leading repository of Greek New Testament manuscripts, he said, but many manuscripts travel extensively before they come to rest securely in an institution such as Duke University.

Manuscripts travel through itinerant scholars, who need their books wherever they go; tourists, who sometimes buy rare works out of curiosity; private owners, who would add rare manuscripts to their libraries; militarists, who sometimes have collected manuscripts from a conquered city to carry to their own capitals; ambassadors and diplomats; traders who deal in such manuscripts; nobles and wealthy persons who have become patrons of art; and institutions, such as museums and universities.

After tracing the development of the book form of writing from early Babylonian clay inscriptions through the use of leather, papyrus, and parchment, Dr. Clark cited several specific instances of manuscripts which have been carried long distances before arriving in institutions in which they might be useful. The first Greek manuscripts brought to America were secured by Edward Everett, who, upon receiving his master's degree from Harvard in 1819, went abroad at the university's expense and returned with three lectionaries of the New Testament.

Dr. Clark concluded his lecture with an interesting account of his own search for Greek manuscripts in this country, which added 179 manuscripts to the list of known works of this type in America.

NOW MORE THAN EVER

For fifty-five years the Christian Church in the South has been giving to the support of Elon College. It founded the College and realized its responsibility, and has sought to discharge its duty. This support has not been too generous, but it has been continuous, year in and year out. The Church may have grown weary in its contributions, but it has continued to send them to the College just the same. Without such support, it would have closed its doors years ago. Every dollar given to the College by the Church has borne fruitage in the field of church activities and paid rich dividends in intelligent leadership. Many of our most capable and active laymen and the majority of our ministers received their under-graduate training on their own college campus. While receiving this training, they learned to know each other and to acquire a broad conception of the Church's responsibilities throughout the Convention.

Today, more than ever before, the Church needs an intelligent, competent and consecrated leadership. Problems within the organization are delicately complicated, and the road ahead is beset with dangers. Intellectual converts would rob it of the miraculous and would deny its claim to supernaturalism. Humanitarianism and paganism would block the flow of divine power and constitute the Church as any other human organization. Political and economic trends threaten its very existence. The present war is being fought over its banner of individualism and of personal freedom—freedom in Christ. Good Samaritans along the highway of time are needed more than ever—men and women of faith, who will put first things first and give their witness to a world in doubt.

Elon College was needed in 1889, when the College was founded. It was needed in 1923, when the one main building on the campus was reduced to ashes. It was needed in 1930, when the financial depression struck with all of its withering force. It is needed today to train men and women for home defense and national offense; for church leadership and spiritual strength. In the postwar world is shall be needed more than ever to train men for complicated problems of society and the spiritual demands of the world. But we cannot have the College unless we support it. If we do not support it, it shall be taken from us. "Even that that we have shall be given to another." If we desire dividends from the College we must make investments in it.

We are now nearing the close of the appointed "College Period." Have you made your gift? Has your church sent its contribution? More than ever your College needs your help today. It needs students and money. Will you do your share?

Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, MARCH 2, 1944. NUMBER 9.

What Does a Minister Do Between Sundays?

By DR. GEORGE ARTHUR BUTTRICK

Minister, Madison Avenue Presbyterian Church, New York City

We write letters—to a college for a boy asking enrollment, to a business firm for a woman seeking employment, of courage to a man in stress, of sympathy to a family in sorrow, of cheer to men in camp. . . . We see people—after nearly fifteen years in this church, the number who ask to come equals the number to whom we go. What unburdening of heart, what perplexity of mind, what troublings of conscience, what magnificent courage is revealed in "ordinary" extraordinary people in these meetings! Three-hundred-fifty of these pastoral contacts in the last eleven weeks. We conduct baptisms (the grand youngsters who were in my communicants' class when I began here now come with babies to be baptized). We conduct weddings (including the rehearsals, because we covet the friendships thus formed). We visit folks in sickness. We conduct funerals and do everything possible, sometimes making all arrangements. We lead services of dedication for a new home: it is a happy task. We attend meetings: there are about ninety group meetings in this church each week. An instance? The young people asked us to talk to them about weddings: it was a good chance to say that homes are broken before, not after marriage. Meetings—staff meetings, prayer meetings, trustees' meetings, men's club meetings, guild meetings; and now we are in trouble because the others are omitted from mention.

What else between Sundays? We read books and the Book. A minister's library must seem boring to the average reader. Actually many of them are more interesting and far more valuable than the latest novel. In any event, a good minister, like a good doctor, must keep abreast of new knowledge in his field. Here is an instance. The earliest manuscripts of the New Testament were until recently no earlier in date than the middle of the fifth century. But recently manuscripts have been found that were written in the second and third centuries. What changes occurred in those two hundred hitherto hidden years? A minister must read. He writes sermons. Each demands from me ten hours of hard work, and each is written to the last comma and period. We serve the church—not eight hours a day but always twelve hours a day, seven days week, and often sixteen hours—with no guarantee of an undisturbed night.

When I was a boy the lamplighter was our neighborhood friend. He was happy and added to our happiness, but he was staunch in standard as he was glad in mind. At dusk we saw him thrust his long light-pole into the street-lamp, touch a lever and kindle the gas-light. Soon we lost him from sight in the darknes, but we knew where he was by the progress of the lights. That, I think, is the minister's job—to deepen the joy of the day and to kindle lights when the streets of the world grow dark, and to be content meanwhile to be himself unseen. It is hard work, emotionally exciting, physically and spiritually demanding, not free from ignorant and captious criticism, still more marked by failure; and sometimes we ask ourselves if, were life given a second chance, we would choose the same road. But always when the mind is renewed by rest and prayer the answer is a sure and a grateful "Yes." The reasons quicken into new confidence.

—Reprinted from "Current Religious Thought."

NEWS AND VIEWS

WE DEVOTE THIS ISSUE—

To the minister of the Gospel of Christ: the young and the old, the active and the retired; to the busy city minister and the shepherd among the hills; to those who look forward to "fields white unto the harvest" and those who look back upon tasks well done; to any who may now be facing the ministry as a life work; to the ministerial students at Elon College, Duke University, and other centers of preparation; to the ministers of our Church, and especially to the ministers of the Southern Convention who are gathered this week in spiritual quests (retreats): we humbly and hopefully devote this issue.

Rev. A. Greig Ritchie is now attending the Divinity School at Duke University on Tuesday, Thursday and Saturday of each week.

Dr. Merton French of Elon College is teaching a course on the Old Testament at Union, Burlington, N. C. The class is meeting each Wednesday evening for six weeks.

What sacrifice are you making during the Lenten Season, that those in distant lights may be relieved of their suffering and brought nearer to the Christian way of life?

Dr. and Mrs. Jesse H. Dollar were callers at the office of publication for a short while last Monday, enroute to Georgia, where they will visit relatives during the next two weeks.

Cornell University recently completed its fourteenth annual school on rural church problems. This school, which is held for four weeks each year, is conducted primarily for missionaries. Approximately 550 missionaries have received training in this way since 1930.

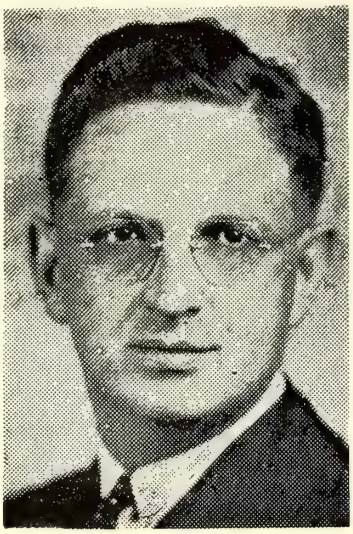
The Council of Theological Education of the Presbyterian Church, U. S. A., has announced plans for a special traveling institute of theology, which will visit many areas of the country during the summer months, taking to pastors and the laity some of the privileges ordinarily associated with fixed institutions.

MY MINISTERIAL PILGRIMAGE.

By Randall Chaplain Mason,
Minister of First Christian Church,
Portsmouth, Virginia.

I was born in Pocomoke City, Maryland. My father was first a farmer and later a sea-going man. When I was but five years old, I was carried away to New Jersey. All my early years were spent there.

After an old-fashioned Conversion experience, I went here and there around New York City and New Jersey preaching as I had opportunity. My early church life was almost forgotten as I entered into this new and somewhat thrilling experience.



REV. RANDALL CHAPLAIN MASON.

At times I talked about it only to show that church training does not bring about a religious life. It seemed to me that all that training was a vague thing.

After a time, however, I began to realize that my conversion had begun way back in Sunday School and that the early training had been a part of the preparation for my new experience. My pastor had accepted me into the church without a religious experience. That had been my fault, not his. He was a godly man and a thoroughly consecrated Presbyterian preacher and pastor.

When these thoughts began to make their imprint on my mind, I began to realize that the Church could not be left off without great sacrifice to the individual and to the organization. Therefore, it seemed to me I must again take up my connection with the Church of Christ.

The question was what branch of the Church would I unite with. At that time I was in Rhode Island, in Providence. First I read what I could and spent some time finding out all I could about the different denominations. At last I made my decision. Dr. Charles McKinley was at that time the secretary of the Rhode Island Conference of the Congregational and Christian Churches. Through his secretary, Miss Brownsword, I made an appointment with him.

When I talked with him, he was greatly interested to know what had prompted my decision in the matter of the denomination. He asked if I had friends or members of my family who were Congregational Christians, or had I been attending one of the churches? I told him I did not know a single member of one of the

(Continued on page 11.)

CONTRIBUTORS TO CHRISTIAN ENDOWMENT FUND.

Herewith is published the first list of names of those who have made contributions to the recently established Christian Sun Endowment Fund. It is too soon after the publication of the Centennial Number to have the many contributions we anticipate. We shall publish another list soon.

Dr. I. W. Johnson	$ 1.00
Dr. John G. Truitt	1.00
J. T. Kernodle	1.00
Dr. Wm. T. Scott	1.00
Dr. Will B. O'Neill	1.00
Rev. Robt. Lee House	1.00
Rev. Jesse H. Dollar	1.00
Mrs. W. A. Newman	1.00
S. A. Dunn	1.00
W. T. Dunn, Sr.	1.00
W. T. Dunn, Jr.	1.00
Herbert Gourley	1.00
M. J. W. White, Sr.	1.00
G. O. O'Berry	1.00
W. H. Hudson	1.00
Miss Hontas Rawles	1.00
Prof. A. R. VanCleave	1.00
Rev. W. T. Walters	1.00
Miss Martha De Loache	1.00
Rev. J. H. Henderson	5.00
C. D. Johnston	1.00
Mrs. Annie Staley Calhoun	1.00
Mrs. Florence Peel	1.00

We have received word that the First Christian Church, Portsmouth, Virginia, is sending us $20.00 on the fund. It is hoped that we shall soon be receiving offerings from our varrious churches from the Centennial Service. Whatever the cause or occasion, we pray that the readers of The Chritian Sun will join the march of dollars to guarantee the continuing rays of light from this veteran of news, views and promotion of the cause of the Church we love and the Kingdom we serve.

Jesse H. Dollar, *Treas.,*
Board of Publications.

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

THE SECOND HUNDRED.

We are now started on the second hundred years for this paper. One almost hesitates to write for the paper because there is no way to tell how long people read these pages. Those who wrote a hundred years ago probably had little idea that members of the Church today would read with avid interest what they wrote then.

But they wrote concerning fundamentals, as was so well pointed out in the Anniversary Number by former Editor C. B. Riddle. Fortunate will we be if now and then we shall write something that will be worth reading a century hence.

ON BEACON HILL.

Beacon Hill is in Boston, and on Beacon Hill stands the Capitol of Massachusetts. Here also are the offices of the American Board of Commissioners for Foreign Missions. From these offices go the missionaries of our Church to the far places of the earth. In these offices devout men and women, who have themselves served in foreign countries work day and night to bring peace and goodwill to the world in the name of Jesus.

Last November, I sat with other members of the Prudential Committee of the American Board in the board rooms on the fifth floor and tried to think of how our church people could really help to heal the sorrows of this big earth. From the windows we could look across a cemetery centuries old and down to the famous old Park Street ("fire and brimstone") Congregational Church. But we were not thinking of ancient history. We tried to plan for the building of a better world.

Hundreds of missionaries "out there" were giving their testimony to a living faith in Jesus Christ. Missionaries from China and the Philippines were on dangerous seas, returning to America as prisoners of war. The needs of the world and the high courage of these missionaries made us humble indeed.

When I thought of our Southern Convention annual contribution of thirty cents per member—well, who wants to think of that?

On Beacon Hill faithful men and women welcome home tired, broken missionaries, give them love and rest, and then bid them God-speed as they journey back to the people they love because they have won them to the love of Christ. On Beacon Hill they commission young men and young women to bear the message of Christ to those who know Him not. And on Beacon Hill consecrated leaders of our Church pray and hope that those of us here in North Carolina and Virginia (and across the United States) will send enough money this year so at least the major part of the urgent calls for recruits for the Christian Crusade can be furnished.

MISSIONARY SPEAKERS AVAILABLE.

Recently letters have gone to all pastors in the Convention saying that Rev. and Mrs. Charles Storrs, who have recently retired from active service in China, and Miss Angie Crew, who is well known to all of us, are available for services in the churches between now and Easter. Mrs. Parker of the Mission Office and this writer are anxious that just as many churches as possible will hear one of these fine missionaries present the claims of our needy world. Their information will help our people to decide what to give for Missions at Easter. For further information, write to this or the Mission Office at Elon College, North Carolina.

MINISTERS TO MEET.

Mr. Guy A. Thelin, lay missionary to China, is the guest speaker for the ministers' retreats this week and next. He has been working with the rural churches, and can bring to us much helpful information.

The schedule of meetings is as follows: Winchester Monday and Tuesday of this week, Holland on Thursday, Raleigh on Tuesday of next week, Asheboro on Wednesday, and Elon College on Thursday. It is hoped that all the pastors can share in these retreats, for in them there will be much helpful discussion on various phases of church work.

HOW IS YOUR SUNDAY SCHOOL?

Statistics seem to indicate that Sunday School enrollment and attendance is decreasing rather rapidly, while church enrollment is gradually increasing. Just what the significance of this trend is is difficult to say. But it certainly is true that Sunday Schools are having a hard time.

This is true possibly because so many people have gone away either for war industries or to military service. Superintendents, teachers, and other leaders, are among those who are not present for the roll call each Sunday.

If you need help in overcoming the difficulties which your school faces, if you are a new worker and need information concerning materials and methods, the Convention Office invites your requests for aid.

The following article may be helpful in presenting the claims of the Sunday School to the people of the community. It was written by Mrs. Herbert Harrell.

WHAT MY SUNDAY SCHOOL CAN DO FOR ME.

Among the things that my Sunday School can do for me are the following:

1. Teach me that Sunday School is a place of fellowship, friendship, warm hospitality and joy.

2. Make me want to be present on time expecting help.

3. Help me to keep the Sabbath Day holy, not as a holiday.

4. Provide me with superintendent and teachers that inspire, instruct and guide me.

5. Create in me a desire to read the Bible and live accordingly.

6. Give me power to think clearly and choose right attitudes.

7. Enable me to distinguish between truth and error.

8. Teach me to live happily with all of God's children.

9. Cause me to appreciate beauty, knowing that every good and perfect gift comes from God.

10. Teach me to pray with adoration, praise and thanks.

11. Help me to fear no evil and to overcome temptation.

12. Teach me to give of my time and means systematically and cheerfully.

13. Lead me to worship in spirit and in truth and to find God everywhere.

14. Open the door of the church for me and permit me to serve with a broad vision and trained mind.

15. Make me willing to take up the cross of Christ so that I can wear the crown of righteousness.

16. My Sunday School can make me a wholesome, happy and radiant Christian.

Organization is the art of getting men to respond like thoroughbreds. When you cluck to a thoroughbred, he gives you all the speed, strength of heart and sinew in him. When you cluck to a jackass, he kicks.

—A. C. Gailbraith.

THE EDITOR'S MESSAGE

THE MINISTER AND THE MINISTRY.

Your Profession: Baseball or the Ministry.

Bill Dickey, the great catcher for the New York Yankees, recently received the New York Baseball Writers' player of the year. A niche in Baseball's Hall of Fame is reserved for him. "Big Bill" is only thirty-six years old, but he is now described frankly as "on the downgrade." What a pity! The sole survivor of old "Murderer's Row" is on the way out in the prime of life.

There is much said and written about the older ministers being "shelved." As a matter of fact, however, many ministers preach until they are twice 36. The mortality age of the ministry does not suffer in comparison with that of baseball. The ministry is a glorious profession in which the stewardship of life may be exercised to the fullest. Young men need not hesitate to choose and prepare adequately for the ministry, for that preparation may be used over a very long period of years of increasing usefulness and happiness. If any minister is "on the downgrade" at 36, the explanation must be a lack of preparation, consecration, or native ability, and not of opportunity. Thank God for the ministry and its long vista of redemptive service.

The Minister As a Builder.

The earliest memory of the Editor is quite vivid with a distinction made by a layman concerning ministers who were builders and those who were not. The distinction may no longer be drawn, but it exists. Other capacities are important, but subsidiary. We still need ministers who emulate the Carpenter of Nazareth, who know the skills and techniques of the builder. Each minister should come with reverence and gratitude for the foundation that has been laid. Let his platform be that of the Master: "I came not to destroy but to fulfil." Then let him carefully build on that foundation a greater structure. Let him build through preaching, teaching, training and organization. Let him build wholesome sentiment, public opinion and Christian character. Let him build added equipment, necessary improvements and wise expansion. Let him build for worship, for fellowship and recreation, for time and for eternity.

The Minister and Music.

A strange thing has happened in the use of the Psalms. As used originally, they were sung as well as recited. We have since bisected the Psalms in a most unorthodox way. They are read from the Old Testament by the minister or read by the minister and congregation responsively. They are then relegated to the choir to be utilized or "brutalized" in an anthem. At this point, the minister and the congregation divest themselves of their historic responsibility, that of singing.

Now a minister may calmly and without apology announce that he knows absolutely nothing about music. Why not admit, just as freely, that he knows nothing about stewardship, missions, Sunday School work and the like? As a matter of fact, it is the business of the minister to have a working knowledge of all these departments. He can and should acquire a working knowledge of all these essential divisions of Christian service.

The one basic conviction of all our preaching is the claim that all men are capable of having a Christian experience and of practicing Christian behavior, that all men are capable of mastering the rudiments of religion. That august claim makes no allowance for an exception, for an acknowledged exception would invalidate the strength of the conviction and proclamation that all men may be saved. Now that universal law of teachableness must be rigerously applied not only to the congregation, but to the minister himself. God forbid that the minister should become the first exception to his own rule! Every minister can and should master the rudiments of music. And he must do so if he would be priest as well as prophet.

A Synthetic Ministry.

Science is giving us many synthetic products today. Amazing utility flows from these new methods of compounding. Paul gave us a formula for what may be termed a synthetic ministry when he wrote (I Cor. 9:22): "I am made all things to all men, that I might by all means save some." Beneficient results, as we see in the life of St. Paul, always flow from this type of compounded ministry.

Some ministers may despair of such a conflicting ministry and therefore prefer Paul's other statement, "This one thing I do." Perhaps it is too much to expect every minister to be a forceful preacher, faithful pastor, studious writer, competent executive, a community chest and an Encyclopedia Brittanica all rolled into one. Yet the average minister can skilfully utilize available resources, become familiar with various community agencies and the sources of reliable information. New skills may be developed periodically. One has no right to remain socially, musically and artistically adolescent. Our age calls for the resources, the skills and the versatility of a synthetic ministry.

The Outgrowth of Specialization.

In days gone by a man could be many things. Leonado Da Vinci was a painter, a sculptor, astronomer and inventor. Sir Christopher Wren could be not only a great architect, but an even greater mathematician and astronomer. Bacon, we are told, combined science, logic and philosophy with the law. Such versatility was not held up against a man. It was not deemed impossible that Jack-of-all-trades might indeed be master of several, nor was it.

But in a day of increased knowledge, no man can know it all. So today is the heydey of the specialist and the expert rules the roost. The lure of specialization is great. One is able to acquire social and professional plums which are apt to fall into the lap of the specialist.

The specialist renders a very real service and is therefore essential in modern life. The specialist, however, never sees the entire problem. He sees life only through his own little keyhole. He sees the nose but not the person, the trees but not the forest. A boy was planning to become a doctor. "What kind?" someone asked. "Eye specialist," came the reply. "Really, which one, right or left?"

The student in college or seminary is apt to be bitten by the specialization bug. Once in the ministry, however, he must begin "hitting on all four" or on "all eight." Lacking a director of religious education, a professional director of music, a publicity expert, he must seek to do many things and do them well. He is no longer a student of the Pentateuch, he is a teacher of the Bible. He no longer majors in the history of preaching, but in the practice of preaching.

Lies in the Pulpit.

A minister stood at the Marsh Hill Ashram and said, "We ministers must stop telling lies in the pulpit." Well, now, that is getting pretty drastic, isn't it? That would really cramp our style, would it not?

Frankly, the brother touched a vital point. Lies in the street, yes. But lies in the pulpit? Yes, unconsciously and habitually, the minister may violate that which he is set to uphold. What a temptation there is to appropriate an illustration and even stretch the truth a bit for the sake of an impression! This becomes a fatal habit. Remember the minister who, when reprimanded by his Bishop for taking liberties with the truth, replied, "Yes, Bishop, I know and have shed barrels of tears over the matter." Even reluctantly, we must adhere to the truth in the pulpit.

Truth really needs no stretching. "Ye shall know the truth and the truth shall make you free." Truth is self-vindicating. Truth is the minister's stock in trade and the supply is not rationed. It is the high privilege of the minister to enter the rich field of God's truth, to explore it and proclaim it in all of its emancipating fullness.

Mousetraps in Sermons.

The minister called attention in his sermon to Liston Pope's story of the little boy who was led by a store window which advertised mousetraps. "Mummy," said he, "don't you think God must get awfully tired of making mice?" (That is still a good peace story.) One member of the congregation remarked: "I like those mousetraps in your sermons." True! People like illustrations. Dr. Norman Vincent Peale emphasizes the importance of human interest stories.

Illustrations may be a bane or a blessing in any sermon. An illustration, when judiciously used, will stimulate interest and clarify thought. Illustrations, when promiscuously used, confuse thought and defeat their own purpose. The success of one illustration may ensnare the minister into over-indulgence. The illustration is not an end within itself; and in order for it to achieve its purpose, there must be at least a modicum of truth which warrants illustration. Dr. George A. Buttrick likens an illustration to a window in a house, but rightly insists that a house should not be all windows.

The minister must resist the temptation to become a mere pedler of pretty stories. This is the temptation to ministerial popularity. Exposition and not illustration is the basic element in great preaching. The minister must beware of catering constantly to the mousetrap mind and lead his people progressively into the deep realities of the Christian gospel..

"Diagnostic" Preaching.

Said Stanley Jones once to Oscar Blackwalder: "This is no time for pretty sermons." Eternally true. There are many sermons which are just that: pretty sermons, harmless sermons, with nothing of the turning-of-the-earth-upside-down quality in them. These dark days call for the preaching of stark reality.

The minister who is a builder must be able to diagnose his church, its strength and its ills, its needs, problems and opportunities. The members must be drilled in the rudiments of churchmanship. The minister must stand on his watchtower and discern the signs of the times. Constructive subjects cannot always be diplomatically avoided. Preaching which follows the prophetic and apostolic tradition must not stop short of a rigorous diagnosis of the ills of human society and the redeeming prescription of the Kingdom of God.

The Sunday Evening Service.

Thank God for the Sunday evening service! Here is an additional opportunity to go to the bat again and face the issues of life with the mind of Christ. Here the minister may rise out of the humiliation and failure of a morning service and eagerly grasp a second chance to witness for the Captain of our salvation.

Howard Stone Anderson once said that he had developed a "mind set" with reference to his evening service. He did not depend on numbers for his inspiration. Inspiration was derived from the truth which was to be proclaimed. Considered in this way, the Sunday evening service is no longer a problem, but a prize, a privilege and a power.

Ministerial Doormats.

Meetings at Casablanca and Teheran have dramatized to our world the global influence of leadership. The world awaits with baited breath the pronouncements of these leadership pacts.

Leadership is at a premium in the churches now. Further depletion by the increasing toll of the chaplaincy is probable. This will impose an even greater responsibility upon the remaining leadership. Progress along all lines of Kingdom service will be realized only through the exercise of energetic and comprehensive leadership.

To be sure, there are individuals and even churches which are content with, and even prefer, ministerial doormats. Spiritual yes-men, that is it. They prefer the priest to the prophet. Prophets have a way of jeopardizing the status quo.

The present hour calls for men who are capable of courageous leadership. Some churches want a lackey, others prefer a leader. The minister becomes a doormat or a dynamo. The doormat is useful. It serves as a cushion, catches much (Please turn to page 12.)

CONTRIBUTIONS

SUFFOLK LETTER.

A machine is interesting. Anything with wheels or gears attracts attention. That may explain a personal interest in clocks. The wheels turn and make others move with them. An old clock, silent and motionless, has a great challenge for the writer. It was made to work and measure time. Its silence tells a tragic story: it is failing in its appointed mission. Why is it silent? Why are its hands still?

These questions call for an answer and for definite action. There are many reasons why clocks do not work. Any one of these may mean failure in a good clock. The mechanical structure of any good clock is designed for good service. A weak or broken spring is one defect. The spring is the source of power in many clocks. Some old clocks are operated by a weight attached to a cord. A broken cord puts the clock out of service. The electrified clock is operated by a motor attached to electric power. The failure of the power, whatever its kind, makes the clock stop. That explains why so many people in the church are not at work. The source—or the contact with the source—of power fails to function. Powerless clocks cannot work, and powerless Christians will not work.

Another source of trouble is the presence of some foreign substance. Dust, dirt, and many other things, may get into the mechanism and interfere with a clock. The clock must be cleaned and oiled properly to restore its usefulness. Sometimes good Christians also have this expedience. There are some choker channels, some dangerous obstructions in the heart-life, and a fine experience is lost and a useful life lies idle after a term of faithful service. In such cases there must be a return to the altar for cleansing and restored fellowship with Christ and the Church.

Another factor essential to the proper function of any time-piece is dependability. Some clocks run too fast; others too slow. They need to be regulated. In that respect they are like people we have met. Some are ahead of time—too fast; others are always late—too slow. This regulation must be done on the inside of any clock or time-piece. Outside regulation cannot do the required work and make the proper adjustment. Here is another picture of human life. At the present time many efforts are being made to regulate human conduct by external pressure. The effective place of correction is on the inside—in the heart and nature of mankind. The heart must be right, must be regulated, tuned, if you please, in keeping with the Divine will and the plan of God. That is not coercion but inner persuasion. "As a man thinketh in his heart, so is he"—fits into the fundamental law of life and character.

There are no short cuts, lawless ways to human success. Life is given for a definite purpose, and, at its best must conform to the laws of God who gave it existence for a specific purpose and a spiritual aim. If men and women are to find their true place they must perform the work for which they were created. Man is not at his best until he loves God and his fellowman and seeks to do the will of God. Making money and seeking satisfaction exclusively in sensual pleasure is not the chief end of man. Making a life and dedicating it to the service of God in spiritual work and holy service will open the way for glorious living.

Jesus came to seek and to save the lost. That is a great work. There is inspiration in setting idle things to work. How much greater is the joy of putting idle people to work in the Church of Jesus Christ. One may well ask: "Am I filling the place and doing the work God wants me to do?" It is time to face this matter seriously and be sure we are on the right way of life.

I. W. Johnson.

MINISTERIAL EDUCATION AT ELON COLLEGE.

More than a half century ago the leaders of our Church sensed their responsibility in cooperative effort with the Spirit in the matter of preparing young men for the gospel ministry within the Church's own ranks. With a consuming desire to meet its responsibilities, the Church founded Elon College for the specific purpose of guiding, instructing and training young men whom God had called to the ministry that their lives might be fruitful in the service of the Church and the Kingdom.

Of course, provision was made for any and all who would enroll as students in Elon College. The Church recognized its responsibility to the total number of its young people, but at the time of the founding of the College its sense of responsibility to the prospective ministers of the Church was dominant. It has been the high privilege of Elon College to dedicate itself to this high task, and for fifty-four years it has been receiving young men recommended by their local churches and conferences as ministerial students and giving them every possible advantage of study in the fundamentals of a general education and in the specific requirements of ministerial preparation. Up to the time of the "merger" ninety per cent of the ministers in the Southern Convention were either graduates of Elon or former students. The growth of the Church is indicative in part of the effectiveness of this training. The atmosphere on the Elon College campus is of such a nature that with rare exceptions every year students who enter Elon College for the regular course have been influenced to declare themselves for the ministry and enter our Biblical Class.

At Elon we do not undertake instructions that belong to a post-graduate curriculum, but we do try to lay a broad and intelligent foundation in the under-graduate field looking toward post-graduate work in some recognized seminary or school of religion. It is not our purpose to give courses in Biblical criticisms or technical exegesis, but we do endeavor to give the student a due appreciation of the Scriptures and of the high calling that has come to him. We hope to deepen convictions, increase faith, and multiply the passion for righteousness on the part of those who come and who are conscious of the call of God to the responsibilities of the pastorate.

Our ministerial ranks are being depleated, not altogether by the war, but in part by the lack of response on the part of our young men to the needs of the Church and, I fear, to the call of God. "How shall they believe in Him of whom they have not heard and how shall they hear without a preacher?" We need to give encouragement to young men who have manifested an interest in the Church and religion. We should encourage them to cultivate their talents and enrich their experiences by giving witness from time to time. We need to make this a matter of earnest prayer. "Pray ye, therefore, the Lord of the harvest that He will send forth laborers into his harvest."

L. E. Smith.

You will never be a leader unless you first learn to follow and be led.

—Tiorio.

AS ONE LAYMAN SEES IT

By DEAN D. J. MESSICK.

Excerpts from an Address delivered before the Ministerial Association at Winston-Salem, N. C.

The Christian minister is saddled with a tremendous responsibility. He is pulled at by every strata of society. Much wisdom must be employed, and much personality must be utilized. Much grace must be exemplified if he would choose the path that the lowly Nazarine would have him take in counselling and guiding those with whom he comes in contact. Probably the greatest functional concept of religion is to uphold righteousness and to condemn unrighteousness in every strata of life. The pulpit must declare itself against any unrighteous move the government or any lesser agency might sponsor. The prophets of old were not often accepted, yet their greatest denunciations as measured by our standards were those against dishonesty and immoral entanglements which seriously affected the government of the people which took away from them their democratic liberties and coerced them into undergoing despotic forms of government, so that they could not worship God according to the dictates of their own consciences.

Great men throughout the world, including many of those in European countries, are saying that socialized democracy is the greatest need of the world today. I think that term is fine, but I do not think it is sufficient. I do, however, believe that if the word Christianized is substituted for socialized, we shall have the objective toward which the world should move. America itself is being weighed in the balances, and unless the minister works a great change in the hearts of the people for substantial Christianity that will function in social service, I am afraid that it will not be long before our great country will be found wanting.

Oh yes, it can happen here. Twenty years ago it could not have happened in Italy or Germany, but today the change is apparent. I am not a stand-patter, I am not a pessimist; but there are existing in the very bowels of America the penetrating germs of paganism that are sapping the life of our colleges, our universities, and hence our young people of today and our citizens of tomorrow. I challenge the ministry to do all in its power to prepare the people with the foundations and innoculations of the teachings and the spirit of the Great Redeemer.

Organized religion can and should be the most powerful influence in human society. In fact, I believe that it is, despite the varied diversification that it has in the religious pattern. Religion should attempt to so train the people that law-makers are prompted by the principles of right conduct. Religion rests primarily upon choice, while government is panoplied with force. The laws of the state would not be so effective if penalties were not attached for the refraction of its rules. The state looks to the vindictive method, the retributive method, and occasionally to the deterrent and remedial methods of punishment. The church uses the prophylactic theory, trusting thereby to cause the people it may influence to know the right and to do it so that punishment is not necessary. Ordinarily, when compulsion comes in, Christ goes out. Christ is the dignity of the human spirit, and that dignity rests upon the freedom of choice. Again, there is danger in the freedom of choice unless the stage has been so set in training and in environment that the individual will choose correctly.

We must have freedom of the spirit, just the same as we have political liberty. We are born into this life and can do nothing about it. We are born with potentialities, and their power can be directed into either good or bad channels. The basic intellect and the original environment cannot be helped, but freedom of the will and determination can be so guided that the original heritage need not have too great an influence. The average, normal person, in a large measure, can choose to do good and to desist from evil performance.

I have little patience with the minister who thinks that in order for him to be popular with the congregation he must clothe his sermons with ecclesiastical paraphenalia and odorn his messages with psychological precepts that he may impress his audience with eruditial propensities. How often does a person visit a church service with longing for words of life, when what he really gets is a camouflage of ecclesiastical declarations employing current events, world history, or some other kind of thought that is foreign to the essence of truth which can better individual needs intensely. Why can't the minister employ primarily the teachings of the Bible, praying for guidance in their interpretation, searching after truth in every way possible that will direct a closer contact between God and man and so exemplify the spirit of Christ that the essence of his divine love is set forth in every word and act.

I am afraid that the pulpit too often vies with the platform orator or the college lecturer in bringing intellectualism when it should be dispensing the word of God. When discussing this subject with students in college, I find that they should like to hear an explanation of the Scriptures, the background attending thereto, and lessons deduced from the Scriptures under consideration. Personnally, I myself am much more interested in a sermon that attempts to explain the word of God than one which runs all over creation to find sufficient thought to acquaint the people with existing or past conditions as a primary consideration. Yes, I think we should have a learned profession in the ministry. By all means there should be a general background of knowledge that will include a foundation for the understanding of all society. The messages declared from the pulpit should be supported by current and past evidence that the lessons taken from the word of God are true and concrete, but if we expect humanity to be drawn into closer relationship with God, the message of the minister must be placed to the forefront and its principles glorified.

The human heart contains crystallized hopes and aspirations which yearn to be satisfied. They try to find expression and in some ways are like mighty streams seething and surging to find outlets for greater realization of contentment. Inherently, I think, there is a ceaseless yearning in man for something good, something beautiful, something wholesome, until those ends are obtained. Cherished ambitions, whether correctly guided or not, are apparent in almost every mind. Therefore, self-adjustment to the varying circumstances of life must be met. Courage and moral strength to face the harsh realities and uncertainties of life must be builded. A sense of proportion, and equanimity of reason, and a comforting attitude are all necessary in the turbulent relationships confronting us almost everywhere.

The truth of these statements is being realized even by the foremost research workers in the scientific laboratories, as some of the leading men among the specialists are declaring in various speeches which they make

(Continued on page 14.)

THE ART OF PREACHING

By Dr. Norman Vincent Peale.

A few years ago I was in Hollywood where I spent three months helping to make the motion picture, "One Foot in Heaven." I never have had so many people come to me and talk about religious things as while I was there. When I was leaving Hollywood, a producer talked to me. He said, "You came out here to be technical adviser in the making of a motion picture"—and he was kind enough to say that I had helped him. "Now," he said, "I would like to be a technical adviser to you, and to give you a pointer as a preacher."

He said, "I have gone to church occasionally here in Los Angeles, I have listened to very profound, intellectual sermons, I have heard very interesting discussions on economic conditions and upon sociological matters, all of which I think are important. But," said he, "you are never going to reach the minds of present-day people unless you give them the thing which lies at the heart of religion, namely, power to overcome their fears, their anxieties, their worries, their weaknesses. Also, you have given up emotion altogether, and we have taken it over. We sell it." He said, "If we didn't put some emotion in our pictures, even our better pictures, we couldn't sell motion pictures to 80,000,000 people a week. But you, by and large, have become so academic, so devoid of feeling, or fervor, or emotion, that you are simply losing the people!"

Well, I don't like undisciplined emotion any better than anybody else. But it does seem to me that that producer made an important observation—that the preacher ought to become more skillful in his study of human psychology, especially mass psychology. The old preachers, the great, old preachers of yesterday, though they never studied the art, had a native gift for moving people. We over-estimate the intellectual ability of the average audience. It isn't as profound as we think it is by any means. A story, the illustration, the dramatization of an illustration will affect almost any audience. There may be one highly intellectual brother there that doesn't like. He wants "solid stuff," as he tells you. But he is so few and far between that you don't need to worry about him anyway. And he is hypercritical and he wouldn't like what you say anyway. So it behooves us, it seems to me, to emulate the practice of the New Deal, which is what? To disregard the more intelligent masses of the people and *appeal*—to that which brings home the votes! It keeps them in office.

Now don't misunderstand me. I went to college—my professors might not share in that opinion, but I was there and I stayed for four years. And I went to the seminary and annexed the usual degree and a couple of extra degrees. It may not show up in my speaking so far as that is concerned. I believe in a highly educated ministry and I believe in a content that is rich and full, but—isn't it true, that real intellectual greatness consists of making profound propositions simple? That's what Jesus did. He took the greatest propositions that ever entered the mind of man—life, death, immortality—and made them so simple that a child can understand. I have often wondered how Jesus did speak. I wonder if He may not have had some of the dramatic genius of some of the great orators of the world.

I can imagine his use of his hands, how graceful, how expressive they must have been. There is something about the hand that does not need words if properly used. Years ago I heard a preacher and the only thing I remember about him—I forget who he is now even—I remember the greatness of his art. He was building up two pillars—he had remarkable hands and he simply built them up without a word — pillars — of jasper — three words only. All the graphic picture was made with the use of his hands. We can get people to come to church if we exercise the genius of public speaking.

I think that public speech is an art—it is one of the greatest arts that man knows. The human voice has more variation and music than any musical instrument ever devised. The human face, alight with an idea or a conviction is compelling and dramatic—the use of the gesture is genius when properly done. I think we have brought preaching down to a very small business. A man gets behind the pulpit, gets his notes written down on paper, gets them shuffled around on the Bible. He gets down over them and he mumbles, "Now brethren, this morning—" Suppose, for example, I came to sell you an automobile and I said, "The Ford car is the greatest car in the world"—(I refer to my notes)—"and this"—(I refer to my notes)—"and the other thing"—(I refer to my notes). You would say that this man has no knowledge or experience of the Ford car. You would not buy a car from a salesman who had to tell you about it from a manuscript.

The gospel is a great thing that a man should have experienced in his soul, and he ought to want to tell people about it. It is a privilege to tell them about it week by week. That requires organization and study, else he will tell them the same thing every time. Everybody has a gift of picturizing in his mind a simple outline.

When I went to the Marble Collegiate Church eleven years ago, I had always used notes and stood behind the pulpit. They told me that the two ministers who had preceded me had not used notes—Dr. Burrell and Dr. Poling. Well, I thought, if they did not use notes, why should I use notes. Of course I was presumptious in those days. I prepared a sermon that had a very simple outline for the first Sunday—very simple—one, two, three. When I got out there, away from the pulpit with nothing between the audience and me save a little railing maybe four inches high, and I looked down at the congregation, as I got about helfway through, I got a little hazy about the outline. But I got so I didn't worry about a pause too much. A pause is a deadly thing—and a pause is a good thing. It lets the idea sink in if there's any to sink in. If a man gets to the point where he isn't afraid to pause, a deadly silence, he is alright.

I know that one sacrifices something in fineness of speech with this extempore method. Anyway, the purpose of a sermon is not to reveal excellent sentences, but it is an impact not only of an idea, it's the impact of a contagious spirit. If a man goes outside of the church and does not remebrer one single thing the minister says, what's the difference as long as he remembers that for half an hour he has been in the presence of a man who tremendously feels the power of God in his heart? That's the thing that is important. Preaching, if it is going to reach modern-day people, must recover the genius of the art of speech—gesture—emotion—the dramatic art. I really believe that the first commandment of the preacher should be, "Thou shalt make thy sermon interesting." Why should sermons be dull? Why should anybody be expected to listen to a dull sermon? I am sure I wouldn't listen. I would rather hear a man make all manner of mistakes, I would with him all the way through and rather have him make me diagree make me so mad that I could hardly sit to the conclusion, than to sit and try to listen to a dull sermon.

When you get right down to it, how in the world can onyone take this material and make it dull? Why, it sparkles with interest and life! But I have heard men recite the Gettysburg Address so as to take all of the luster from it!

I think it is a part of this art that the minister should strive to be simple in his speech. Many of us don't have to work very hard to do that. But the strongest thing in the world is the English tongue when used in its strong simplicity.

The great British General, Alexander, was evacuating the British troops from Dunkirk. He had them ready for the ship to come and get them when a Colonel rushed up to him and cried, "General, our position is catastrophic." Alexander quietly said, "I am sorry, I don't understand those big words." You see—simple words are required.

I think every minister ought to work at least a year on a newspaper. I would go so far as urge that as a part of the curriculum of the theological seminary. I once worked on the Detroit *Journal*. I worked under Groves Patterson, one of the greatest editors in America, a great Methodist layman, a marvelous personality. I learned much from Groves Patterson. He had a city editor in those days on the *Journal* who was a "tough brother" if there ever was one. I can see him yet—big fellow sitting at the desk, and he scared me out of my wits. That was what he intended to do.

He said, "I'm going to give you a little instruction in how to write a newspaper story. Up here at the university is a professor. Down town is a ditch-digger, and,," he said, "you are going to write a story about a fire. For whom are you going to write, the professor or the ditch-digger?" Well I had sense enough not to answer, and he continued: "If you write it for the professor, the ditch-digger won't understand it. But if you write in good, strong, simple English for the ditch-digger, both the ditch-digger and the professor will understand it." I have never forgotten that. "Then," he said, "when you have finished a sentence put down a period. A period," he said, "is a little device to mean you are though. Don't string a few extra words after it. Put the period down and stop—you're through."

When I went into the ministry, I told Groves Patterson about this, and he said, "Just practice that when you preach. Don't forget it. Make it interesting, make it simple, put down a period when you're through, and speak so the masses of the people will understand."

Once I had a university pulpit—I did for a fact—the University of Syracuse. I was 28 years old, thin and suple. It was a tremendous church, windows all along the sides. Bishop Quayle was there once and he said it was the "most be-windowed church" that he ever saw.

I had not been there very long till the Dean of the Graduate School, probably the greatest brain on the faculty, came to me and said, "Look here, young fellow, I want to tell you something. You are going to speak to a lot of professors. There is one thing you ought to know about them. Just forget about him being a professor and speak to him as a human being. Then he said, "Put in enough quotations to show that you read, and then just preach to them as human beings." He said, "One of your predecessors was here only a year, and the reason he was here only a year was because every Sunday he would come into the pulpit with learned books on theology, sociology, etc., and he would quote from them. After a while we discovered that his quotations were either from the first or the last chapters of the book. He had the idea that he ought to preach a baccalaureate sermon every Sunday. Just preach to people as people and preach to them in a simple way."

If the church today is to reach out and capitalize this great, simple primative religious upsurge that is manifesting itself, the church has got to convey to these people that it knows how to talk their language, that it can talk their language interestingly, that it can bring out the drama of the message, that it can stir their hearts and move them to the altar to confess their faith in God through Christ.

Do we have to make it fit the little laws of a materialistic science that is changing every day? Isn't there in all probability a super-science in this universe, a spiritual science? I read where a distinguished French psychiatrist expresses belief in the existence of another element of the mind. There is the conscious mind, and the sub-conscious mind about which Freud taught us. But this man says there is a super-conscious element of the mind. It is the super-conscious to which undoubtedly Jesus was directing Himself when He said, "If ye had faith even as a grain of mustard seed." That is to say, "If you allow the super-conscious chamber of your mind to make contact with the Power of the universe, tremendous things can happen." I believe we can reach the modern mind if we stand in the pulpit and say, "You who are burdened with fears, with cares, you who are troubled, you who are committing sins, who are engaged in double dealing, you don't want to be that way. Oh, God bless you, the reason you are here this morning in this house of God is because you don't want to be that way. You have fought against the thing, but you haven't the power in yourself to overcome it, have you. No! Well, then, here is the power. It was never said in the gospel that you are to fight against these things and try to overcome them in your own strength. The only fight you are supposed to fight is the fight of faith, just believe." . . . "Believe on Me and ye shall be saved."

I do not care where your congregation may be, whether in the country or in the greatest city in the land, if you stand in the pulpit and declaim with absolute conviction, having experienced it yourself, that this power is as we say that it is—people, people, many people, will be moved.

I would like to see a rebirth of the old evangelical fire and preaching and conviction that was in the church when I was a boy, and I don't see why it cannot be channeled in terms of modern thought and modern language. We have the new science of psychiatry. Let us utilize that to its full because it has an appeal. This thing can be channeled down through every vagary of modern thought. It is the Word, the Word unchanged from generation to generation. It is like the sunlight, the same sunlight falling upon these hills this morning is no different from the sunlight which warmed them two thousand years ago, and brought these trees into blossom in the springtime, in every spring-time. It is the same power from generation to generation. Did Jesus say, "I am the same yesterday, today and forevermore"? The same power that converted your grandfather, that brought you into the Christian Church, that same power can save your sons and daughters in our time.—*The Massanetta Echoes.*

Ministers should not be merely like dials on watches, or milestones on the road, but like clocks and alarums, to sound the alarm to sinners. Aaron wore bells as well as pomegranates, and the prophets were commanded to lift up their voices like a trumpet. A sleeping sentinel may be the loss of the city.—*Bishop Hall.*

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

EASTERN VIRGINIA PILGRIM FELLOWSHIP RALLY.

The Eastern Virginia Pilgrim Fellowship met at the Suffolk Christian Church, February 20, 1944, with a large attendance in spite of rain.

The worship service was furnished by the Young People's Missionary Society of Oakland Christian Church, using the theme, "Youth as an Outlook for Tomorrow."

Dr. William Tate Scott, former Superintendent of the Southeast, and present pastor of the Franklin Christian Church, delivered an interesting and inspiring address upon the theme of the day, "The Basis for a Just and Durable Peace." He stressed the fact that the responsibility for winning the peace rests upon the younger generation and that they must work toward the peace without dwelling upon any thought of retaliation against the Japanese or the Germans.

Miss Virginia Weber led the discussion group on "Racial Relations." With earnestness and sincerity, she convinced the group of the true brotherhood of man. Upon the acceptance of a suggestion made by Miss Weber, the Pilgrim Fellowship presented a gift to Jeremiah, the church janitor, to express appreciation of all that he has done to make our meetings a success.

We were very sorry to bid Miss Weber good-bye at this meeting, but wish her much joy and success in her new work.

Rev. J. Frank Morgan, pastor of the Rosemont Christian Church, led an enlightening discussion on "Democratic Government." His points were well taken and gave us much food for thought. He said that often so few of our citizens vote that we are actually ruled by the minority, and such being the case we should not complain.

Dr. John G. Truitt and Rev. T. Fred Wright led the discussion group on "Religion in the Postwar World." This proved also a very interesting subject, which rests primarily upon the foundation for peace established by the Christian people of the world.

Interesting reports from the various groups were made by Misses Elsie Darden, Virginia Pierce and Bunny Moyfield.

Supper was served by Suffolk's new organization, "Christian Young People," and was followed by a pleasant hour of planned recreation, le d by Waverly P. F.'ers.

The Suffolk group also conducted a very impressive Candlelight Service at seven-thirty, and a large group remained for the evening service.

A great many people helped to make this meeting a success, but this report would be incomplete without recognition of the valuable aid of Miss Ruthanna Foard of the Suffolk Church.

The next meeting of the Eastern Virginia Pilgrim Fellowship will be held in Suffolk on July 16 Plans are in the making, and we hope that the July meeting will prove to be even more interesting than this one.

MARGERY MOORE.

If you wish to obtain any literature or information concerning the Pilgrim Fellowship, you may write to Miss Julia Ann Matthews, R. 1, Portsmouth, Virginia.

All Young People's Societies have not yet sent the name and address of each president. Please do this at once so that we may forward to you literature, programs and other information which we receive for the individual sicieties. Please notify, Miss Marjorie Moore, R. 2, Suffolk, Virginia.

INSTANT IN SEASON.

At the beginning of the present world-war, it is said that a clergyman appeared before Bishop William Taylor-Smith, Chaplain General of the British army, and applied for a chaplaincy. Because he was a part of the great church of which the Bishop was a leader, he felt reasonably sure of an appointment.

The Bishop looked intently at him for a moment, then taking his watch from his pocket, said: "I am a dying soldier on the battle-field—I have three minutes to live—what have you to say to me?"

The clergyman was confused and said nothing.

Then the Bishop said: "I have two minutes to live—what can you tell me to help my soul?" and still the waiting clergyman made no response. Then the Bishop solemnly said: "I have only one minute left to live."

With that the clergyman reached for his Prayer-Book, but the Bishop is reported to have said: "No, not at such a time as this," and because the clergyman had nothing to say to the dying soldier upon the battle-field, he did not receive his appointment.—*J. Wilbur Chapman.*

FIFTH SUNDAY OFFERINGS.

Your contributions to the College at this time are most appreciated. Our need is really acute. If your church or Sunday School has not sent in its contribution, won't you please see that it is done at your earliest convenience. While this is a general statement, it is hoped that every local church and Sunday School will take it as personal and advise persons in responding as generously as possible. The College is most grateful for the contributions received and will greatly appreciate your help.

Previously reported	$ 451.48
Churches.	
N. C. & Va. Conference:	
Pfafftown	15.00
Eastern Va. Conference:	
Franklin	100.00
Rosemont	5.00
Eastern N. C. Conference:	
Morrisville	1.62
Mt. Auburn	9.25
Western N. C. Conference::	
Mt. Pleasant	6.09
Sunday Schools.	
N. C. & Va. Conference:	
Hines Chapel	4.20
Durham	18.80
Burlington	42.51
Eastern Va. Conference:	
Mt. Carmel	6.44
Cypress Chapel	11.25
Portsmouth, First	11.14
Newport News	7.50
Eastern N. C. Conference:	
Plymouth	3.00
Chapel Hill	4.84
Wake Chapel	5.57
Turner's Chapel	2.44
Liberty, Vance	11.97
Western N. C. Conference::	
Pleasant Hill	10.50
Virginia Valley Conference:	
Winchester	7.05
Mt. Olivet (G)	5.25
Bethlehem	3.47
Antioch	8.07
Palmyra	2.45
Linville	9.09
Mayland	1.50
Total	$ 321.50
Grand total	$ 772.98

L. E. SMITH,
President.

Tools for Toilers

The Romance of the Ministry, by Raymond Calkins, Pilgrim Press, $2.

A quotation from George A. Gordon—"The minister's calling, to one who is fond of it, is an endless romance"—gives the theme of this book. Anyone who can give a touch of romance to our work in the ministry has rendered a high service. What is the essence of this romance? How can it be realized? Here is the beginning of the answer: "All that any minister has to do in order to transform his ministry from routine to romance, to turn it from water into wine, is to fasten his attention on the human material with which he has to deal. Every day offers him new and unexpected opportunities of knowing people in every emergency and vicissitude of life."

The outstanding characteristic of the book is its simplicity. Has he made it too simple? too easy? Hardly. Dr. Calkins pictures the ministry as a human as well as a divine task. It is seen in all its variety and comprehensiveness. The romance is to be found in a larger view of the pastoral office, habits of work, and the application of a seasoned wisdom to all phases of the ministry. The author modestly states that the book is "intended to be suggestive merely, throwing some light, it may be, upon the motives that inspire it (the pastoral office), the faith that sustains it, the methods that guide it, the ends to which it is directed."

Dr. Calkins has succeeded in doing just this. The delightful informality of the book readily commends itself. The ministry is pictured as an exciting, a demanding, romantic adventure in life with deep joys and lasting satisfactions. It deals with practical techniques and guiding principles for the minister as preacher, teacher, organizer and friend. The book will at once challenge the prospective theological student, the young minister, and the experienced pastor. For instance, the reading of the chapter on "A Sower Went Forth to Sow" may completely revitalize one's pastoral ministry.

Dr. Calkins served for many years as pastor of the First Church in Cambridge (Congregational), Mass. As author, he has reached a wide public. Outstanding among his writings are his Yale Lectures on "The Eloquence of Christian Experience" and his recent book, "How Jesus Dealt With Men." Many readers will remember him as the author of that very sane and helpful book, "The Social Message of the Book of Revelation." His current book was the Pulpit Book Club selection for January, 1944.

MINISTERIAL PILGRIMAGE.

(Continued from page 2.)

churches and that I had never been inside one of the churches. I suppose it is unusual that a person chooses a denomination for what it is. Most people do sort of grow into it. I'm rather happy that I chose to be a member of the denomination.

He offered me an opportunity to become superintendent of a Sunday School in East Providence, Rhode Island. It was called the Kent's Corner Church, though there was no pastor there, and there were only twenty members. It was the happiest pastorate, for that is what it turned out to be, till I came to my present church. After the first Sunday School session, arrangements were made for services. Attendance was good and it was a very happy experience.

For seven years I served that church. It was all ready to grow when I came. All they needed was someone to be interested in them. They did the rest. It is still going strong. They were my first church family, and I suppose I shall always belong to them in spirit. For the last three years of that time, I served three other churches as well. They were rural churches of Christian origin.

When I left there it was to go to the Seminary at Bangor, Maine. For many years I had been out of school, and it was very difficult to get down to the three R's of Theology. It was my desire to be in the field at work. Since I was a Southerner by birth and inclination, it was also a little too far north for me. I must confess that the sub-zero temperatures had a good deal to do with it.

My first jump south landed me as far as Connecticut. The next took me to North Carolina, where I served three rural churches. One of these churches was the Mt. Zion Christian Church. It is located just outside of Mebane. It is one of the most progressive churches that I know about in spite of the fact that it is not very large. Its people have a mind to work. They are friendly, enthusiastic and kind to each other and to every one else. They do things in their church and have vision concerning the future. They are the kind of people who are an inspiration to their pastor. It was a great privilege to work with them.

Now I have come to First Christian Church in Portsmouth, Virginia. The feeling I have is like that I had when I went to my first church in Rhode Island. Indications are that the church is all ready to grow. The work which has been done here by former pastors has been so well done that there are people here on whose shoulders responsibility rests as though it belonged there. The adult work of the church is in good shape.

There has been every indication of the willingness to work together that the work done yesterday may bear fruit today. While the people love Mr. Councill and Mr. House and other pastors who have been here, they have accepted me as their leader for the work that must be done today. It is a good indication of a pastor's work when he leaves worshippers of God in a church which he quits rather than worshippers of the pastor. When a parishioner sings God's praises, he automatically is saying good things about his previous pastor. That is the kind of people we have here. Greater things will be done here than were ever done before because the things which were done before were well done. It is good to be a part of the work of harvesting. I am glad to be the pastor.

There is no single challenge here. From every direction come invitations to service. There will be more than we can do. One of the things we enjoy is the presence of many service people in our services. They are an inspiration to us.

Then there are the people who have come here from out of town. Dr. O'Neill of Holland has been kind enough and interested enough in the members of his church who are away to send me the names of those here so that I might pay them a visit. They need the Church while they are here, and we need the work they can do for us. While they are here as war workers for the country, they may also be *war members* of our church. When they return home after the war, they will be better members for having continued in Christian service while they are here. Pastors sending names to me at Box 277, Portsmouth, Virginia, are assured of my interest in their people. I will call upon them without fail.

There is so much work to be done that it seems like stealing to be just writing about it when I might be doing it.

There is a hidden goodness in every man which, when it breaks through the surface of life, becomes a radiant power.

—*F. Raymond Clee.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS URGES HIS DISCIPLE TO WATCH.

Lesson X—March 5, 1944.

Golden Text: *"Watch therefore; for ye know not when the Lord of the house cometh."*—Mark 13: 35.

Lessson: Mark 13:1-37.

Devotional Readings I Thes. 5:1-11.

This chapter of Mark's Gospel concerns two things: the destruction of Jerusalem, and the Return of our Lord, of which the former is a sign or symbol. He is prophesying the literal overthrow of the holy city by the armies of Rome, but he is using the colors of this tragic scene to paint the picture of his own coming in glory. And fortunately, or unfortunately, these two are so interwoven that it is difficult to say which details should be assigned to each one. To be sure, there are those who speak glibly and garrously and with a note of finality about the whole thing. But there is much difference of opinion among men and women of equal scholarship and equal sincerity as to the exact meaning of the words in detail. Dr. Erdman in his valuable little commentary on Mark, suggests that the successive paragraphs seem to carry this order of thought: (1) The present age and the preaching of the gospel; (2) The great tribulation; (3) The "signs" and the personal appearing of Christ; and (4) The warning to watchfulness.

Prophesies of Things to Come.

Jesus startles his disciples with the sudden and striking statement that the magnificent and imposing temple will be totally destroyed, and furthermore that the holy city itself would be laid waste. It came as a surprise and as a shock to them to hear from the lips of our Lord that these sacred places would suffer at the hands of the enemies of God's people. But long before this Jeremiah had boldly proclaimed that the temple itself was no protection from the results of the sins of the people, that even holy places cannot divert the natural result of the breaking of divine law.

In verses five and six, Jesus warns against false Christs who may appear and against the common temptation to regard any war or calamity as a special sign of his return, for wars and earthquakes and famines will be the natural order of events in this present age, and the prophesies of the better age to come, the birth pangs of the new dispensation. He also warns his disciples against persecution and hardship, and enjoins them to preach the gospel unto all the nations, assuring them that God will give them the Holy Spirit for guidance and strength.

Our Lord also speaks about the great tribulation which is to procede his coming, and which will develop out of the continual oppositions and persecutions of the present age, and which is to be their climax and consumation. There will be many false prophets and false Christs to lead the people astray, but Christians will be prepared by the prophecies which He has given them.

Signs of His Coming.

Closely following the words about the destruction of the Temple and of Jerusalem, indeed mingled with them, are words concerning the "signs" which immediately follow the "great tribulation." Here in words as mysterious as they are impressive, He talks about those signs—the darkened moon, the falling stars, the shaking of the powers of heaven. Then occurs that event toward which all the ages are moving, for which the poor world is waiting, by which the work of the Church will be crowned and her hopes fulfilled, namely the personal glorious appearing of the crucified, risen, ascended Lord. Then He will gather and reward his persecuted, suffering, faithful servants from the uttermost part of the earth to the uttermost part of heaven..

The Time of His Coming.

Jesus says that these things would come to pass. But He just as plainly states that nobody, not even the angels in heaven, and what is more startling, not even himself knows when they will come to pass. Only God, the Father, himself knew. It is one thing for present-day preachers and prophets to proclaim the signs of his coming, but it is quite another thing for them to proclaim the time of his coming. It seems strange that God would make known to them what He kept from his Son when He was in the flesh.

Watch.

The heart of this chapter is the emphasis which Jesus puts upon the spirit of watchfulness, and which he enjoins upon his disciples. There will be signs immediately before his return, indeed the destruction of Jerusalem will take place even before the generation to which he was speaking would pass away. His words would not pass away; all these predictions would be fulfilled. Therefore, it behooved men to watch, to be ready in case it came to pass even now.

But this watchfulness does not consist in idle speculation as to the time of his advent, nor in the presumptuous setting of dates as is the case with so many self-styled prophets and popular preachers, not in the neglect of duty. It is expressed rather in absolute fidelity to daily tasks, to commonplace, routine duties. We are to be like servants whose master has gone to another country and who has given to each one his appointed task. We are to be wakeful, diligent, faithful in our appointed place, to see that things are made ready for his return, and we need then have no fear or regret if and when we learn that our returning Lord is near.

EDITORIAL.

(Continued from page 5.)

dirt and never shocks anyone: a pretty good description of a certain type of ministerial career. The dynamo is vibrant with energy; it is active rather than passive, and has a way of shocking people. The doormat variety of the ministry is inadequate. The ministry made dynamic by the Spirit of Christ is the hope of the Church and the hope of the world.

A Cast-away.

"He is a forceful speaker, and this is a great aid to him in his revival work. He has had dealings with nearly all classes of men and knows how to meet them. And this is another factor in his evangelistic success. He himself is a living, standing witness to the saving power of Jesus Christ; hence he has only to appeal to his own experience. His successes in various places bear testimony to his zeal and power. Hundreds have been won to Christ by his 'passion for souls,.'' Sad to relate, this evangelist fell by the wayside and died an unhappy death. How tragic. Every minister should contemplate such an eventuality with humility and penitence. Even Paul feared "lest that by any means, when I have preached to others, I myself should be a cast-away." (I Cor. 9:27.)

Facts mean nothing unless they are rightly understood, rightly related and rightly interpreted.

—*R. L. Long.*

FOR THE CHILDREN

Dear Boys and Girls:

Today as I spent an hour with the women of our town at the Presbyterian Church in the World Day of Prayer Service, I prayed for you. I prayed for the children of all lands; that the lessons of hate which some would try to teach children, somehow, might be uprooted by the greater, higher teaching, that lesson of love which God, our Heavenly Father, is so anxious for all of his children to learn.

Yet, we cannot escape the fact that in many countries children are being taught to hate so thoroughly that those of us who learn that it is better to love will need to put forth every effort to help our way to win.

All of the years of my life have taught me over, and over again, that it is best to love. Jesus loved so greatly! When we read our Bibles we are constantly reminded of his love. He taught us that there come times when those whom you love do things to hurt you; yet even so, it is not the kind of hurt which doing evil and hating someone could bring to you.

We have entered upon the Season of Lent in our churches. Will you try to help these forty days before Easter to mean more to you this year than they ever have before? If there is anyone whom you know that it is hard for you to love, will you pray that you may come to love that person as Christ would have you love. If you are careless towards others and hurt those who try to love you; will you try to be worthy of friendship and love? If you are lazy in your Sunday School and church work and let the other boys and girls do all the work; will you try to see that job which is waiting for your hands? If you have never known the joy of giving something to someone who needs the gift more than you do, even though you want it yourself; will you try, if just in a small way to learn what Christ meant when he said, "It is more blessed to give than to receive"?

On this Easter Day in all of our churches there will be offerings made for Missions. This year our dollars which are sent to Missions are doing more needy work than they have done in many a year. We cannot lay palm branches in the path of our Savior, as those children did many years ago. Yet we have a greater task; we can be his hands on earth today that take bread to starving children in other lands, that send clothes to those who are naked!

If, when you were waiting in line to buy a ticket to go into a show, a little boy should come up to you and say, "I'm so hungry! I haven't had anything to eat for many days. Will you help me to get something to eat?" Would you shove him aside and go on into the show, or would you take your dime and buy him a loaf of bread? True enough, they are not right beside us; they are out of our sight so that we do not know the anguish of seeing them starve for food. But, boys and girls, they are not out of our reach. Through the help of our church we can stretch helping hands across the seas and around the world. We need not know any bounds, if we love enough. God will cause a way to open up, so that we can help, if we have that spirit of helpfulness.

A dime isn't much; neither is that nickel that you would spend for a drink, chewing gum or candy. But it will be enough to save the life of some child if we use it for others often enough and not just for ourselves

I have known boys and girls whose parents sent them churchward with at least a dime to put into the offerings of the church, and those boys and girls would hold back a nickel of that money to buy something for themselves on the way to school the next day. On the other hand, I know boys and girls who work; run errands to earn money that they might help their church to have a good minister, good literature in their Sunday School, and gifts of money that might be sent around the world to those who need the ministry of Love.

You alone know which type of boy or girl you are. You do not have to stay selfish. You can change. Christ showed us that we could change. Remember the story of the little man in the Bible who climbed a sycamore tree because he wanted to see Jesus? Jesus helped Zaccheus to see into his own heart, so that he became one that helped Jesus, a follower of Christ.

It may not be an easy task to send the first dime to do a deed of love for some needy person somewhere! But after you have given the first one to someone else, it will be easier to give the second one. Soon it will become a habit. Who knows, one day in the future you may meet a Greek lad or lassie who will say to you, "You helped me to live, when I would have died!" Or, "It felt so wonderful to have shoes on my feet again and a cloak on my back!" Or, "I could never have learned to read and write had it not been for the gift of money from you which sent my teacher to me!" Then will you truly feel that "it is more blessed to give than to receive"!

There will be those who will read these words, whose money and help have made it possible for me to have my chance at an education. I would not be writing this page to you if it had not been for their unselfishness. There have been times when I needed a new pair of shoes in order to walk to my college classes. There were those who cared enough to send me shoes. There are many boys and girls in our Southland and around the world today who are yearning for the better things of life. Are we going to say "No!" to them and go our selfish way, or are we going to do our best to help them?

A few years from now, you children will be editing The Christian Sun; writing the Children's Page; keeping our churches alive and useful! I know that you should be trying to learn how to do these jobs now. Many of you are doing everything that you can to become prepared. Others are not. Let us, during this Lenten Season search our hearts and lives. If we find habits that need to be thrown into the trash heap, lets do it and substitute new and better habits in their places.

You parents who think that it is more important to stay at home and fix a big dinner for your children, instead of going to church with them, ask yourself if you are doing the wise thing? I have forgotten the big meals that Mom prepared at times, but I have never forgotten the joy of having her and Dad go to church and Sunday School with me instead of sending me.

Please write me some letters and tell me what you are doing during Lent in your church and community. I will be happy to put them in our Children's Page. Thank you, and God bless you.

Sincerely,

Dorothy Todd.

Sincerity is impossible unless it pervades the whole being, and the pretense of it saps the very foundation of character.

—Lowell.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Board of Trustees of the Christian Orphanage met in its annual session on February 16th, with a quorum present. The Superintendent read his annual report, giving in detail all phases of the activities of the orphanage during the year, 1943. Also he gave a financial report in detail.

Then the Board took up the needs of the orphanage which are always many. It is like homes of individuals. The writer has been the head of a home and family for many years. We could ayways think of something we needed every day. Our buildings need painting on the outside and badly on the inside, and we are now at work supplying that need. And through the year we will try to work out the needs to the physical plant if our money will hold out.

But one of our great needs for the *spiritual training* and uplift of our little children, especially, is a little chapel where we can gather them all together and hold little spiritual services that will be simple enough for our little folks to understand. Then this question was asked in the board meeting, "Will this in any way interfere with the orphanage's relation with the college?" My answer is no. We would send our children to Sunday School and church at the college as we have all these years. The weather has to be pretty rough or the writer has to feel very ill to miss his Sunday School class on Sunday mornings. We will continue our financial aid as we have always done, to pay pastor's salary and conference apportionments and other expenses. We see no way in which it can be antagonistic to the college services in any way.

"Why do you think it necessary to have this little chapel?" Because it will supply a need in the spiritual life of the smaller children that the college service cannot supply. We don't expect it. We are dealing with *little* children and we are trying to supply their needs. This little chapel is no new idea. The late Dr. J. O. Atkinson and the writer have made many trips together. In our conversations he has often mentioned this need and often said he wished we could build it. This has been one of our dreams for years.

The board, in its meeting, after considering the matter, voted to give the Superintendent permission to solicit funds to build a chapel or to get some individual to build one as a memorial. We have a beautiful location for the building—the most prominent place on our campus.

What will the building cost. We have two plans. The first plan, with a large basement for a play room, will cost $25,000; the second plan, a chapel without the basement will cost $15,000. We know that we cannot build now. But we want the money in hand so we can build when the government will permit us.

We feel that every member of the Congregational Christian Church in the Southern Convention will want to have some part in this undertaking. We will print the name and amount of each donor in THE CHRISTIAN SUN so you can see what progress we are making. It will be real good of Sunday School classes to send us war stamps and war bonds and thereby help the war effort and the orphanage. We also feel that many individuals have purchased war bonds to help the war effort and would get a real joy out of donating them to the orphanage to help in this worthy cause. Who will be first?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 2, 1944.

Amount brought forward		$2,956.88
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Happy Home	$ 8.50	
Burlington	35.14	
Bethlehem	16.17	
		59.81
Eastern Va. Conference:		
Berea	$ 25.00	
Bethlehem	8.42	
		33.42
Virginia Valley Conference:		
Mayland	$ 1.50	
Bethel Church	6.00	
		7.50
Western N. C. Conference:		
Ether		1.35
Eastern N. C. Conference:		
Plymouth Church	$ 8.59	
Liberty Vance (Dec-Feb.)	24.46	
Wake Chapel S. S.	8.41	
Piney Plain Church	8.15	
		49.61
Alabama Conference:		
Lena Stewart, Wadley, R. 1		5.00
Special Offerings.		
Mr. Watkins	$ 60.00	
Mr. Cook	10.00	
Sale of old engine	30.00	
Mrs. G. K. Wilson, Supt.	12.76	
Mrs. G. K. Wilson, Supt.	12.76	
Mrs. G. K. Wilson, Supt.	12.76	
Mrs. Kinch	1.20	
Interest	2.93	
		142.41
Total for week		$ 299.10
Grand total		$3,255.98

AS ONE LAYMAN SEES IT.

(Continued from page 7.)

that the greatest necessity in the world today is the discovery of the understanding of human relationships. You probably know that the scientist, Steinmetz, about a decade ago stated that the next great discovery would be in the science of religion. Now just what does he mean? What does the research man mean? Primarily, I think, they mean that unless there can be such understandings in the relationships of individuals, of peoples, of nations, so that they will respect one another's rights, that inventions and discoveries will serve to destroy rather than to build civilization. I am afraid that this is about as far as they would go. Maybe not. However, I think this: That we have gotten away from the spiritual foundation that caused the birth of the various denominational groups. May I illustrate this way. Recently, I was with a presiding elder in the Methodist Church and with an old soldier, tried and true. The presiding elder was lamenting the fact that a church of another denomination was making great inroads on a Methodist church in the community, and he said that his conference must look toward placing educational leadership in such places so that the membership might not be impaired. The old minister replied, "No, it is not education we need so much as spirit-filled and Christ-admitted personalities in whom the people can have the utmost confidence as being true sons of the living God."

I am not a preacher and I can only give you the criticism of a layman who has a heart full of love for the minister and for his profession and who has an ardent desire to see the people of this country brought to the cross of Christ, but I am fearful that we have not done everything in zoning our particular districts, everything in personal evangelism for members and non-members of our churches, everything in living exemplary lives that would show forth the spirit of Christ, and everything that would build up instead of tear down faith in the Holy Word of God.

St. Francis, reflecting on a story he heard of a mountaineer in the Alps, who risked his life to save a sheep, is said to have said: "Oh, God, if such was the earnestness of this shepherd in seeking for a mere animal, which had probably been frozen on the glazier, how is it that I am so indifferent in seeking my sheep?"

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

ASKEW.

On September 8, 1943, our Heavenly Father called from our midst our beloved member, Mrs. Emily Lavenia Askew to rest in her eternal home. She was an active member of Eure Christian Church for a number of years, always wearing a cheerful smile and loved by her friends and the people of her community. She was a willing worker in all religious affairs and will be greatly missed by her friends and loved ones. May her family be comforted by their true belief that she is peacefully resting in Heaven.

Mrs. CLEETICE BRISCOE,
Mrs. LAMB HOWELL,
Mrs. WALTER HOWELL,
Committee.

GRAVITT.

Mrs. Lilly Gravitt, daughter of H. A. and Mary Frances Gravitt, was born November 10, 1892, and died at Duke Hospital, December 7, 1943. On December 20, 1908, she married Jesse E. Gravitt. Besides her husband, she leaves the following children: Clarence, Mrs. Charlie Watts, Newman, Claude, James, Aubrey, Ingram and Nancy. James and Aubrey are in the United States Army. She is also survived by her father and a number of grand children. Sister Gravitt had been a member of Union Church for thirty years. She was faithful to all duties. After a period of suffering, she has entered into the rest of the faithful.

A large crowd of sorrowing friends attended the funeral and burial near Virgilina, conducted by the writer and the pastor of the Methodist Church.

The flowers were beautiful.

C. E. NEWMAN.

ELLIOTT.

Lottie Wilkins Elliott was born March 4, 1905, and departed this life November 12, 1943, at the home of her brother, R. B. Wilkins, Nathalie, Va. She was the daughter of the late Henry Spencer and Ida Tuck Wilkins. She married Robert Elliott, who died about eighteen years ago, leaving her with one son, Earl, who survives her, together with the following brothers and sisters: John R., J. W., W. P., C. B., Elizabeth Wilkins and Mrs. Ella Mathews.

Mrs. Elliott united with the church when young. She loved the church, her family, and was a friend to all. A large crowd attended the funeral by the writer at Grassy Creek Church, Granville County, N. C.

The beautiful floral tributes were numerous.

There is sorrow in the hearts of loved ones, but their sorrow is mingled with joy in the comfort that she is with her Savior.

C. E. NEWMAN.

THE CHRISTIAN PUBLISHING ASSOCIATION,
Dayton, Ohio.

Is still serving Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies . . . We are furnishing either the Christian or Pilgrim Lesson material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

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Established 1808.
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Notice to Subscribers

The Christian Sun has always been more than lenient in carrying on its mailing list subscribers who have overlooked renewing their subscriptions on the proper date.

Now, at a time when the subscription list would naturally be increasing, we are faced with the question of a serious paper shortage. The Government, in an effort to see that all magazines receive their proportionate part of the paper available, has placed all of them on a quota basis. When that quota is reached, even if paper can be obtained, no more paper can be used for that particular magazine.

The above makes it necessary that the management scrutinize the subscription list more closely than heretofore, and it may be possible that if your name is dropped from the list, it will be necessary for you to take your turn in having it replaced thereon.

Please save us the embarrassment that it would cause us should we have to refuse to send The Christian Sun to an old subscriber who had only been negligent. See that your subscription is up-to-date; and also, please renew at least thirty days before its expiration.

SCRIPTURAL PREACHING

By DR. DONALD MILLER

An Address Delivered at Massanetta Springs, August 10, 1943.

As you open the prophecy of Isaiah, the very first thing you find, after an introductory word about the man who had this vision, is this: Hear, O heavens, and give ear, O earth: for Jehovah hath spoken." The business of the minister in any day, but peculiarly in these days, is to tell men what God, the Lord, has said. I have a conviction that we will not find that any place nearly so well as in the Bible. God has spoken elsewhere, without doubt. Yet, there is a "onceness" about the Scriptures, a word there that was spoken which, I believe, has not been spoken anywhere else. It is my conviction that that is the place for us to go to find our sermons in days such as these.

Of course, if we preach Biblical sermons we will have to work longer on our sermons than if we preach topical sermons. Topical sermons are rather easy to get for a while. The trouble is that you will finally run out of topics, and run out of anything to say. If one preaches Biblical sermons, he must go to the Bible, first of all, to find out what is there, to get his message; and that is not an easy thing.

Dr. C. Campbell Morgan once, in delivering a series of lectures on one of the minor prophets, said that his first step in preparation was to read aloud to himself the prophecy with which he was dealing sixty times. There he began!

Well, if one adopts a method of procedure such as that, it involves a great deal of toil and slaving. And yet, as one soaks himself in the Scriptures, and finds what is there, and develops his powers of receptivity to what is there, I think his ministry will be increasingly enriched.

The method of studying the Bible, which I think is the best method, is simply to study it for one's self, all the time trying to develop one's powers of receptivity. Any work of art is designed to produce some effect upon the reader, or the viewer, or the listener. As one hears great music, if he is not attuned to it, if he has not developed any powers of receptivity, it may sound something like discord. But one can develop within himself the power of sitting in the presence of great music and appreciating it, sensing its wonder and greatness. So can one develop his powers of appreciating great art. I recall sitting in the presence of an art critic more than once when a great painting was being interpreted, a painting which might be considered as one of the ten best religious paintings in the world. It does not look like anything of great worth. But as his powers of receptivity are sharpened under the influence of a great critic, who knows how to point out what is there, and help us to see what the artist is doing, these paintings take on great meaning.

And so it is with the Scriptures. To the casual reader there isn't very much there. But as one develops within him a sensitivity to those Scriptures, as he gazes at them over and over, they begin to take shape and form, and one acquires an appreciation of the greatness of the truth there represented.

So, I commend to you, as I commend to myself over and over again, Biblical preaching. I find, if I may so confess it, I am sometimes too lazy to preach Biblical sermons—it is so much easier just to get an idea of your own and find a text that fits it, and then give your ideas to men in a little essay of fifteen or twenty minutes. It sounds good, and people may leave the church saying that they enjoyed it very much. But one questions how much of Christian truth is built into their hearts and lives by that kind of preaching. Great preaching does not always attract great crowds. Some of the greatest preachers of all times have been men who preached in comparatively small churches. They had audiences who were trained to listen to them. The unthinking man would not be much interested in what they had to say, because they had too much to say. One thinks of a man such as Horace Bushnell. If you should turn him loose today on the average audience in a large American church, I am not sure the audience would sit him out for one sermon. But the judgment, of course, would be on the audience and not on Bushnell. Bushnell trained his group to listen to him, and put meat into his sermons, and built the life of God into the life of the souls of his people among whom he worked. That is hard to do if it doesn't have the quick results; there is nothing flashy about it; you do not get recommendation from others by so doing. But when the books are opened, and final and ultimate issues are seen clearly, then I believe those who have preached from the Bible, and have worked their way into it with great toil and effort, on their knees, and have given to men not what they want, but what they ought to have—then it will be seen that they are the ones who built for eternity.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, MARCH 9, 1944. NUMBER 10.

Dedicated in Sincere Appreciation to

JUNIUS EDGAR WEST
DEVOTED CHURCHMAN—CHRISTIAN STATESMAN

" . . . unquestioned integrity of character."

" . . . fearless in the performance of his public responsibilities."

"Through his efforts the people of Virginia have been enriched and encouraged."

"He has lived an example that may well be emulated by those who follow."

NEWS AND VIEWS

Rev. Richard L. Jackson was the chapel speaker at Virginia Union Seminary last Friday morning.

Dr. John G. Truitt planned and assembled much of the material concerning Colonel J. E. West in this issue.

The photograph of Colonel West shown on the first page was taken at the time he was Lieutenant Governor of Virginia.

Have you sent your Centennial gift of $1 to Dr. Jesse H. Dollar, 2308 Roanoke Avenue, Newport News, Virginia? Kindly do so today. You may not be here when the next centennial is observed.

Rev. P. H. Ricketts of Danville is president of the Citizens Temperance Foundation of Virginia. Mass meetings were held last Sunday in Richmond and Petersburg. Congressman Bryson of South Carolina was on the program for wartime prohibition.

Dr. W. T. Scott announces that a "Franklin Spiritual Advance" is now in progress. A cooperative religious census was conducted on February 27. Union Holy Week Services will be followed by a week of personal visitation and an additional week of preaching, witness and dedication.

The ministers of Eastern Virginia held a very profitable Retreat at Holland last Thursday. The problems of the local church and the Convention were considered. Promotional Secretary F. C. Lester skillfully guided the discussion. The meeting was enriched by the messages of Guy A. Thelin. The meeting was held in the beautiful sanctuary of the Holland Church, Dr. O'Neill provided a delightful setting for the ministers, and the ladies of the church provided a delicious and generous filling for the ministry! Again, our thanks.

AN ANNOUNCEMENT.

I have been appointed chairman of Evangelism in the North Carolina and Virginia Conference for the conference year, and I would like to urge the pastors not only in that conference but throughout the Convention to put forth special efforts to have an evangelistic meeting in their church. Surely there is a great need for this type of work today.

While we are all praying for world peace, let's not forget to pray for a world-wide revival which will bring peace to every heart and nation.

I have a few open dates for evangelistic meetings. If any pastor or any church without a pastor desires my services, please write me as soon as possible.

J. L. Neese,
R. 2, Graham, N. C.

FIFTH SUNDAY OFFERINGS.

Now that the College Period in the churches has come to a close, I am sure there will be a large number of our Sunday Schools and churches who will send in the contributions to the College. If the Church would stop to consider, it would understand how badly the College needs financial help at this particular time. Our already reduced student body is being further curtailed by the draft. When students leave Elon College for service in our armed forces, there is no way we have of replacing the tuition and fees they would have paid had they been permitted to remain in college. Your help and the help of your church and Sunday School will be greatly appreciated. If all will make an effort, we can bring the total amount up to and equal to that of last year at this time and perhaps better it.

The College needs your help now!

Previously reported	$ 817.98
Churches.	
N. C. & Va. Conference:	
Mt. Bethel	$ 10.73
Ingram	40.00
Eastern Va. Conference:	
Portsmouth, First	150.00
Richmond, First	4.50
Sunday School.	
Eastern N. C. Conference:	
Union (Southampton)	5.60
Total	$1,028.81

CORRECTION: In last week's report, Rosemont Church should have been listed as having sent in $50.00 instead of $5.00, which would have made a grand total of $817.98 instead of $772.98 as reported.

L. E. Smith,
President.

JUNIUS EDGAR WEST—CITIZEN.

A native of Sussex County, the son of Henry Thomas West, and a descendent of pioneers, Colonel Junius Edgar West came to Suffolk more than a half-century ago. From that time he has been an eager, interested and useful citizen of the community, taking part in its civic, religious and charitable activities, and contributing a large part to its upbuilding.

He moved to Suffolk from Waverly, Virginia, in 1890, and established the insurance firm of Harper and West, which after the death of Col. Harper became the insurance firm of West and Withers, one of the leading firms of this kind in the state.

In 1906, Colonel West was one of the organizers of the Interstate Fire Insurance Company and became its president. He was elected to the town council of Suffolk in 1897, and became president of the council.

In 1903 he was married to Miss Olive Margaret Beale, daughter of Rev. E. W. Beale, and a granddaughter of Chesley Faucett, a prominent citizen of Alamance County, North Carolina.

Colonel West was chairman of the group of Suffolk citizens who in 1907 solicited funds and built the Young Men's Christian Association. This building is still used for community purposes, being now owned by the Suffolk Chamber of Commerce, of which he is a past president.

He became a leader in fraternal orders, having been a member of the Masons, Shriners, Oddfellows and Elks. To all of these he has contributed his time, means and abilities.

His work in World War No. 1 was outstanding. He was a "four minute" speaker, war bond salesman, and chairman of United War Work. At a mass meeting of Suffolk citizens, he was selected as chairman of the Welcome Committee which welcomed back home the returning World War veterans in July, 1919. The largest crowd of people ever in Suffolk greeted the returning soldiers.

He has been active in the work and generous in his contributions for the various calls of the present war drives. Every community effort, education, health, civic welfare, Red Cross, boy scouts, has found Colonel West an active supporter and an intelligent helper.

He has one daughter, Mrs. Margaret West Frazier, and two grandchildren, Henry B. Frazier, 3d, and West Frazier.

His Christian character, his love for his fellow citizens, his faithfulness to business, his fidelity to the causes of good, his high sense of integrity and his standards of personal honor, have made him a citizen of which his city is proud and whom his people love.

Daisy Nurney.
Reporter, *Virginian-Pilot.*

Colonel J. E. West--The Statesman

COLONEL WEST AN APPRECIATED POLITICAL ASSOCIATE.

I appreciate very much the opportunity given me to join with others in paying tribute to the public service of Colonel J. E. West.

I was associated with Colonel West in the Senate of Virginia for many years and then as Lieutenant Governor, and I had an opportunity to observe at first hand the great contributions that he made to the welfare and progress of Virginia. He was an indefatigable worker and had a grasp of public matters such as few men of my acquaintance possessed.

He was fearless in the performance of his public responsibilities, and it can be very truthfully said of him that his labors in the public service of Virginia were outstanding. He and his friends can always take great satisfaction in the fact that what he accomplished for Virginia will give him a merit of distinction of which he can well be proud.

HARRY F. BYRD.
U. S. Congress.

ONE OF THE GREAT CITIZENS OF TIDEWATER VIRGINIA.

Colonel J. E. West of Suffolk is one of the great citizens of Tidewater Virginia who has participated in every phase of civic life looking to the betterment of the State and the community in which he has lived; and through his efforts, both in private and political life, the people of Virginia have been enriched and encouraged.

I am so glad that THE CHRISTIAN SUN plans a special issue in honor of Colonel West. I know his resignation from the Mission Board of the Southern Christian church was a matter of necessity, otherwise he would have carried on in the fine spirit which has actuated him in this great work over almost half a century.

COLGATE W. DARDEN, JR.
Governor of Virginia.

LIEUTENANT GOVERNOR WEST.

I am glad to add a word of tribute to Lieutenant Governor J. E. West. I first met him in 1924 when I came to the House of Delegates from Halifax County, and he was the Lieutenant Governor. I have known him quite well personally ever since, and for many years prior to that time, I knew him by reputation. I regard him as one of Virginia's leading citizens. In his public service to our Commonwealth, he has lived an example that may well be emulated by those who follow. He is a true Christian gentleman in every sense of the word, and always applied those principles to the performance of his public duties.

WM. M. TUCK.
Lieutenant Governor,
South Boston, Va.

COLONEL WEST FAITHFUL IN SERVICE TO THE STATE.

Those who man the newspaper watch-towers in Virginia—especially those among them who are accumulating gray hairs—will applaud the compliment that is being paid Mr. West by THE CHRISTIAN SUN in devoting a special edition to a review of his fifty years of faithful service to the Church.

They have been witnesses to his equally faithful service to the State. My own admiration of Mr. West dates from 1912, when, as a young political writer for the Richmond *Times-Dispatch,* it fell to my lot to report the proceedings of the State Senate. The stalwart figure of the Senator from Suffolk charging into the evil Virginia fee system of that period—at first without avail, but in the end with brilliant success—is an abiding memory. "Juny" West he was called by the brash press section—a familiarity which it permits itself only when it feels drawn to a public man by his honesty, his friendliness and his avoidance of pontifical pose. Older friends called him Colonel. Later friends called him "Governor." To the newspaper men who knew him in his legislative period, he remained "Juny" West, and so remains today—a fine citizen of Virginia who loves the State and its people and who has done his full share to smite abuse of public office, to make government responsive to the people's needs, and to keep the Old Dominion true to its high heritage.

LOUIS I. JAFFE, *Editor,*
The Virginian-Pilot.

COMES FROM FINE STOCK.

I have known Col. J. E. West for practically my entire life, and I have known all of his people. He comes of fine stock. Upright, honorable and lovable, it has been a privilege to know him intimately for these many years.

HENRY W. HOLT.
Justice,
Supreme Court of Appeals.

COL. J. E. WEST AND HIS STATE.

It is a far cry from teacher in a rural Virginia school to the lieutenant-governorship of his great Commonwealth, but that is what happened to Junius Edgar West, whose political career is just another romance in the lives of Americans. It could only be possible in a democracy where equal opportunity opens the door to every citizen to attain place and power in the social and political order according to his qualifications and character.

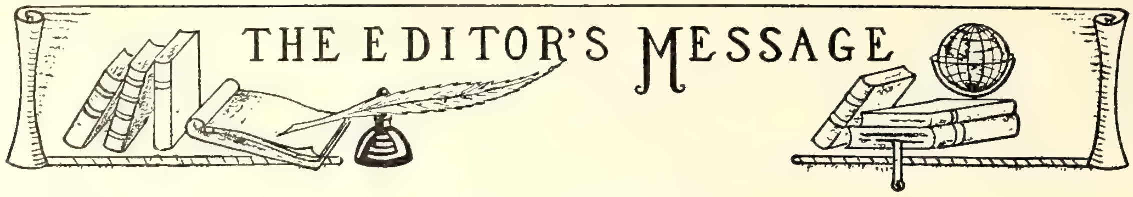
In 1887, Mr. West was engaged in teaching in a public school in Sussex, his native county. Two years later, in 1889, he was elevated to the post of superintendent. The year 1890 found him located in Suffolk, Va., marking the beginning of a long and successful business venture in which he is still engaged. The move to Suffolk was the turning point in his life, and it was there he launched his public career.

The people of his newly adopted home, recognizing in him a young man of sterling character and exceptional ability, elected him as a member of council, and that governing body chose him as its president. Honors came to him swiftly after that, and the next twenty years saw him active in the political affairs of his city and state, a power in the councils of his party and in legislative halls.

In 1910, the voters of Suffolk elected him a member of the Virginia House of Delegates, where he served one term with such distinction that the voters of the Suffolk Senatorial District honored him by electing him to the State Senate, where he remained without interruption in office for the next ten years, leaving behind him an enviable record as a sponsor of progressive and constructive legislation, most famous of which Were the West Fee Bill and the West Health Law.

It was upon that record he won election as lieutenant-governor over two able and aggressive opponents in 1922. In 1926, he was reelected without opposition, and so served under two governors, the Hon. E. Lee Trinkle and the Hon. Harry F. Byrd, retiring from office with the latter in 1930. During the Byrd administration the state constitution was amended and revised. In this Lieutenant-Governor West took an active and important part.

Retirement from high state office



THE EDITOR'S MESSAGE

J. E. WEST—CRUSADER FOR CHRIST.

The Christian Sun is pleased to honor Colonel Junius Edgar West for his full half-century of service in our Church. These years of protractive service have been productive and progressive along many lines. Our program of church building and debt paying has received great impetus from Colonel West. More than one church in our midst is largely indebted to him for its very existence today. Trite though it may sound, churches cannot be built and sustained without such courageous and aggressive leadership. The steady weight of his influence has been felt by the churches and institutions of our Convention. His voice, his pen, and his means, have been used without stint or measure for the strengthening and lengthening of our Church.

In political, fraternal and religious circles, Colonel West has had his proponents and opponents. He either loves a battle royal, or simply "knows how to take it." He has scored a victory in many a battle. At other times this veteran warrior in many a worthy cause has proved his metal by being a good loser. We honor him for both. Long may he continue to live, to learn, to love and to labor for the Church which he has cherished and nourished through the years!

CONTINUING MISSIONS.

This issue calls attention to the achievements of Colonel J. E. West. His primary interest in the Church has been that of Home and Foreign Missions. Now that he has relinquished the helm of leadership in the Mission Board, another or others must assume the responsibility in this realm. And the task will not be easy. We have before us the continuing task of interpreting missions to our people and raising funds for the spread of the gospel. We must insist that missions has an integral part in the planning of the post-war world. The work of the missionary, ever difficult, will doubtless be even more so at the conclusion of the war. But the problems of international reconstruction and rehabilitation present a definite challenge which must be kept before our people. Our people deserve not only the thrill of giving, but the thrill of intelligent participation in global amelioration.

We have a continuing responsibility in the realm of home missions, and especially in the South, we are established in the following Southern metropolitan areas: Atlanta, Birmingham, Charleston, Columbus, Miami, Nashville, Norfolk and Richmond. These areas have had an increase in population from 3% to 37% since 1940. It is estimated that 20% of this increase is likely to be permanent. So these are fields for concentration and expansion. We are established in numerous towns and villages, and out in God's great open country. There is a broad field of opportunity for young ministers who are interested in the work of home missions. Metropolitan areas, industrial towns and the country-side, all offer opportunities to energetic young ministers. Vision, consecration, ingenuity, and the capacity for hard work are the essential qualities for success in the field of home missions.

R. L. H.

LOAN LIBRARY ESTABLISHED BY DUKE DIVINITY SCHOOL.

Resources of the Duke Divinity School Library have recently been made available to ministers in the Southeast by the securing of funds to provide duplicate copies of books, making possible the establishment of a Loan Library.

Under the new plan, any preacher can borrow two books at one time. The books are loaned for a period of one month, but are not renewable.

While an effort is being made to provide sufficient duplicate copies to meet all requests, it is suggested that the borrower list several additional titles of books to be sent in case his first choices have already been loaned. The only expense incurred is the payment of the return postage on the books. Requests for books should be addressed to Dean Paul N. Garber, Divinity School, Duke University, Durham, N. C.

Book lists containing titles of books of which duplicate copies have been purchased will be furnished ministers at stated intervals. The first book list released contains 60 books, including such books as G. A. Buttrick's "Prayer," Harry Emerson Fosdick's "On Being a Real Person," C. T. Craig's "The Beginning of Christianity," John Knox's "The Man Christ Jesus," Reinhold Neibuhr's "The Nature and Destiny of Man," and many others of importance in religious studies.

Requests need not be confined to books in these lists, however. With the exception of certain rare books and those books reserved for research and classroom purposes, the entire collection in the Divinity School Library can be used for loan purposes.

A recent statement by Dean Garber on the Loan Library points out that hundreds of excellent religious books are being published annually by American publishing houses, and the Loan Library will not only keep ministers well informed as to the best books being published but will make these editions available.

The Duke Divinity School Library contains the largest collection of religious and related material in the South, and in a recent national survey concerning library resources in special fields it was given high rank.

In the end, this gigantic conflict will be settled, not by weapons of war—but by what is in the hearts of men and women—not only by grit, but by grace. Force alone fails, even when it wins.—Joseph Fort Newton.

Colonel J. E. West--The Churchman

COLONEL J. E. WEST AND THE MISSION BOARD.

For forty years Colonel West was a member of the Mission Board of the Southern Convention, and for many years he served as the chairman or president of that board. In both capacities, he served with faithfulness, efficiency and fruitfulness.

He brought to what he regarded as his responsibilities and his privileges, an unquestioned integrity of character and an unsullied reputation; a deep devotion to and an unflagging zeal for the cause of missions; a fine combination of seasoned judgment and commonsense, and a spiritual insight and vision; a high degree of efficiency and executive ability; indiscourageable faith; a spirit of high devotion and deep dedication; and the uplift and impulse of a great spiritual dynamic. With due regard to all those who through the years have served on the board, it is quite likely that none of them ever gave more thought to the work, or prayed more earnestly or consistently for it, than did Colonel West. The Church of Christ and the Kingdom of God are infinitely richer and stronger because of his life and his labors and his sacrificial spirit. It was with sincere regret that the members of the Executive Board and of the Mission Board of the Convention, accepted his resignation, and this regret was shared by the members of the Convention itself, which he has served so long and so faithfully.

May God bless Colonel West with health and strength commensurate with his needs and plans, cheering his heart by the memories of what he has done, and undergirding his life with the assurance of eternal rewards in the life to come.

H. S. Hardcastle, *President.*
The Southern Convention.

COLONEL WEST'S PLACE OF LEADERSHIP.

Through the years of my ministry it has been my privilege to work with many able and consecrated laymen. But no man among them has equaled Colonel J. E. West in enthusiasm for the cause of Missions. Colonel West has been the leader in the field of Missions and at the same time has kept his interest in institutions of his church, the while being faithful in his local church and community.

I was pastor of the Memorial Christian Temple when that church was assisted by the Mission Board, and I found its chairman, Colonel West, sympathetic and understanding. Later, as president of the Christian Missionary Association of the Eastern Virginia Conference, I found him cooperative, loyal and ready to serve. In the busy days of his political activity, when he was a leader in his beloved Virginia, he was ready to give both counsel and service to his conference and his Church.

Colonel West is a man characterized by strong convictions and tremendous energy. These two qualities make him a man of firm determination and unusual achievement. Whenever he has seen his way clear he has stood resolutely for his convictions. While on particular occasions one might question the soundness of the Colonel's judgment, or at times be led to challenge the wisdom of his policies and ideas, or even in the heat of debate and argument be moved to irritation by his uncompromising attitude of certainty, no one for even a moment would entertain any doubt concerning Colonel West's integrity, consecration or desire to see the Christian principle and spirit prevail. In committee, or on the floor or rostrum, Colonel West's personality and earnestness have made him an outstanding leader among us.

Now that health and pressure of business have forced him to curtail his activities, we will miss his counsel and leadership sorely. Who can estimate the value of his services, or the weight of his influence? Both have been great and vital.

We should pray that God will raise up others like him, who will espouse the cause of Missions, or Christian Education, or Social Activity, or Evangelism, and give to them the quantity of time and the quality of service Colonel West has given to Missions.

Jas. H. Lightbourne,
Secretary,
Southern Convention of Congregational Christian Churches.

COLONEL J. E. WEST AND THE WOMAN'S BOARD.

With the women in the majority of our churches well organized along missionary lines and with the funds that come into the mission treasury from these organizations quite sizeable now, some may be inclined to think that this has always been so, yet a little more than a generation ago there was no organized effort among our women. Nothing but a burning desire to remedy this condition accounts for this writer being induced to assume the leadership in this undertaking.

I am glad, therefore, of this opportunity to pay tribute to the wholehearted support given to the cause by Colonel J. E. West, who was Chairman of the Mission Board at that time. As Suffolk was a central point, many of our early meetings in getting organized were held there. The gracious hospitality accorded to me in the home of Colonel and Mrs. West in my coming and going is pleasantly recalled today.

He was interested and helpful in having our work presented in conference and Convention. I always felt that he was deeply concerned and anxious to be of service. To one, conscious of weakness and inexperience, it was a source of great encouragement to have a fine, upstanding Christian layman champion the cause and stand by as we endeavored to get a foothold. He aided and abetted in every way he could.

Colonel West championed Missions when there was not any great sentiment for that work among our people, and it pleases me to recognize the contribution he has made to the work in our Convention.

Mrs. C. H. Rowland,

COLONEL WEST AND MISSIONS.

It is difficult for us to think of Missions without thinking of Col. J. E. West, just as it is difficult for him to think without thinking of Missions. He has not only occupied the position of president of the Mission Board, he has put into it his best thought and effort.

Many of the churches of the Convention are now active because of his constant efforts in their behalf. The increase in gifts to Foreign Missions in recent years has been due in part at least to his pleas for Missions.

In keeping with God's plan, there comes a time when all men must retire from the work that has been dear to their hearts. While Colonel West is no longer a member of our Mission Board, we can be assured that his interest in the work has not diminished.

It is the sincerest hope of this writer that members of our churches will rejoice the heart of our greatest layman-missionary leader by giving far more this year than ever before.

F. C. Lester,
Promotional Secretary.

(Please turn to page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The missionary movement in the Southern Convention has an interesting history. It is comparatively modern. For many years the leaders were more interested in their own churches than in a denominational advance. It was not a missionary church. The enlarged vision came slowly, and it was not of rapid growth. From the ministry and from the laymen came leaders who patiently and persistently emphasized the importance of the missionary work.

Among the laymen of the Convention, Col. J. E. West has been the outstanding advocate of missionary endeavor. Years ago, when the voice of a layman was seldom heard in our public assemblies, Col. West ventured with great faith to deliver a number of addresses on tithing and missions. As a young minister these addresses made two impressions upon me. First by the fact that the ministers did not appear to take the matter of systematic giving very seriously. They had become accustomed to just "passing the hat" when an offering was needed. In those days rural churches used hats as collection plates. The absence of collection plates was linked with a lack of preparation for living.

The second impression was a surprise that definite plans for giving were put forward by a layman instead of a minister. The advanced ideas of this young layman were almost revolutionary to many ministers and laymen in the Eastern Virginia Conference as well as the Convention. Some listened with interest, others with indifference, and still others opposed. But the speaker sowed the seed both in fertile soil and by the wayside. And soon the harvest began to be evident.

The history of the past forty years or more is interspersed with the influence of Col. West. His enthusiasm and his strong convictions, expressed in words which sometimes stirred up the brethren, made people think and talk. There was force in what he said, and the power of his strong personality added effectiveness to his words. Naturally he was chosen to be the recognized leader among the laymen both in the Conference and the Convention. He has held important honors on the committees and boards of the Christian Missionary Association, the Eastern Virginia Conference and the Southern Convention for several decades. Space will not permit a review of his work in that respect. But the records will show a great work worthy of a larger denomination.

It would be fitting for the constituency of our Convention to make a very generous offering to missions this year as a token of our appreciation of the work done by the retiring Chairman of the Convention Mission Board. This is a minor motive, of course, for a missionary offering. The prime motive should be to obey the injunction of the Lord Jesus Christ. But the kingdom of God on earth is linked with human personality; and Col. J. E. West, as a layman, deserves to be greatly honored by our church for his excellent leadership, both in confernece and Convention, as well as the denomination. He takes high place among those who have been pioneers in creating missionary interest in the denomination.

Surely the missionary offerings of our churches should be generous when the opportunity is presented at Easter. The needs increase every year. The men and the money should be brought to the altar of the church. The exigencies of war are compulsory. The voluntary call of the church and the kingdom of God should not fall upon deaf ears.

I. W. JOHNSON.

COLONEL JUNIUS E. WEST AND ELON COLLEGE.

Tradition and the records of the Church connect Colonel J. .E West of Suffolk, Virginia, with the earliest beginning of Elon College. In fact, it was he who challenged the Church to build a college to train its own ministers and young people.

It was he who advocated the raising of an endowment for the security and support of the college.

When Elon College was in sore financial straits from 1894 to 1905, Colonel West gave of his money, his time, his ability, and his enthusiasm for a united effort to clear the college of its debts and make it safe for the Church and the nation. When the "Men and Millions" movement began, while always intensely interested in Missions and other causes of the Church, he never failed to speak in the interest of the college. In the "Standardization Drive"—an effort to raise sufficient funds to make Elon a standard college—he was one of the most enthusiastic workers and certainly one of the most generous givers. He joined with others of his local church, his city and the denomination in donating $5,000 each to the college. The total amount raised in cash and pledges in this drive was $360,000.

When the main building of the college was destroyed by fire, January 18, 1923, Colonel West, together with others, took the field to help raise money for the rebuilding of the college, and gave to President Harper his undivided support for a "bigger and better" Elon.

On Conference and Convention occasions he has presented Elon College as our own church institution and challenged the Church to arise and support it as it should be supported. His only daughter, Mrs. Margaret West Frazier, is a graduate of Elon. Though not a member of the original Board of Trustees, he has served as a trustee of the College for nearly fifty years. Throughout its history he has consistently supported it by his means, his consecrated ability and his faithful patronage.

In addition to these references to Elon College and Colonel West's efforts in its behalf, I would like to pay a tribute to Colonel West as a Christian layman—a layman in our Church. There may be those in the councils of the Church who differ with him in belief and plan, but all will acknowledge his sincerity, consecration and faithfulness to the high interests of the Church. Few laymen among us have worked harder, given more according to ability, or been more devoted or more faithful to the principles and causes of the Christian Church than has Colonel West.

On this memorable occasion I hail him as one of our finest laymen and congratulate the Church for being the recipient of his love and labors for so many fruitful years.

L. E. SMITH.

A MAN WHO BELONGS TO THE NATION.

Among the great personalities who graced Elon's campus while I was a student there was Colonel Junius E. West. These personalities included men of high rank in almost every walk of life.

As secretarial assistant in the office of Elon's late and lamented president, William Allen Harper, it was my fortunate lot to meet, and often to help entertain the great men who came Elon's way. No one whom I

(Continued on page 13.)

FOR THE CHILDREN

Dear Friends:

This week I was very happy to have a letter from Mrs. Register telling of the organization of a children's missionary society at the Carolina Church. She writes:

"On Saturday afternoon, December 4, Mrs. Joe Murray and I met with the children of Carolina Church and organized a Children's Missionary Society with twelve charter members. Two meetings have been held since then and three new members have been added.

"They seem to have much enthusiasm in this new work. The last meeting was on a rainy day. When time came for the meeting it was simply pouring, but ten of the children waded through the mud and rain. We sincerely hope this enthusiasm and interest will continue.

"Our greatest difficulty at the present time is getting material for programs.

"Our regular meeting time for this group is the first Monday in each month. Mrs. Joe murray is their leader and I am sure that she will appreciate any helpful suggestions that you might have."

This is wonderful news for all of us. I would like for any Children's Missionary Society that has already been functioning successfully to send a word of greeting and any helpful ideas that they have discovered, to

Mrs. Joe Murray,
R. 3, Burlington, N. C.

Let us all show our interest and appreciation for this enthusiastic organization and do all that we can to help them grow.

Mrs. H. W. Lee, Superintendent of the Junior group in First Church, Portsmouth, sends us the following for our Page:

"I want to tell you boys and girls about some of the things that our Junior Missionary Society is doing and has done.

"The society is composed of Junior girls and boys mostly, but we have the smaller children of six, seven and eight also, as you know they, too, will be Juniors one day. They will be learning and when they reach the Junior age will be able to take up their part in the society. We meet on the second Sunday in each month, during the morning church service.

"All the girls and boys are very much interested in 'Tommy-Two-Wheels,' a story about an English boy who has come to our country to live. They also like the stories in the book, 'Far Around the World,' which is another one of our study books.

"Last year we all enjoyed cutting out pictures, clippings, maps, and making a scrapbook on South America.

"We secure subscriptions for The Christian Sun. The commission that we receive adds much to our treasury and helps us to do the things for others that we like to do.

Last year we obtained thirty-one renewals and five new subscriptions. This year we hope to have a larger number to report."

This letter just was received in time to include it in our Page this week. We are very happy to hear of your good work and hope that more of our societies will follow the above examples and let us know about the things they are doing.

THE THIEF WHO STEALS BABIES.

The Missionary Lady sat on a big banana leaf by the fire. The African mothers sat around, each on her own banana leaf.

"Suppose a thief should come to this village," suggested the Missionary Lady.

"Ai! Ai! He would take all we possess," chorused the women.

"Suppose he should let you choose two things you could keep?" she asked, "What would they be?"

The Missionary Lady watched the smoke rise up through the clearing and fade away into the blue sky while she waited for their answer. At last they had it ready, "We would ask him to leave our husbands and our babies," they said.

"So," said the Missionary Lady, "that is what is most precious to you!"

"It is so," said the mothers. "Our husbands and our babies are of all things the most precious to us."

"Yet," said the Missionary Lady, "there is a thief that comes and steals them away from you."

The mothers laughed, "No thief could steal our husbands, and no thief would want our babies. What would a thief do with a baby?"

"What about sickness? Does not sickness sometimes enter the village on silent feet, and slip into your houses and steal away a child?" asked the Missionary Lady.

"Ai! Ai! It is so!" cried the mothers. "Sickness sometimes comes like a thief in the night and seizes our children. But who can guard against sickness?" they asked hopelessly. "There is no way to shut out that thief. He comes and goes as he wills."

"I'll show you a way," said the Missionary Lady. The mothers all leaned forward in their eagerness, "Tell us, tell us," they begged.

"We will talk about the sickness which in our land is called pneumonia," said the Missionary Lady, "for that sickness has taken the lives of many babies in this land. We will shut out pneumonia before it comes." The mothers settler themselves back to listen.

"How many babies have colds?" asked the Missionary Lady.

"Surely every baby catches cold," they answered.

"Colds are the helpers of the thief, pneumonia. They run before him, opening the door that he might enter. Shut out his helpers and he can't enter."

"But how?" questioned the mothers.

"First by keeping the babies warm. It is not the custom in this village to clothe the babies, but we will change the custom. When it is cold, then it is necessary to keep babies warm, so we will put little garments upon them."

The mothers talked it over and decided that if customs were to be changed for a purpose, it was all right to change them. "We will put garments upon our babies on cold days when they need to be kept warm," said the mothers. Then the Missionary Lady told them about colds and other ways of guarding against them; how to keep a baby strong when it was sick with a cold, and how to help it get over the sickness.

"We will talk at other times," said the Missionary Lady. "If there are things that you want to know, come and ask me."

Winter came. Sometimes together and sometimes alone, they came to the Missionary Lady, and they talked and planned. On chilly days they put garments on the babies. On bright days they put them in the sunshine, being careful to shade their eyes from the sun. They did all the things for them that the Missionary Lady and the Doctor advised. They thought they had the thief licked. But suddenly, no one knew how, two

(Continued on page 14.)

Missions
The World for Christ

MEANS AND METHODS IN MISSIONARY GIVING.

By Angie Crew.

"Where your treasure is, there will your heart be also" are words from the lips of Jesus, and we know how true they are. In order to create a real, live interest in missions, we must get the people in our churches to *invest* some of their "treasure" in missions. After that they'll be more interested to hear about the work and the more they hear the more they will be interested, and then the more they will want to invest. (Not what you'd call a "vicious circle," but a *vital* circle, because it means *life* to the work of the Kingdom.)

Here are a few suggestions as to ways and means of getting the people interested by getting them to invest in the work of the Kingdom:

First, "The Lord loveth a cheerful giver" and we might add that He loves a systematic giver. Giving one-tenth of one's income is the Biblical method and the most joyful. Let us try to get as many individuals as possible to "Prove the Lord." "Bring ye the whole tithe into the store-house that there may be food in my house and prove me now herewith, sayeth Jehovah of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it." (Malachi 3:10.) Try to get people to tithe, at least for a limited period. Most Christians will be willing to "Prove the Lord" at least for a time!

Keep a "Joy Box" and every time something joyful happens to you, show your appreciation to the Lord by putting a substantial "Thank Offering" into the box. You'll be surprised how rapidly your "Joy Gift" grows.

The "Cent-a-Meal Box" is not so different from the "Joy Box." Every time you sit down to eat a bountiful meal, remember the millions who never get a "square meal." Show God that you are grateful for the blessings you receive. Put a coin in that Box and thus make it possible for at least one more of God's children to live a while longer.

Have you ever tried denying yourself some special pleasure in order to invest a little more in the Lord's work? Put the price of a movie, your daily cokes, or some other little luxuries into the mission offering and discover how much more lasting the joy is when you invest in His work. Ladies, how about trying to do without an Easter bonnet this year and giving that much more to missions?

* * *

HARK! THE VOICE OF JESUS CALLING.

Hark! the voice of Jesus calling—
"Who will go and work today?
Fields are white, the harvest waiting—
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich rewards He offers free:
Who will answer, gladly saying,
"Here am I, O Lord, send me"?

If you cannot cross the ocean,
And the other lands explore,
You can find the needy nearer,
You can help them at your door.
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all.

While the souls of men are dying,
And the Master calls for you,
Let none hear you idly saying,
"There is nothing I can do."
Gladly take the task He gives you,
Let His work your pleasure be;
Answer quickly when He calleth,
"Here am I, O Lord, send me."

—Pilgrim Hymnal.

* * *

Perhaps the ladies would be willing to give the price received for their "Sunday eggs." Or they might try a "white elephant" sale. Almost everyone has something he really doesn't need or can do without. Have you ever stopped to think that someone else might be glad to buy that something that you do not want? Plan a party at one of the homes. Ask everyone to bring their "white elephants," then auction them off. You can have a lot of fun and add a substantial amount to the mission offering.

Or you might try a "Food Demonstration" party. Every housewife has certain favorite recipes. Well, fix up one or more of your favorite dishes, take it to the party, sell samples of your food for a small amount, have copies of the recipe and sell those to anyone who wishes to buy.

Try a "Covered-Dish Supper." Have a good time together and then let those who care to, put a free-will offering in a box.

(Continued on page 9.)

PRAYER.

By Mrs. O. H. Paris.

We thank Thee, O Lord, that Christianity has survived down through the ages in spite of persecutions and reverses, and as we look back over its long history of nearly two thousand years, we see that it has made its greatest progress and rendered its greatest service during periods of crisis. We know that much of this progress has been due to the Christian Missionary program and that now at a time when all the world is showing the scars of war, with many mission stations in ruins and with missionaries evacuated, we pause, O Lord, to ask Thy blessing on that great movement, the cause that we believe lies nearest the Master's heart.

It is so easy for us to become discouraged and feel that Christian missions is over. May we not slacken our faith and give way to these moments of discouragement, but realizing that "Truth crushed to earth shall rise again," give us the will and the courage to redouble our loyalty despite the havoc of war, that missions may continue to teach and practice brotherhood throughout this whole wide world.

In the Master's name and for His cause we ask it. Amen.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 2, 1944.

Sunday Schools.

Bethlehem, Elon College, N. C.	$ 5.00
Durham, N. C.	16.00
Pleasant Ridge, Ramseur, N. C.	6.91
Bethlehem, Suffolk, Va.	1.85
Ingram, Va.	5.91
Leaksville, Luray, Va.	7.44
Class No. 2, Mt. Auburn Sunday School, Manson, N. C.	3.00
Mt. Bethel, Stokesdale, N. C.	5.28
Ether, N. C.	2.88
Total	$ 54.27

War Victims and Services.

Young Ladies S. S. Class, Apple's Chapel, Gibsonville, N. C.	4.00
Total for week	$ 58.27
Previously acknowledged	10,867.92
Total	$10,926.20
Less War Victims and Services	4.00
Total since Sept. 1, 1943	$10,922.20

Gratefully,
Mattie Cox Parker,
Secretary.

COLONEL WEST AND THE CHURCH.

Spring Hill Christian Church, Sussex County, Virginia, is the church of Colonel J. E. West's childhood. It was there he had his first impressions of the church. His mother died when he was eleven years old, and his father when he was sixteen, but they both left the rich heritage of godly lives and noble breeding to their children. Colonel West was educated in the public schools of Sussex, the Suffolk Collegiate Institute, the University of North Carolina. He studied law at Washington and Lee, and at the University of Virginia. He began an insurance business in Suffolk, October 1, 1890. From that day, and long before, he had been an ardent churchman.

Dr. W. B. Wellons, leader of the church for many years, died when Colonel West was 11 years of age. When he was 17, Dr. D. A. Long became president of Antioch College, Yellow Springs, Ohio. When he was 20, Dr. W. W. Staley was chosen president of the Southern Convention. When he was 21, our church was sending its first missionaries to Japan—Rev. and Mrs. D. F. Jones. When he was 18 years old the North Carolina and Virginia Conference authorized its first mission funds, and two years later similar action was taken by the Convention. Also that same year, the American Convention began its Mission Board.

Elon College was established when he was 24, the same year he began his business life in Suffolk. Franklinton, which had been a small school for some time, was chartered when he was 25, and he was 26 years old when the Christian Missionary Association was organized in the Southern Convention. He was 30 when the Christian Orphanage was authorized, but it was not finally opened until ten years later, in 1907.

At the age of 37, Colonel West began his work with Convention Missions. After a long debate in the Berea Christian Church, 1904 Convention session, the committee which became finally the present Mission Board, Inc., was authorized and organized.

The foregoing has been written to show that in the formative years of Colonel West's childhood, boyhood, and young manhood, things were happening in our church; and being of a strong church family, the youth was learning about them.

Colonel West has attended many sessions of the American Christian Convention, in New England, in the South and in Canada, always serving on important committees and doing his share in constructive planning.

He has been one of the most important figures in the Southern Convention for almost half a century. His first outstanding piece of work was for Elon College, in raising the Twentieth Century Fund. For the college he pled in many a committee, and spoke in many Convention sessions, and to the college he has given several thousand dollars and much time as a member of its Board of Trustees.

He was the leading spirit in the bringing together of the disjointed efforts for missions in the conferences of the Convention and in organizing the Mission Board, of which he has been chairman since 1908.

On July 18, 1917, Colonel West was chairman of a committee which launched a Mission Campaign to raise $100,000.00 for missions. The late Dr. J. O. Atkinson and the late Mr. J. M. Darden were also leading spirits in launching this campaign, which due to its good organization and the excellent field work of Dr. Atkinson, went "over the top."

In 1919, he was the speaker who advocated the launching of the Men and Millions campaign. From the records: "On December 9, 1919, Col. J. E. West was speaking before the Christian Missionary Association of the Eastern Virginia Conference in session at Portsmouth, Virginia. Under inspiration he declared it his conviction that the hour had arrived for every member of the Christian Church to be given the opportunity to contribute to the general enterprises of the Church through an every-member canvass, and for an effort to be made to interest all in the Kingdom's work."

From 1917 to 1940, Dr. J. O. Atkinson and Col. J. E. West worked hand in hand to promote Missions in our Convention, the various conferences and local churches. Both in print and in public address they have each paid highest tribute to the other. Colonel West would be the last to claim for himself any undue praise for the part he had in any of the campaigns to which he gave such unstinted enthusiasm and effort. When Dr. Atkinson died, Colonel West carried on without salary, and the records of the Mission Board are ample testimony to his leadership.

This all too brief record would not be complete without reference to his personal warmth, cordiality and genuineness of soul. He is rightly honored and loved by an unnumbered multitude, many of them in the glorious Land Beyond, but those who know him best love him most for his humble, Christian spirit.

John G. Truitt, *Sec'y,*
Eastern Virginia Conference.

"FERVENT IN SPIRIT."

As the contribution which Col. J. E. West has made is reviewed, a verse from St. Paul's treatise of Practical Christian Living as set forth in the twelfth chapter of Romans, comes to mind. The verse reads: "Not slothful in business; fervent in spirit; serving the Lord." If Colonel West had made that text the motto of his life, his course could not have been very different. Space will not permit my speaking of the many notable services which Colonel West has rendered. I will therefore name just one. He has given a shining example of the important place which a Christian should give to the spiritual realities and spiritual services in the daily schedule of life.

Stanley C. Harrell.

MEANS AND METHODS.

(Continued from page 8.)

Have you young people ever tried a "Box Supper"? It's lots of fun. Each girl prepares a nice lunch for two people and puts it in a pretty box and wraps it nicely. At the place of meeting these boxes are collected and auctioned off to the highest bidder. Of course, the girl can drop a hint to her special boy friend, so that he can bid on hers. A good idea is to have some men (even fathers will do!) bid on several boxes to try to get the young men started. Games and entertainment should also be provided.

Of course the children would like to help. Every boy and girl wants to have a part, not only in winning the war, but in winning the world for Christ. One way to earn some extra cash for missions is to collect scrap paper, old metal, rubber, old bottles, etc., and sell them. You can thus be helping your country and missions at the same time.

Earn some extra pennies by cleaning the yard, washing windows for mother or the neighbors, cutting or gathering kindling wood. Use your head; you'll be able to think of lots of ways of earning for the greatest cause in the world.

Even the men will want to do something special. Maybe they will want to cultivate a "Lord's Acre" or at least have a Victory Garden. Some of them might be willing to deny themselves certain pleasures or luxuries for a given period of time. I know they'd find a very special joy in so doing.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

ARE MISSIONS DONE FOR?

By DR. E. STANLEY JONES.

That the Christian Missionary enterprise has been hard hit there is no doubt. The devastation by war, the recalling of missionaries, the unsettlement of mind in the home constituency—all of these combined are a terrible blow—terrible, but not decisive.

For the Christians have the power to "take it." They are a tough-fibered people. They do not know when they are beaten, for they have the power to change defeat into victory. The Christian movement survived the worst thing that could happen to it, namely the death of its Founder, and made it into the best thing that could happen to the world, namely, its redemption. A movement that can survive the worst thing and turn it into the best thing is not a movement that will collapse in a world crisis of this kind. It has virility, vitality, power of recuperation and come-back.

Suppose the worst thing should happen—God forbid—and the Allies should be defeated, and Japan and Germany should control Europe and Asia and Africa, would the Christians be beaten? Oh, no. We would begin on the Germans and the Japanese and we would convert them. Tough proposition? Yes, but Christianity began on a tougher proposition than that, namely, our barbarian ancestors, and won them by patient love and good will. We can do the same. That spirit is not dead within us.

I asked one missionary what another missionary who had refused to be evacuated from Malaya, was doing. He replied, "We don't know where he is, but we know what he will be doing — he will be converting the Japanese!" That is the deathless spirit of Christianity.

When the world is at its worst, Christians are at their best. The Christians keep on marching after the band stops playing and the banners stop waving. They have an inner dynamic. If you put the missionary out of the door, he will be back by the window. In 1927-28 all, or nearly all of the missionaries,, were put out of China in the anti-Christian movement. It looked as though everything the missionaries had done was ruined. In two years, the missionaries were back again, and in a better position than ever before. The Chinese were now in charge of an essentially indigenous movement with the missionaries on the edges as the guides and spiritualizers. It was the best thing that ever happened. From that time Christianity has gone by leaps and bounds in China.

This world set-back is a strategic retreat that we may gather our forces for a better, a more purified advance into the soul of humanity with the only thing that will save it—the Gospel of Christ.

MEBANE PILGRIM FELLOWSHIP.

On March 1, a program honoring the Centennial of THE CHRISTIAN SUN was presented at the Mebane, North Carolina, Congregational Christian Church. The program was in charge of the young people, and was appreciatively received by our congregation of older people.

The program was effectively carried out, so as to interest the young as well as the old.

Miss Nancy Dodson was at the piano, and also furnished special music. Those taking part were Wilbur and Lois Winstead, Virginia Moore, Alta Phillips and Edgar Lynch.

This is a new venture for our young people, and we are interested in a more active part in serving our church.

EDGAR LYNCH.

TEN WAYS TO KILL A PILGRIM FELLOWSHIP.

1. Don't attend the meetings.
2. If you do, come late.
3. If the weather doesn't suit you, don't think of coming.
4. If you do attend the meeting, find fault with the work of the officers and other members.
5. Never accept an office yourself, for it is lots easier to criticize than to do things.
6. Be put out if you are not appointed on a committee; but if you are, do not attend committee meetings.
7. If asked by the president to give your opinion, tell him that you have nothing to say; and after the meeting, tell everybody else how it should be done.
8. Do nothing more than is absolutely necessary, but when others roll up their sleeves and unselfishly use their ability to help matters along, say the local Fellowship is run by a clique.
9. Make your contribution small, or better still, pay nothing at all.
10. Don't try to get in any new members, they might become interested and help keep things alive.

These suggestions are guaranteed to work, if you can get enough of the members to try them.

—*Exchange.*

THE ALCOHOLIC IS A SICK MAN.

It is evidently true that the alcoholic is a sick man and should be treated as a sick man. It is also true in most cases that he made himself sick.

There are many alcoholic types. There is the man who works diligently to support his wife and family, who does his very best, but who "builds up tension" until he feels as though he will die unless he gets relief. He goes on a spree, he returns to his work, and does the best that he can. He needs the services of a physician and psychiatrist; he needs the devoted loyalty of his relatives and friends.

There is also the man who never faced up to life and never will. He won't work, he lets his wife go hungry and his children go without shoes. He is usually very "generous"; he will give away anything, particularly if it belongs to somebody else. He will also take anything he can lay his hands on. He wants what he wants when he wants it, and he is going to have it if he can get it, without regard to the rights of any other person.

This is a sick man, too, but the greatest suffering of the family usually falls to the lot of his wife or his mother. What he really needs is to be sent away to a state institution where he is required to work—work every day—where he will be well fed and well clothed, but never allowed to see money. This would be a break for him and a break for his long-suffering wife and children, who probably could get along pretty well on his wages.

—*Editorial in The Voice.*

None but a fool is always right.

—*Selected.*

A CALL FOR COOPERATION WITH ELON COLLEGE.

The Board of Christian Education at its annual meeting in February, voted to cooperate with the College in an effort to induce the young people of the homes of our Church to come to Elon College for their education. By vote the appointment of a committee was authorized, the committee to formulate plans and all for the cooperation of the entire Church in this unusual but essentially important undertaking.

For the present session we have had a total enrollment of 370 students. At the close of the winter quarter this number had been reduced to 333. During the year we have lost a number to the armed forces of our country. Some have completed their requirements for graduation, and others have dropped out of college for various reasons. Considering conditions, our enrollment for the year has been very good and has held up remarkably well. The discouraging fact is that of this number only seventy-nine are members of the Congregational Christian Church. This doesn't mean that we are not proud to have students other than from our Church, because we are delighted to have them; but we are disappointed in not having a larger number of our own people as students in our own College. This number seems low, but on a percentage basis it runs just about the same as in previous years; that is, a little more than 25% of our student body as a rule is from our own church constituency.

It is estimated that from the homes of our Church in the Southern Convention there will be at least 150 high school graduates this spring seeking to enter college in the fall. If a good percentage of this number could be influenced to come to Elon College, it would be a blessing to them, to their College, and to their Church. By cooperation and mutual helpfulness, we may build our Church at a more satisfactory pace and more permanently from every standpoint. This is not to be a campaign to secure the interest of our own young people without due consideration of other young people ready for college, but on the contrary, it is to encourage our own church people to bring their friends with them, that together they may enter college and continue their high school friendships and associations.

Elon College receives its current financial support from three sources: the student body, the Church, and endowment. Income from the student body constitutes at least seventy-five per cent of the College's support. In order to balance our budget completely, considering the present incomes from the Church and endowment, it is necessary that we build our student body back to a minimum of 500. This would mean an increase over this year's enrollment of at least 130 students, which is not an impossible task. With the cooperation of the entire Church, it should be an easy one.

Elon's curriculum will be extended for 1944-45 to include a number of practical subjects suitable for discharged veterans from the armed forces of the country who may wish to complete their college education or to take special courses for specific professions. An adequate faculty, capable and trained, will be retained at Elon College notwithstanding hindrances and inconveniences occasioned by the war.

Dr. F. C. Lester, Dr. John G. Truitt, and Mrs. W. E. Wisseman, have been asked to serve on this special committee.

L. E. SMITH.

Tools for Toilers

MUSIC IN WORSHIP, by Joseph N. Ashton. Pilgrim Press. $2.00.

Every minister needs at least one general book on the field of hymnody. The specialist in the field of music will naturally get every book available. Here is a book which is capable of being understood by the amateur musician and thorough enough to merit the study of the professional. The minister who has not had basic training in the field of church music will be greatly aided by a careful study of this book.

It presents a comprehensive, fundamental consideration of the use of music in the church service for the promotion of worship. It shows how to make music an integral, vital part of the service. It is divided into two parts: the first dealing with the principles of church music, and the second with the application of these principles.

Dr. Henry Wilder Foote, author of "Three Centuries of American Hymnody," says: "Music in Worship is the fruit of the author's long and rich experience as a teacher of the history of music and as a practical organist. On a secure historical foundation, he has formulated sound principles for the employment of music in churches with various forms of worship. Here is sound advice for ministers, organists, music committees and choir directors; all of whom can profit greatly by careful study of this wise and useful book."

The author was formerly Professor of Musical History and Theory at Brown University, and Lecturer on Music at Wellesley College. He is a Fellow in the Hymn Society of America and a member of the American Guild of Organists.

A PRIMER FOR FRIENDS OF THE SOIL. By Eugene Smathers; can be ordered from Rev F. A. Drake, The Magnolia, Pinehurst, N. C.; 25¢.

This is a guidebook for those who are dedicated to the purpose of strengthening the rural church to meet the needs of the rural community. It considers the background behind our concern for the soil in terms of society, the history of civilizations and the roots of religion concerning the soil and man's relation to it. It presents an outline of principles around which a Christian philosophy of the soil may be developed. It describes the ravages of soil erosion, and gives suggestions of ways in which these ills may be cured.

The author has served in Cumberland County since 1932, and has lived at Big Lick, Tennessee, since 1934. He has served as the chairman of the organization known as Friends of the Soil since its organization in 1941. He is regarded by many as one of the leading rural ministers of our country.

On entering a mill the noise of the machinery stunned and bewildered me. The owner of the mill explained the various processes as we went on, but it was a dumb show to me, I heard nothing. Suppose when I came out I had been asked whether the gentleman spoke to me during my visit and I had replied, "No." Would it have been true? Certainly not. He spoke, but I did not hear. His voice was drowned in the surrounding noise. And so it is with thousands of those around us. God speaks to them, but His voice is drowned in the hubbub by which they are surrounded. They are awakened in the morning with the postman's knock, and before they have time for a thought about God or eternity, the noise of their own mill is all around them; before the letters are finished, the morning paper arrives, and the roar of the world is added to the sound which already existed, and henceforth it is whirl and excitement till evening.—*Charles Garrett.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS BETRAYED, DENIED AND CONDEMNED.

Lesson XI—March 12, 1944.

Golden Text: *"He was despised and rejected of men; a man of sorrows and acquainted with grief."*—Isaiah 53:3.

Lesson: Mark 14:10-15:20.

Devotional Reading: Isaiah 52:13-53:3.

One of the Twelve.

"And Judas Iscariot, he that was one of the twelve, went unto the chief priests, that he might deliver him unto them." The man who betrayed his Lord was "one of the twelve," one of the disciples, one of those who had had company with the Master, had heard his words, had seen his miracles, had shared his fellowship, had received his blessings—it was he that betrayed Jesus. Two observations are in point: Jesus suffers at the hands of his disciples and his friends. The friends of Jesus often, indeed usually, hurt Him more than his enemies. There are, of course, some enemies of Christ who by their open antagonism, do Him hurt; but He suffers from the indifference of his friends as much as from the injustice of his foes. He is still betrayed and denied by his friends.

The second thing to be noted is that mere knowledge of, and even association with Jesus will not save a man. It is only as a man responds to the good, only as he yields to the demands of Christ, that he is safe and is saved. Judas was one of the twelve, but he went down to defeat and disgrace. Greed, jealousy, dishonesty, perfidy, sin, brought about his downfall.

Priests and Prophet.

"And they led Jesus away to the high priest, and there were come together with him all the chief priests and the elders and the scribes." It is significant that the vested religious leaders and the officials of religion plotted the death of Jesus. They represented what was the "status quo." They wanted to keep religion in its old forms, and they did not want it to interfere with their selfish lives. They emphasized the religion of law, Jesus emphasized the religion of the spirit. It was simply another clash between the priest and the prophet which had so often manifested itself in the history of religion. Jesus infused a new spirit into religion. His ideas and his ideals were revolutionary. Organized religion of his day crucified Him.

"And Peter followed him afar off . . . and was sitting with the officers warming himself in the light of the fire." Give the old fellow credit, he had not completely forsaken his Lord. But he was following Him afar off. And he was in the wrong crowd, keeping the wrong company. One is tempted of course no matter where he is or with whom he is. But it is difficult to win the fight if one is following his Lord afar off. One can be a little more hopeful of the outcome if he is living closer to his Lord. We cannot give any odds to the enemy, nor should we offer the enemy any comfort.

Denying Our Lord.

"But he denied . . . but he again denied it . . . but he began to curse and to swear, I know not this man of whom ye speak." It was becoming increasingly uncomfortable for Simon Peter. And as is always the case it goads one from one sin to another. As he denied his Lord again and again, he did it more vehemently each time. It was hard for him to kick against the goads. And this was the disciple who had said that although the other disciples might forsake Him and flee, he would even die for his Master. Let every man who thinketh that he standeth take heed lest he fall. Pride goeth before a fall.

The Unavoidable Choice.

"What then shall I do with Jesus which is called the Christ?" This is the question which, sooner or later, everyone must answer. There is no avoiding it. If one says he will postpone his decision, by that very attitude or act he makes a decision. One way or another, like Pilate, we must decide what we will do with Him, ignore Him, which is after all impossible, reject Him, accept Him. And the choice is forced and momentous.

Pleasing the Crowd.

"And Pilate, wishing to please or content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged Him, to be crucified." Willing to please the multitudes—how often tragedy has been written because men and women did not have the courage of their convictions, did not dare to stand against custom or the wishes of the crowd, did not dare to follow the course of action which they knew was right. One of the differences between a politician and a statesman is to be found here. It also often may be the difference between a minister who pleases men and one who pleases God. Pilate was a favor-seeking, time-serving, office-soliciting fellow. He goes down in history as one of the world's most tragic failures. "Suffered under Pontius Pilate"—millions repeat these words every Sunday as they repeat the Apostles Creed.

Barabbas or Christ.

Pilate had the choice of releasing Barabbas or Christ. The one was a disturbing, debased, degenerate spirit, an enemy to society and to social life. The other was a saving, redeeming, sanctifying person. Every one of us decides whether we will release into social life the spirit of Barabbas or the spirit of Christ, the spirit of division or the spirit of unity, the spirit of destruction or that of construction, the spirit of hate or the spirit of love, the spirit of dissension or the spirit of devotion, the spirit of lawlessness or the spirit of obedience, the spirit of selfishness or the spirit of sacrifice. What spirit do you release, the spirit of Barabbas or the spirit of Christ?

Robert Louis Stevenson once told of an experience which befell his grandfather. The elder Stevenson was once on a vessel caught in a terrific storm, off a treacherous, rocky shore. When the storm was at its worst, he crept up on deck to face the end. There was the pilot, lashed to the wheel, with all his might and nerve holding the ship off the rocks, steering it inch by inch into safer waters. When the pilot saw him he smiled. It was little enough, but it reassured the frightened man. He returned to his cabin saying, "We shall come through safely; I saw the pilot smile." —*Exchange.*

The harder the conflict the more glorious the triumph. What we obtain too cheap, we esteem to lightly; 'tis dearness only that gives everything its value. I love the man that can smile in trouble, that can gather strength from distress and grow brave by reflection. 'Tis the business of little minds to shrink; but he whose heart is firm and whose conscience approves his conduct, will pursue his principles until death.

—*Thomas Paine.*

COLONEL J. E. WEST IN HIS LOCAL CHURCH.

Colonel J. E. West is a most democratic worker in his local church. Often chairman of important committees, he is always anxious to give each member on the committee a full hearing, and to have the committee realistically represent the entire group. He has been for nearly half a century on the music committee of the church, and for many years its chairman; served as chairman of the pulpit committee now for more than twenty years; is chairman of the board of deacons; was chairman of the committee that recommended the director of religious education; has been on several special committees for the raising of funds in the local church; and has always taken real interest in whatever task assigned to him.

He is a regular attendant on the worship services of his church, sitting up near the front, and joining heartily in the congregational singing; faithful to the mid-week prayer service; Sunday School teacher for fifty years; teacher for nearly thirty years of the Philathea class; a regular participant in the business meetings of both church and church school. It would be hard to find a more liberal, devout and faithful layman. There can be no doubt that he has greatly helped in making the church of which he is a member an outstanding one in Suffolk. Those who have been his pastors have found him a faithful member, and have had from him complete confidence, and have been looked on by him as his spiritual advisor and his minister. In his conversation and by his support, he has set the example of being one who exalted the minister as truly a servant of God.

His is one of those family-altar homes, presided over by his wife, herself a worthy daughter of an eminent minister, where faith in God and loyalty to the church are as natural as sunshine and rain, and where the best traditions of a truly Christian home have been upheld and enriched.

JOHN G. TRUITT, *Pastor,*
Suffolk Christian Church.

HE BELONGS TO THE NATION.

(Continued from page 6.

met during those days impressed me more than did Colonel West.

Greeting freshmen, intermediate and upper classmen alike, Colonel West's words were invariably, "How do you do?" and "I am happy to meet you." Students who raked leaves on the campus, cleaned dormitories, or served in the college dining room to help defray their expenses, were the same to Colonel West as those who had means to meet all their expenses. Appreciating human values without regard to social, financial or class distinction has helped to make Colonel West the great soul he is.

Pondering the minutes of the Board of Trustees of Elon College of which Colonel West was then and still is a member, his stamp of approval could be found on every forward step. Often administrative questions arose between board meetings, and Colonel West was always among the first to be consulted. I know of no instance where his counsel was not accepted.

On conference and convention floors I have seen Colonel West, with uplifted hand, saying, "Brethren, we can and must meet the challenge, for to do otherwise is unthinkable." Always Colonel West has been a trail blazer.

But I have expressed myself mostly in the past tense. Colonel West still lives. He still is a wise trustee and devoted friend of Elon College. He remains a progressive, and is a tested and loyal friend to all enterprises of the Christian Church. He still is challenging his brethren to take the forward step.

Colonel Junius E. West belongs to the Nation, and is admired and loved by a host of people. May his kind multiply, for upon men like him rests the peace of the world and the hope of mankind.

C. B. RIDDLE.

COL. WEST AND HIS STATE.

(Continued from page 3.)

did not end his political activities or public service. The Governor appointed him a member of the Virginia Commission of Fisheries because of his intimate knowledge of the seafood industry. In that capacity he has served with the same fidelity as characterized his service in other posts of responsibility.

He was also signally honored by his party, having been a delegate to the national Democratic convention in 1896 and again in 1932. He has long served on the State Democratic Central and the State Democratic Executive Committees. His interest in local and state political affairs remains undiminished, and as an "elder statesman" he wields an influence which is widely felt.

It required 35 years for Mr. West, the youthful pedagogue, to rise to the second highest post in the gift of his fellow-citizens, that of lieutenant-governor. He has served 57 years in active public life, of which 20 were devoted to the service of his state, during what might be called the transition period of Virginia from the old to the new order. Few of his contemporaries can match his record.

Much of his time and talents while a member of the General Assembly and while acting as president of the Senate were given to securing social reform legislation. His deepest concern, however, was the welfare of the youth of the state and its public educational system. Guided always by sincere religious convictions, he tried to make his public acts square with them. A Christian gentleman, he has left his mark indelibly upon this time and generation through exalted service to his state and nation. The things for which he stood are written into the laws of the Commonwealth and the hearts of the many grateful people they have helped.

W. C. JOHNSTON, *Editor.*
The Petersburg Progress-Index.

"IN TRAINING FOR ENDURANCE AND ACHIEVEMENT."

The solution of the problems of our human world will require all the resources, spiritual and material, of the next generation. I do not see how any one can advocate, or tolerate, policies which in such a crisis will lower the spiritual energies of men. The use of alcoholic beverages, beyond question, lowers these energies. That is the reason why athletic coaches keep them completely from men in training for difficult feats of endurance and achievement. The whole next generation should be in training for such endurance and achievement. I do not understand how men, who claim to be statesmen and intelligent administrators, can take any other position toward alcoholic beverages than that of athletic trainers. To advocate any other social attitude toward the use of alcoholic beverages is a manifestation of social ignorance or of social indifference.—*Charles A. Ellwood, Professor of Sociology, Duke University.*

SUPERANNUATION.

Previously acknowledged	$1,348.97
First, Greensboro, N. C.	60.58
Palm St., Greensboro, N. C.	16.00
Total	$1,425.55
Less exchange on checks	.20
Balance in bank Mar. 3, 1944 .	$1,425.35

BOARD OF SUPERANNUATION,
By Mattie Cox Parker.

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

The Easter Season will soon be here. It is a time when we look for a warm spell of weather. When we can lay off heavy winter clothes and dress in a lighter weight spring suit and enjoy the balmy weather. We can listen to the song of the mocking bird and the chirp of the blue bird and watch Robin Redbreast as he gathers the material to build their nest in which to rear their family. Easter is also the time when our boys and girls like to have new suits to wear to Sunday School and to church.

Our girls, especially, like to have new Easter dresses to wear on Easter Sunday. It is interesting to see them dressed up in a new dress so clean and nice and march off to Sunday School and church. They would be greatly disappointed if they did not have a new Easter dress.

The good women of our missionary societies have for many years furnished these Easter dresses. We are very low in dresses, but I feel sure the good ladies will not fail us this year. We certainly would not want them to miss the real joy we know they will get out of this service of doing for those who cannot do for themselves. "Service above self." We can use dresses all sizes from age five to sixteen years.

Then, too, we would like not to forget the little boys. We have quite a group from ages four to ten years. They, too, get lots of real happiness out of being "dressed up" in a little spring suit to wear to Sunday School. It doesn't cost much to buy a little suit for a boy from four to eight years of age, and think of the happiness it will bring to a little child.

Sometime ago, we received a little boy into our orphanage family. We were told by the welfare worker who brought him that he was an unwanted child. He was not wanted when he came into the world, and no one seemed to have wanted him since. He was deserted when but a little child. He had no one to love him, yet he craved to be loved—not a bad boy at all, just a normal boy. Now he and the writer are pals. We go to our Sunday School classes, then we go to church together. He sits with the writer and no little boy could act nicer in church than he. He is very appreciative for what we do for him. A little love and attention goes a long way with a little boy who has never had someone to love him and sympathize with him.

All little children crave to be loved. We pity the little child that has no one to love it and no one who cares for it.

Don't forget the Easter dresses for the girls and the little suits for the little boys. Think of the happiness it will bring them.

Chas. D. Johnston,
Superintendent.

REPORT FOR MARCH 9, 1944.

Amount brought forward		$3.255.98
Sunday School Monthly Offerings.		
N. C. & Va. Conference:		
Bethel Sunday School	$ 5.07	
Palm St., Greensboro	12.50	
Mt. Bethel	8.63	
		26.20
Eastern Va. Conference:		
Waverly		9.00
Valley Va. Central Conference:		
Leaksville	$ 7.86	
Winchester	7.32	
New Hope	5.00	
		20.18
Western N. C. Conference:		
Hanks Chapel	$ 8.37	
Smithwood	2.74	
Mt. Pleasant	3.41	
Randleman	5.76	
		20.28
Eastern N. C. Conference:		
Shallow Well	$ 15.00	
Wentworth	11.88	
		26.88
Special Offerings.		
Mrs. Eva Lewis, in memory of mother	$ 5.00	
A. Moody Cook	18.00	
Mabel Haith	5.00	
John Morrison Bible Class	25.00	
Mrs. Chas. L. Jones	14.00	
Cash	500.00	
		567.00
Total for week		$ 669.54
Grand total		$3,925.52

FOR THE CHILDREN.

(Continued from page 7.)

of the babies had very bad colds. The colds became pneuminia, but with the help of Doctor and Missionary Lady, the two mothers nursed their babies so carefully that the thief was cheated! "God is good. He has sent us a teacher to show us his laws and to tell us how to keep babies well and strong," said the African mothers.—*From More Missionaries to Tell.*

Notice to Subscribers

The Christian Sun has always been more than lenient in carrying on its mailing list subscribers who have overlooked renewing their subscriptions on the proper date.

Now, at a time when the subscription list would naturally be increasing, we are faced with the question of a serious paper shortage. The Government, in an effort to see that all magazines receive their proportionate part of the paper available, has placed all of them on a quota basis. When that quota is reached, even if paper can be obtained, no more paper can be used for that particular magazine.

The above makes it necessary that the management scrutinize the subscription list more closely than heretofore, and it may be possible that if your name is dropped from the list, it will be necessary for you to take your turn in having it replaced thereon.

Please save us the embarrassment that it would cause us should we have to refuse to send The Christian Sun to an old subscriber who had only been negligent. See that your subscription is up-to-date; and also, please renew at least thirty days before its expiration.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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One Year...........................$2.00

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

AYSCUE.

Miss Dora E. Ayscue was born December 13, 1859, and died January 12, 1944.

Miss Dora, as she was known to all of her friends, came to live among us in her young days, a college graduate, a great reader, an efficient teacher and a faithful Sunday School teacher.

Her father, mother, brothers and sisters were all members of Liberty Christian Church, but having no Christian Church in Henderson, she attended and worked in the Methodist Protestant (now Methodist) Church. There she worked faithfully until her own church was organized. When the Congregational Christian Church was organized in 1905, she became a charter member. I was a girl of twelve years, but well do I remember her loyalty to that church.

She was much interested in missions, and anything she could do for the missionary cause and for orphans was a joy and a privilege rather than a duty.

She was very active and interested in the work of the Kingdom, and performed with outstanding efficiency any service she attempted which would glorify her Savior. She belonged to the W. C. T. U. until her death.

She was a kind friend, a good neighbor, anxious to help in time of need. Her home was a home for preachers, especially those of her denomination.

After her health failed, she often said, "I want to do all I can for my church while passing through."

She is survived by one brother, Mr. Chas. Ayscue of Monroe, N. C., and quite a number of neices and nephews. The funeral was held at the Congregational Christian Church, with Rev. J. Frank Apple conducting the service, and interment was at the Liberty Christian Church at Epsom.

WOMAN'S MISSIONARY SOCIETY.
By Mrs. W. O. Cunningham.

GRIGGS.

The author of Proverbs asks, "Who can find a virtuous woman? He then proceeds to sound her praises and to tell of her work and worth. "Her price is far above rubies," "she will do her husband good all the days of her life," and he can "safely trust in her." "She feareth the Lord," "she will stretch out her hand to the poor and to the needy," "she is clothed with strength and honor," "she has in her tongue the law of kindness," "she looks well to the ways of her household and eats not the bread of idleness," and "her husband and her children call her blessed and praise her."

The members of The Christian Temple and the people of the community knew where there was such a woman. She lived at 707 West 34th Street, and her name was Bettie Carper (Mrs. T. L.) Griggs. Forty-six years ago she married T. L. Griggs, and thirty-four years ago, she came to live with him in a house at that address, and they made that house a fine Christian home. She was a good woman, a loving and loyal wife and mother, a faithful friend, a consistent Christian. She passed away in her sleep early Tuesday morning, January 18, 1944, five days after her seventy-fifth birthday anniversary, although she seemed to be in the best of health and the highest spirits the night before.

She is survived by her husband, one son, two grandchildren, a brother and two sisters. Her loved ones and friends have a rich heritage of happy memories and Christian influence, and the precious promise of a happy reunion in "the home over there."

H. S. HARDCASTLE.

FARMER.

The Missionary Society of Pleasant Grove Christian Church, News Ferry, Va., wish to express our appreciation of the life of our oldest member, Mrs. Mary Lovelace Farmer, and also to express a feeling of deep sorrow in her passing, which occurred on December 1, 1943.

She lived a kindly, Christian life and was a friend to everyone. Friendliness was one of her outstanding virtues. We shall miss her cheerful greeting here on earth, but our loss is her gain.

Her aim was to live in obedience to her Master's will—His will being her will.

Flowers and a large audience attested the sincere esteem of loved ones and friends from far and near. May we strive to emulate her noble traits of character.

LIZZIE BOYD,
Mrs. G. C. TALBERT,
Mrs. J. H. JONES.

EURE.

Mr. Grailey Eure passed to his heavenly reward on May 31, 1943, at the age of 71. He joined Eure Christian Church at the age of 14 years. He was active and interested in his church and community until the last few months of his life. He lived well, not only in length of life, but in quality, too; his Christian life was a great blessing to his home, his church, and to all of those who knew him.

We are profoundly thankful to God for the long years in which we were permitted to gain inspiration from his godly example and sterling Christian character.

We extend our sympathy to the members of his family, praying that in their sorrow they may find the peace of God that passeth all understanding. His passing makes the earth poorer, but the heavens are richer for those who loved him.

Mrs. LAMB HOWELL.
Mrs. WALTER HOWELL,
Mrs. CLEETISE BRISCOE,
Committee.

FELTON.

Mills Thomas Felton, husband of Mrs. Eva Harrell Felton, departed this life and was called to his eternal home September 16, 1943. He was very active in community and religious affairs, having served as a deacon of Eure Church for a number of years. He was a wonderful companion to his family, always wearing a cherry smile. May the life he lived be a good example for others to follow. He will be greatly missed in the community and by his many friends. May his grief-stricken family be comforted by the true belief that he is at rest.

Mrs. CLEETICE BRISCOE,
Mrs. LAMB HOWELL,
Mrs. WALTER HOWELL,
Committee.

The whole tragedy of the world today lies in the fact that there stands One in the midst of us Who is ready and willing to right all these matters for us if we will only let Him. The Son of God knows that He is standing in the midst of a people that have chosen false rulers and systems in His place and in place of his teaching. —*Cyprian Truss.*

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A LENTEN MESSAGE

By FERDINAND Q. BLANCHARD

It is my privilege once more as Moderator to send a greeting from all the churches to each church as we come to the Lenten season.

In these stern days many words are being spoken. What can one add? Of one thing I have been sure. We have not been recreant to the call of the hour. Our quota of chaplains has been filled. As a whole our people have given their sons and daughters, their treasure and their service for a cause for which they were proud to sacrifice. Here and now I am ready to affirm, therefore, that if critics assail the church in later days, as they did after World War I, they will find no ground for attack in the record which is being made today.

Now as the hope of victory grows strong, our minds turn to the peace which is to emerge. Speaking with utmost realism, this is not going to be fashioned by ministers of the Christian Church but by those who officially represent the Allied governments. Nor will the Church dictate the peace by its pronouncements. Yet the Church can profoundly affect the peace. There are 50,000,000 professed Christians in the United States. If any large part of them are determined on a settlement based on a Christian spirit, and one which shall include agencies and methods that involve Christian responsibilities, they can have it. Pious wishes do not assure sane and righteous results. Ponderous resolutions shape no treaties. But Christian votes do.

After the first World War we moved blindly on narrow party lines. Our high purposes sank in a political morass. It must not happen again. We must support the leaders who believe what a Christian ought to believe, and only those who so believe. This will be the sure test of whether our Christian faith can function. We shall act as individuals but our united action can prove the efficient power of Christ's presence in the Council room of the nations. If we ought to disregard old party allegiances to find men who respond to Christian ideals, let us resolutely do so. The Church must be felt on this great issue in the ballot booth.

Our ministries of various sorts must go forward with enlarged means which these days of easier money will supply. . . . How immeasurably has the value of a Christian world been emphasized by the attacks of sheer paganism! In China reborn, in a regenerated Japan, in the Near East and India solving their ancient problems, in an America seeking to eliminate all denials of Christian democracy, may God's will be done through us. . . .

"Hold fast that which is good." A past as rich as that of our free churches should never be lost. The liberties and freedoms bought at a great price ought never to be bartered for mere numbers and efficiency, especially in a day when the ideals of democracy are consecrated by boundless sacrifice. Our fault has sometimes been failure to appreciate, never has it been too highly to exalt our heritage. But "new occasions teach new duties." The world of our sons will not be that of our fathers. Let it find us unafraid of new ventures. We march to the challenge of the words to the leader of old, "Speak unto the children, that they go forward."

One may wisely refrain from attempting to play the role of prophet. But I shall venture one word as to the days ahead. We are not likely to have a decade of frenzied recklessness and rebellion against all conventions such as came after the last war. This time the peril has been too great, the cost of defending priceless possessions of the spirit too heavy. Shall we find in the return to peace a sober mood? If so, how immense may be the influences of religion! For such a task may its ministers be prepared. In its performance may they know God's grace abundantly.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity
VOLUME XCVI. RICHMOND, VA., THURSDAY, MARCH 16, 1944. NUMBER 11.

Elon College Library 3X

Multiplying One's Influence

By Rev. R. C. HELFENSTEIN, Mason City, Iowa.

Every person who with sincerety of purpose unites with the Church of Jesus Christ, thereby multiplies his influence and adds to the influence and strength of the Church.

The strength of a church is the strength of the individual member; and the strength of the individual members is the strength of the church.

When one unites with the church, one's religious strength is multiplied by the strength of the church which one joins. One's love for God, one's interest in righteousness, one's belief in the teachings of Jesus are multiplied in power and influence by the power and influence of the church of which one is a member. The faith of all the other members of one's church is a support and reinforcement to one's own faith.

The united faith, purpose, and ideals of all the members of any church makes many times as great an impact on a community as the separate faith of the individual members could possibly make. The goodness and worth of each member of a church is clarified, magnified, beautified, fortified and glorified by the fellowship of which one is a part.

Every person who believes in God, in Jesus Christ and in right living, should be a member of some church in order to have one's own faith and goodness of life multiplied by the faith and goodness of the other lives whose fellowship he would thus share; and in order to add the strength of one's own faith and character to the strength of the church with which one unites.

The Lenten Season calls every person, not already affiliated with any church, seriously to consider the high privilege and the social duty of uniting with some church.

NEWS AND VIEWS

The Convention Committee on Revision will meet at Elon College next Tuesday.

Rev. Henry Lee Robison, director of religious work in state institutions, will be the speaker at the Eastern Virginia Ministers Meeting in Suffolk next Monday.

The following contributions have been received by the treasurer, Rev. R. L. House, for the work now in progress on Henderson Hall at Franklinton Christian College: Rev. R. L. Jackson, $5; The Christian Temple, $50; Dr. Roy C. Helfenstein, $5.

The following ministers of our fellowship attended the Council on Palestine which was held in Washington last Thursday: Allyn P. Robinson, Carl Voss, Supt. Hall of Ohio, Ritchie Lowe of Vermont, Arthur Roaner of New Hampshire, Francis McPeek of Washington and R. L. House.

The fourteenth anniversary of the establishment of the Lord's Acre movement for rural churches was observed in a special anniversary issue of the *Farmers Federation News* which included reports of the work of the program in many states and mission fields.

The executive committee of the North Carolina Synod of the United Lutheran Church is convinced that something should be done about raising the pay of low-salaried ministers in view of increasing living costs and the pay they could receive in other work. The committee submitted a report at the synod's 140th annual session recommending a salary minimum of $1,500 be established for Lutheran ministers.

For the second time in the history of one of Richmond's Presbyterian churches, a Negro recently addressed a group of churchgoers from the pulpit. The speaker, Dr. Howard Thurman, nationally prominent Negro minister and educator of Howard University, Washington, spoke before a women's meeting sponsored by the East Hanover Presbytery.

The Archbishops of Canterbury and York have endorsed the setting up of a William Paton Memorial Fund for the promotion of understanding and cooperation between churches of different nations. The fund, to consist of not less than 10,000 pounds, will be named in honor of the late Dr. Paton, British secretary of the provisional committee of the World Council of Churches, who died last August at his home in Westmoreland, England.

CONGREGATIONAL MINISTER FROM ENGLAND VISITS AMERICA.

"Your American boys have won the hearts of the British people by their kindness and generosity to British children," said Rev. William Cecil Northcott, B. A., M. A., of London, England, Home Secretary and Literary Superintendent of the London Missionary Society, the organization that sent David Livingstone to Africa, who was in Boston, Mass., recently for a nine-day visit.

REV. WILLIAM CECIL NORTHCOTT.

"I saw crowds of American soldiers giving presents to children in the midst of one of the most battered cities in Britain. Down the streets came the American boys with groups of children holding on to their hands and their coats. It is this spirit of friendship between our two peoples which is one of the first foundations for just and lasting order and peace in the world."

Here in the United States under the auspices of the Federal Council of Churches of Christ in America, Mr. Northcott will speak in cities from coast to coast on the life and work of the British churches today and on kindred problems in England. He will speak in Richmond, March 26-28.

Author of several books, Mr. Northcott's latest work is "Change Here for Britain." He writes regularly for the magazines and newspapers of Great Britain on religious, social and welfare problems. He is a regular contributor to the *Manchester Guardian* and is Chairman of the Edinburgh House Press.

With wide experience in Free Church life in all parts of Great Britain, Mr. Northcott is close to the missionary and ecumenical trends of all the churches. He did social service for a time in the East End of London and served several pastorates in Congregational Churches in England. He was educated at Exeter and Cheshunt College, Cambridge.

Mr. Northcott has first hand information on the various ways in which the English churches are pushing ahead through such specialized efforts as "The Christian Frontier," "The Industrial Chaplains' Plan," "The Ministers' Commandos," "The Manchester Movement," led by Sir Frederick West of the Manchester Ship Canal Company, "Religion and Life Weeks," and "The Archbishops' Commission."

MISSIONARY FROM CHINA VISITS EASTERN VIRGINIA.

During the present week the following churches of Eastern Virginia have had or will have the pleasure of a visit from Rev. Charles Storrs of Philadelphia, a life missionary to China: Rosemont, Old Zion, Norfolk First, Berea (Norfolk), South Norfolk, Newport News and Bethlehem.

Rev. Mr. Storrs itinary for the next two weeks is as follows.

Sunday morning, March 19, Holland; Sunday evening, Bay View; Monday, Bay View; Tuesday, Portsmouth, First; Wednesday, Christian Temple; Thursday, Elm Avenue; Friday, Oak Grove; Sunday March 26, morning, Holy Neck, Sunday evening, Suffolk; Monday, Windsor; Tuesday, Wakefield; and Wednesday, Waverly. He will visit the Valley Conference on Thursday, March 30.

ATTENTION RURAL MINISTERS.

Copies of "A Primer for Friends of the Soil," by Eugene Smathers, may be ordered from Rev. Francis A. Drake, Pinehurst, N. C.; and are available at the following rates (postage prepaid): 1-9 copies, 25c each; 10-99 copies, 20c each; 100 and over, 15c each.

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

PREPARING FOR EASTER.

Clothing has come to be a very important item in preparation for Easter. We Americans likê to wear pretty clothes, and much attention is paid to styles. The Easter church offering is seldom equivalent to the cost of new clothes and pretty flowers worn by the worshippers. That may not be a compliment when we consider the real meaning of Easter.

Jesus tried to prepare his disciples for Easter, but succeeded poorly. He told them that he would be betrayed, denied, falsely accused, killed, and would rise the third day. According to the records that some of them wrote, the disciples did not believe what He said. It did not seem real, and they let it pass just as we do much that is said to us.

If we are to get the greatest joy out of the Easter season, we must make proper preparation. This will mean a new and careful study of the Gospel story of the last days of our Lord. If we go with him to Jerusalem on Sunday, share in the cleansing of the temple on Monday, join in the arguments on Tuesday, rest with him at Bethany on Wednesday, partake of the Supper with him on Thursday, and look up at him on the Cross on Friday, we may be ready to rejoice with him on the Resurrection Day.

The resurrection means new life. If we continue in the old ways, we miss that newness. There should be change for the better in our lives. Only so can we, like Mary of Magdala, hear him call our names on Easter.

All who heard the Easter message were either commissioned or inspired to tell it to others. Think of the joy that the women who first learned of the resurrection had when they told Peter and John that Jesus was alive! They told it with such gusto that those two despondent fellows went running to the tomb. Our message may set someone running towards Glory.

Two weeks ago a certain young lady started saving money for an Easter offering. She is not drinking Cola. Boys and girls are collecting dimes for their Missionary Offering at Easter. Our little church at Asheboro has set a goal of $200.00 at Easter for their building fund. (They have no church building, but they doubled their conference apportionments last year, and are ready to give as much this year.) Men, women and children in many of our churches will prepare for Easter by saving money to give so that the Message of Easter can go around the world.

There are many who will prepare for Easter by offering their lives to the Church. Some for the first time, on profession of faith, will join the fellowship of the Church. Others will offer themselves to the Church as ministers, missionaries and other full-time workers.

To those who prepare for Easter in these ways there will come a new sense of the reality of the Christian religion.

THE COMING CONVENTION.

The Southern Convention will meet in biennial session at the Reidsville Christian Church, May 2-4, 1944.

The Christian Church was organized in 1794, which was 150 years ago. The convention is composed largely of Christian churches. The Congregationalists can help us celebrate, for they have been at it longer than have the Christians. THE CHRISTIAN SUN is 100 years old. It ought to get honorable mention when the Convention meets.

Rev. Frank W. Mertfelt, pastor of Irskine Memorial Church at Tryon, N. C., will be chaplain for the Convention and lead a devotional service daily. Rev. Paul Macey, one of the secretaries of the World Council of Churches, will speak Tuesday night. Rev. George Shepherd, a noted missionary to China, will speak Wednesday night. Other fine addresses will be made by natives and by visitors.

Much important business will come before the Convention. It is planned that there will be time for consideration of business. Reports are to be mimeographed and given to the delegates before they arrive so they can know what is to be considered. Out of much counsel should come wisdom. Here are some of the questions to be answered.

1. What will be done with the Convention office? Will there be a Superintendent, and Executive Secretary, a Minister, a Promotional Secretary, or any person to carry on the work of the Convention? Will there be assistants sufficient to get effective work done? Who will be the workers for the Convention?

2. Can the Boards and Institutions come closer together and work as a unit rather than as separate units? Can this correlation be done by having an Executive Board that represents all areas and all interests of the Convention and meets often enough to review all plans that call upon the churches for financial aid?

3. How can we discover just how much our churches are giving to the various enterprises of our Church? Can this best be done by having one office to collect and distribute all funds for Convention and denominational enterprises? Are we willing to do this if it seems to be a good idea?

Will we take a share in all the denominational work? How can we best make a contribution to the Home Boards that serve through our Convention area, but receive nothing from us? What is our share?

5. Are we ready to build new churches in the Convention? Where? What about those churches that are still heavily in debt? What kind of aid shall be given to weak rural churches?

What shall we do about World Missions? Will thirty cents per year continue to be our standard of giving? If not, how shall we change? Could we support a mission in some country? What about Shaowu where the Storrs, the Shepherds and the Judds once were, but where there is no doctor or nurse for the hospital and no missionary pastor for two million people? Could we adopt Shaowu in addition to what we are now doing?

7. Do we really believe in "one world" about which we hear? Are we going to enlist with those who are trying to build international friendships on Christian principles?

These and many other questions will be before the Convention for consideration. We may get sidetracked on some insignificant matter and never get around to the main issues, but if we do, God pity us, for we will have failed Him and our fellows in the hour of their distress.

MISSIONARIES AMONG US.

Rev. and Mrs. Charles L. Storrs, who for many years did effective work in Shaowu, China, are now visiting among our churches in Virginia. If all goes well, they may be able to visit some in Carolina. Miss Angie Crew is on the job constantly, and may be able to accept more engagements for the spring.

The missionary rallies of the women, the two weeks after Easter, will be attended and addressed by Mrs. Moulton of India fame. She and

(Continued on page 10.)

THE EDITOR'S MESSAGE

SCRIPTURAL GUIDANCE.

"Trust in the Lord with all thine heart; and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs 3:5, 6.

This verse is a motto or text in the life of Guy Thelin. It is his theology and philosophy. It has carried him into far places: to, through and from China as an agricultural missionary. This layman in the ecumenical work of the church finds daily strength and guidance in the Scriptures. Every Christian has access to this stabilizing and energizing force. "Thy word is a lamp unto my feet and a light unto my pathway."

EVANGELISM AND MISSIONS.

The Lenten Period is the heart of the church year. It brings us closest to the broken heart of God. "God's great heartache on the bosom of time" is seen again on Calvary. God's antidote for sin is offered again to erring humanity. Those who stand in penitence beneath the Cross of Christ find victory in its power.

For us, the Lenten Period and the Missions Period are synonymous. Sacrifice and self-denial find a ready and appropriate channel in missionary giving. The forty days of Lent may also be set aside by every earnest minister as a season of evangelistic preaching and personal evangelism. All our energies should be given to these twin expressions of the Lenten spirit. Great financial and spiritual dividends will accrue to the individual and the church through this faithful observance.

STRETCHING THE ZONE OF CONTENTMENT.

Said St. Paul, "I have learned, in whatsoever state I am, therewith to be content." St. Paul had achieved the maximum degree of contentment without reference to physical conditions. He had established to his own satisfaction the supremacy of mind over matter. Myriad items of malcontentment impinge upon modern life: married life and single life, employment and unemployment, cold weather and hot weather, enlisted service and civilian life—all are items which may produce dissatisfaction or contribute to happiness.

Here is a good tonic for complaining Americans, given by Victor G. Heiser in "Toughen Up, America!" He writes: "How many of us are disabled by the loss of a night's sleep, a strange, uncomfortable bed, food that is not so dainty as our usual fare? How many of us would be awkward and bewildered if we were pushed out of our groove and expected to take on new work in an unfamiliar environment? Physical adaptability, the stamina to keep well under trying conditions, will go far toward giving us a corresponding mental adaptability. Whatever our job, whatever our expectancy of the future, we shall increase both our efficiency and our enjoyment if we widen our comfort zone."

AN EVANGELISTIC TOUR.

The local pastor in a Chinese city asked the missionary to go out on an evangelistic tour of the city with him. After an extended walk through the streets, a bit puzzled, he remarked, "I thought we were going on an evangelistic tour, and we have simply walked through the streets and talked with each other. No service has been held, no sermon has been delivered, and no invitation has been given." The local pastor insisted that an evangelistic tour had been made. The people watched them and listened to their conversation as they passed through the narrow streets. The sermon had been given. The evangelistic message had been delivered, and the invitation had been extended to all who looked and listened.

We used to be reminded, "There's a gospel according to you." That truth should glow with new meaning. Dr. Raymond Calkins puts it this way: "We are sowing whether we realize it or not. Unconsciously we are leaving impressions on the minds of others simply by what we are or are not; by what we leave unsaid; by what we do or leave undone; by our reserves and our reticenses as well as by our deliberate acts. The deductions people are drawing daily from our casual words, appearance, deportment, that we know nothing about—this is our unconscious sowing. One of the most haunting questions in life, if we stop to reflect on it concerns the effect upon others of this unconscious sowing of ourselves. Real influence cannot be tabulated.. It is the steady persistent power of what we are. George Adam Smith said that his task of writing the life of Henry Drummond was like trying to write the history of a fragrance. What is more elusive yet more pervasive than a fragrance? Drummond did more good by what he was than by anything he did. He was once asked by a woman to visit her dying husband. She wanted him to have a breath of Drummond about him before he died."

R. L. H

I would remind you that for climbers of the Alps the only way of safety it to fasten each other together with a rope, and for you, too, a great way of safety is to join yourself to someone else. Ask your companion if he will allow you to draw a little strength from him. He will most likely tell you in his next breath that that is just what he is wanting himself, and you two together will be stronger than if you had been alone. . . . Christianity is a social thing; that is one reason why Christ instituted the Christian Church and the Sacraments, that there might be a bond of union between all of his followers.—Henry Drummond.

British Churches Build for the Future

By REV. WILLIAM CECIL NORTHCOTT.

The Protestant churches of Britain are actively planning ahead for the post-war world. There is a remarkable co-operation and unity of action in their planning and thinking. The British Council of Churches, since October, 1942, includes all sections of the Protestant Churches in its operations, with the Archbishop of Canterbury as president. There is also cooperation and consultation with the Roman Catholic Church in social affairs.

Re-Evangelizing Britain.

It is estimated that 80% of the British people are outside organized Christianity. This does not mean that they are non-religious or uninterested. In the country and in the armed forces there is great interest in religion. Publishers are having a boom time with religious books.

The Christian churches of Britain are faced with the supreme task of bringing the 80% within the church, and of Christianising the social and industrial life of the country.

"The Christian Frontier" has been organized in an attempt "to create opportunities outside the sphere of organized religion for the discussion of Christian beliefs, standards and practice, and their application to current problems."

"The Industrial Chaplains Plan" is meeting with a wide welcome. In many munition factories and other, chaplains have been appointed to bring religion to the workers.

"Ministers' Commandos" are organized to "raid" large plants and speak about the application of religion to practical life.

"Religion and Life Weeks." These special weeks are being held by the hundreds in British cities. The co-operating churches present the gospel in terms of Home and Family, Education, Industrial and Social Affairs, and World Issues.

Education and Youth Service.

British Protestant churches have given a great welcome to the new Education Bill for England and Wales. Seven clauses of the bill deal with the teaching of the Christian religion in all state schools. The bill provides for a "collective act of worship on the part of all pupils in attendance" and "religious instruction shall be given." This involves over 5,000,000 children up to the age of 15 and in many cases to 18. It is probably the biggest attempt by any nation to teach the Christian religion to its youth. There is a conscience clause giving parents the right to withdraw a child from religious instruction if he so wishes. Churches are being helped to modernize their own schools by 50% grants toward rebuilding.

All British youth now from 16 upward must be linked with a youth organization unless they are in full time educational instruction. The churches have started Youth Centers which are recognized as efficient organizations.

Cooperation and Unity.

British churches were never working in greater harmony than at the present time. The new British Council of Churches provides cooperating machinery.

The "Coventry Cathedral Plan," a plan to re-build Coventry Cathedral, is an illustration of the desire for unity. A Chapel of Unity is to be attached to the new cathedral with a Christian Center for the whole city. All Protestant churches are co-operating in the scheme, with Sir Giles Gilbert Scott as architect.

The "South India Scheme," which plans for the union of churches in South India with Episcopal, Presbyterian, Congregational and Methodist backgrounds, finds, on the whole, a sympathetic and understanding appreciation in Britain. It is felt that it is an Indian problem, but one which may point a way to union in other countries.

Church Reconstruction.

British churches are facing their tasks of reconstruction in a gallant and high-hearted manner. Over 4,000 Protestant and Roman Catholic churches in Great Britain have been destroyed or damaged by air raids. The Church of England has lost 163, with 1,280 damaged. The Baptists and Congregationalists have lost or had damaged over 800 churches; the Methodists, 1,316; the Church of Scotland, 9 destroyed and 170 damaged; the Roman Catholics, 234 in all. Many church sites are now being cleared with a view to rebuilding. It is expected that the government will provide help towards the rebuilding of church fabrics destroyed in air raids. But this will not cover all the cost of furnishings, including organs. The Congregational churches have been conducting a three-year drive for 500,000 pounds which it is hoped to finish by Christmas 1944. The Presbyterians are planning to raise 250,000 pounds for reconstruction purposes.

Post-War World.

The British churches are sincerely anxious to play their part in world post-war reconstruction. They believe earnestly that America and Britain must stand together in the planning for relief, reconstruction, and in the re-ordering of life both in Europe and the Far East.

Through the British Council of Churches Britain is co-operating with the World Council of Churches in co-operation with offices in New York and Geneva.

The "Council of British Societies for Relief Abroad is the co-ordinating body through which the British churches are making their plans to assist in humanitarian relief whenever that may be possible. Personnel with the right qualifications are now being chosen to assist, if requested, in relief work in Europe.

The British churches also recognize their obligation to assist, if requested, in the reconstruction of Christian life and work on the Continent of Europe. This may include the re-starting of theological education, the issuing of Christian literature, and in the provision of trained personnel to assist and advise the continental churches if needed. It is likely that an appeal will be launched this year for 500,000 pounds to provide resources for the planning of this work.

World Evangelization.

The great British missionary societies have maintained their world-wide work in a remarkable fashion during the four years of war. Contributions to missionary societies are greater now than at the beginning of the war. Over a thousand missionary posts are vacant at the present. It is hoped that men and women now in the forces will volunteer for them.

Recruiting New Ministers.

Over 2,000 men in the British army alone have given in their names to their chaplains as wishing to enter the Christian ministry after the war. Many men in German prison camps are preparing for ordination. Special courses are set for them through the Red Cross Prisoners of War Department. The shortage of full-time clergy and ministers is acute in Britain. Very few men are now in training in the theological colleges. Shortened courses are being prepared for those coming to college on demobilization. The government scheme to assist men in professional training after the war will provide resources for many of these men.

Restlessness and discontent are the first necessities of progress.

—Thos. A. Edison.

CONTRIBUTIONS

SUFFOLK LETTER.

The Southern Convention will soon be in session. Some advance proposals for changes in the organic set up of the Convention are being considered. These changes have not been clearly outlined both as to form and purpose. It may be observed that church bodies fall into the habit of using popular expressions to indicate the trend of plans. For a number of years the expressions, "integrate" and "correlate," have been much used, and frequently abused, in our church assemblies. That seems to be one of the orders of the present day. These words, like many others, are not limited to one definition, or to a single interpretation. The suggestion to "correlate" usually means that things are not working very well, organically; and some changes should be made. It implies that some parts of the organism run too fast, and other parts are out of step, and are not functioning properly.

The present general organic form of the Convention seems to be satisfactory to the majority of the people. The laws and methods of the body are not perfect, but their working capacity depends more upon the official efficiency of persons than the perfection of the printed form. Resolutions and formal changes of rules and methods usually die after being printed, unless they are given life by personal efficiency in the pulpit and the pew. The Southern Convention has discussed and adopted enough plans and methods to convert the entire Southeast, if motions and resolutions could do that great work. Our motives are weaker than our methods. Both are below normal for a live, growing constituency.

The outstanding change suggested so far is the proposal to enlarge the Executive Board and give it much greater scope and authority. The proposal to enlarge the Executive Board to more than twenty members would create a board too large for effective work. And the suggestion to give this board the authority to "correlate" and "integrate" the work of the boards and committees of the Convention is unsuited and impracticable. How can any board proceed with its work, if it is to be subjected to review by the Executive Board. On the other hand who can be assured that any Executive Board will have the time, and the will, to pass upon the work of every other board of the Convention?

If correlation is needed, it should be done by the Convention in session. There is nothing to be gained, in efficiency or correlation, by delegating plenary powers to the Executive Board, to be exercised over every board and department of the Convention. The Convention has spent too much time in recent years trying to adjust its organization to the changing opinions of various leaders. It has moved too far in the direction of taking over the supervision of the work of the local churches. The conferences of the Convention should remain the official guide and authority in matters relating strictly to the local church. The Convention has a definite function, in a general way, and that function should never infringe upon the work of the conferences.

It may be that the trend of opinion among the ministers and laymen forecasts the final disappearance of the Convention, and its methods of carrying on the work of the denomination in Virginia and Carolina. There are some who think the Convention is out of date and useless. Some want to make it a mass meeting. There are many attitudes. In any true evaluation it should be said that the cause of the Christian denomination in these states has been advanced by the general plans of the Convention. Our denomination can disappear in the South if we lose our spirit of unity and fellowship. Let us be careful and prayerful.

I. W. Johnson.

THE SOUTHERN CONVENTION.

The Southern Convention of Congregational Churches is constituted by five different conferences. These conferences are within the states of North Carolina, Virginia and West Virginia. A total of 198 churches comprise these conferences with a total membership of 31,824.

The Convention owns and controls either directly or indirectly:

1. The Christian Sun, a weekly religious paper—the only weekly in the entire United Church.
2. The Christian Orphanage, a very fine and adequate institution, administered in a most helpful way for the unfortunate and underprivileged among us.
3. Elon College, a Christian institution of higher learning, adequate and proficient, but poor in material things. Its needs are great.

Through these agencies, the Mission Board, the Board of Christian Education, and other organizations, the Convention is conducting a program of service and inspiration for our people. We are not succeeding as we would like, but we are doing something about it.

The Convention meets every two years for the purpose of receiving reports from institutions, boards, organizations and agencies, and to plan for greater things during the ensuing biennium. The program of the Church and the plans for the future are of great interest to the membership of our churches. The Convention is desirous that the entire membership of the Convention should know of the workings and plans of the Church as a whole and is seeking to bring together a fuller representation of the conferences and the churches for a conference concerning the welfare of the Church.

Six years ago the Convention in session at Portsmouth, Virginia, took steps to greatly increase the voting membership of the Convention in biennium session. Instead of allocating a certain number of delegates to be elected by the several conferences, the plan was adopted for local church representation in all authorized Convention sessions. Each church is permitted and requested to nominate at least one member, and additional members according to membership, as a delegate to the Southern Convention. These nominations are presented to the local conference and the local conference elects. On this plan representation in the Convention is more than doubled. If you have been elected as a delegate to represent your church in the approaching session of the Convention, it becomes your Christian duty to attend the Convention in session. You are a part of the Church and should have a voice in its affairs.

The Convention meets with our Reidsville Church on Tuesday, May 2, 1944, at 2 p. m. You should be present for the opening session.

L. E. Smith.

Every truth has it opponent; every error has its defender. Be your reasoning ever so sly, you cannot get truth out of a lie. Be your argument ever so strong, you cannot make right out of wrong. For truth is truth and right is right. Neither might nor majority makes wrong right.

—*Wm. J. H. Boetcker.*

FOR THE CHILDREN

Dear Friends:

There was a reader of The Christian Sun who wondered why there was "no longer a Children's Corner." We would like to think that the answer to this question is that our minds have grasped the idea that a corner is not big enough for our children and that they deserve a whole page. That is what we have been trying to do for them, fill one page of The Christian Sun with articles helpful to the children of our church family. Sometimes it is filled with materials or suggestions for the leaders of children's work. I have called the page, "For the Children." If any of you who read the page can think of another name, which you think would be better, I would be very glad to have your suggestions. Personally I am opposed to calling it "The Children's Corner"; for the simple reason that our children deserve to have more space than just a corner. If we were to use a whole page and call it a Corner, I still would not like it because of its suggestion.

The Protestant Church has too long reserved just a corner for its children! The very fact that the corner has often been the coldest, darkest, dreariest one in the church is responsible for the fact that fifty per cent of our American Young People of today are not in any church.

When we plant seed in our gardens, we do not wait until they grow large enough to bear fruit before we go look at them again. On the contrary, we watch for the seed to come up and as soon as they get above the sod we start pulling up the weeds from around them so that their growth will not be retarded. Sometimes we even rake the hard top crust so that the seed will not break their necks when they start pushing their heads into the soil that covers them.

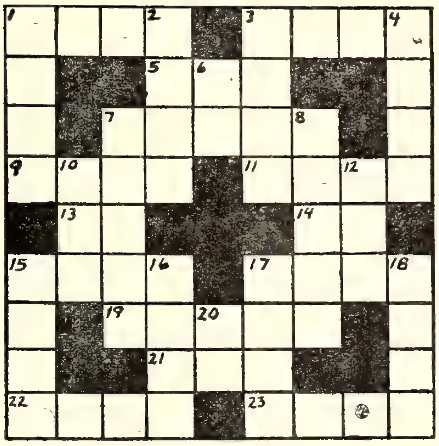
Yet, we church members have too often waited until the lives of our children are filled with the weeds of our communities before we have started trying to save them for the church. Too often the adult members of our churches want to keep all of the room in the church and all of the tasks of the church for themselves, and there is no place or responsibility for the young members of the church. We say, "Oh, it takes too long to teach them how it should be done, and they might make mistakes which would do much damage if we let them try!" We are not willing to face the fact that we will not always be able to fulfill the tasks; that it would be a far greater service to the church for us to teach one or more young people how to do the task that is ours in the church, as well as doing it; or how to perform the task in a better way than we have because we can help them to avoid the mistakes which we have made.

We have reserved a corner of the Missions work for our children sometimes; and sometimes we haven't even bothered to tell them what the word Missions means in our church. Today when the Society for Prevention of Cruelty to Children can no longer stop the cruelty that this terrible world conflict is heaping upon our children around the world, we begin to wish that the children themselves had a right to demand that the thing might stop for their sakes. They have to suffer in silence this cruel fate which the adult world has brought upon them. This war and all others could have been prevented if the children had been given the sort of training and education that children should have.

Many of us have started cleaning up the corners and seeing that they are warmer. Some of us have even seen to it that our children have beautiful rooms and children's chapels in which to worship God and learn more about Christ and his plan for their lives. We have begun to come to the realization that children should receive missionary education and are trying to get our children lined up so that this may be successfully done. I think that it is wonderful! We should have done it fifty years ago, or longer. Let us adults and leaders in our churches examine our hearts and minds during this Lenten season. Are we willing for our children to have care and guidance in all phases of our church life? Are we willing to step a pace to the rear and let a younger member learn to assume the responsibility that is ours? Is our church training a Junior Choir? Is the adult choir willing to let the young people's choir sing? Did we adult members invite our youngest church members to the business sessions of the church and urge them to enter into the discussions of the sessions? Do you adult ushers ever ask the boys of your churches to help you with your task? Do the young members of our church have any part in deciding about the new minister? Are their rights ever given consideration? Are we interested enough to give our time as a Sunday School teacher so that the children of our church have well prepared teachers? Do we parents ever visit our children's classes and show interest in them and in the teacher? There are many other questions which we might ask ourselves as we look at ourselves as church members; as we look for the Christ-like growth in our church. Let us not evade this soul-searching. Rather, let us honestly search our hearts and lives to see if there is anything in them which would be stumbling blocks to our children.

(Continued on page 11.)

CROSSWORD PUZZLE.



ACROSS:

1. To cause to go.
3. To discover something valuable.
5. A girl's name.
7. The windy month.
9. That which is morally bad; wicked.
11. Past participle of tear.
13. Old cloth. (abbr.)
14. Virginia. (abbr.)
15. To feel pain.
17. To repair that which is broken.
19. The month of showers.
21. Hotel.
22. Society for Prevention of Cruelty to Children. (abbr.)
23. Freedom from pain.

DOWN:

1. To deliver from spiritual death.
2. The face of a clock.
3. That which is a truth; reality.
4. That which is not up.
6. Near. (abbr.)
7. Mephibosheth's son. (II Sam. 9:12.)
8. A hut or a cabin.
10. Vocation. (abbr.)
12. Past tense of run.
15. A book of the New Testament.
16. Heroic; narrative.
17. To dig coal out of the earth.
18. To have courage; to venture.
20. Registered nurse. (abbr.)

Answers to Puzzle on February.

1. Fur. 2. Ear. 3. Rub. 4. Bar. 5. Far. 6. Bear. 7. Year. 8. Are. 9. Bay. 10. Bray. 11. Bur. 12. Bury. 13. Fear. 14. Rear. 15. Rare.

Missions
The World for Christ

SHARING THROUGH THE CENT-A-MEAL BOX.

By Mrs. Russell V. Powell.

Every year, at the beginning of the Lenten Season, a small box is brought into our home, and there it resides on the ledge of the window by our eating table until Easter. The little box is a Cent-a-Meal Box, one of those which each year are distributed, one to each family by one of our church women. It is a small box, with the beautiful words of John 3:16 significantly used as the inscription on the border of the label. We make, through this box, a special offering to missions, and on Easter Sunday morning the box is placed on the church altar in a beautiful service.

We, who have shared in this "Missions-with-Giving" observance of Lent, have found it to be a real joy. It has added much to our total church benevolence fund, but the blessing is not all found in the mission work for which the money is used. A real feeling of warmth comes with depositing a coin in the box when a meal is eaten. I think I have never put a coin in, that the act did not make me think of others, those others with whom we, out of our abundance, may share. I have found that there isn't the pleasure if I should forget the box for several meals and then put in several coins, or a larger one. The blessing comes with remembering to share at every meal and slipping at least a penny into the little brown box. When we share with others, we experience that feeling of love and compassion which Jesus came to earth to teach.

The little box bears a bit of poetry by John Greenleaf Whittier which expresses the hope of the world through Christian Missions, a hope which is glorious to take a part in through sharing:

Through the harsh noises of our day,
A low sweet prelude finds its way;
Through clouds of doubt and creeds of fear,
A light is breaking calm and clear.

Death cannot injure Eternal Life; it only liberates it. You cannot sever a sunbeam with a sword.

—*John Douglas Adam.*

GOOD NEWS.

Although I have retired from the Mission Board, I am most anxious that mission offerings exceed last year.

I am delighted that there was a gain of $341.07 on February 24, 1944.

I appeal to ministers and laity to push Easter offerings, and if they do there will be a much larger gain after Easter offerings are all reported than now.

* * *

LIGHT OF THE WORLD, WE HAIL THEE.

Light of the World, we hail Thee,
Flushing the Eastern skies;
Never shall darkness veil Thee
Again from human eyes;
Too long, alas, withholden,
Now spread from shore to shore;
Thy light, so glad and golden,
Shall set on earth no more.

Light of the World, Thy beauty
Steals into ev'ry heart,
And glorifies with duty
Life's poorest, humblest part.
Thou robest in Thy splendor
The simplest ways of men,
And helpest them to render
Light back to Thee again.

Light of the World, illumine
This darkened earth of Thine,
Till ev'ry thing that's human
Be filled with the divine;
Till ev'ry tongue and nation,
From sin's dominion free,
Rise in the new creation
Which springs from love and Thee.

—John S. B. Monsell.

* * *

With the exceptions of white-collared jobs, people of fixed income, and small business men, there never has been such increased incomes and such extravagant spending since time began. People are making all they can and spending all they can. May the Church lead them to give all they can to Missions.

J. E. West.

A PRAYER FOR MISSIONARIES.

By Mrs. O. H. Paris.

We thank Thee, O God, for all the missionaries of the world. Except for their efforts perhaps there would be no foundation today upon which to build a new world order. Because of their sacrifices and dauntless courage there remains one connecting link among the nations, one thread of unity which reaches around the world and holds together the broken pieces, and that is the love of God as exemplified in the life of our Lord and Saviour Jesus Christ. We thank Thee that these missionaries had the will and the courage to endure many sufferings and hardships in order to plant this thread of Christianity, and now almost any place on the globe that our soldier boys land they may find the footprints of the Master.

We ask Thy blessing, O Lord, on this group of Christian workers. Be Thou near and comfort them wherever they are today—on land, on sea, some in enemy camps, some at home, others in mission stations working under most difficult circumstances. Cheer the sad and lonely and disappointed hearts among them. Give them the satisfied feeling of a work well done, and the realization that they have helped to kindle a light which the darkness cannot hide, but which will burn through the ages in spite of wars.

We ask for His sake in whose name they minister. Amen.

MISSIONARY OFFERINGS.

Waverly, Va.	$	8.00
Friendship Bible Class, and Junior and Senior Classes, Liberty Spring, Suffolk, Va.		1.50
Newport, Shenandoah, Va.		3.97
Chapel Hill, N. C.		6.08
Antioch, Harrisonburg, Va.		5.05
Linville, Va.		5.52
Bethel, Elkton, Va.		6.00
Hanks Chapel, Pittsboro, N. C.		9.00
Youngsville, N. C.		6.00
Wake Chapel, Fuquay Springs, N. C.		7.40
Bethlehem, Broadway, Va.		2.66
Timber Ridge, Gore, Va.		3.19
Total	$	64.37
Individuals and Churches.		
Mt. Pleasant, Vass, N. C.	$	3.75
New Hope, Harrisonburg, Va.		5.46
Total	$	9.21
Specials.		
First Sunday School, Burlington, N. C.	$	32.26
War Victims and Services.		
First Sunday School, Burlington, N. C.	$	37.41
Total for the week	$	143.25
Previously acknowledged		10,922.20
Total		$11,065.45
Less War Victims and Services		37.41
Total since Sept. 1, 1943		$11,028.04

Gratefully,

Mattie Cox Parker.
Secretary.

Africa: Land of Promise and Problems

By Elsie Thomas Culver.

Emory Ross, Executive Secretary of the Foreign Missions Conference of North America is convinced that "there is a greater chance in Central Africa than anywhere else for Christianity to become a whole way of life for a whole people." But if that possibility is ever to become a reality, the African people will need every bit of help, understanding and encouragement it is in the power of Christian missionaries on the field and Christian mission boards at home to give.

Africa—land of 110,000,000 population and of between 700 and 800 languages, has long been one of the most challenging, as well as one of the most picturesque of the mission fields. But the impact of the present war upon this least-known continent has made many changes. Africa's relationships to the global picture develop with increasing clarity, and her mission problems must become part of our postwar planning.

Miss Mabel E. Emerson, Chairman of the Africa Committee of the Foreign Missions Conference and Secretary of the Foreign Department of the American Board of Commissioners for Foreign Missions, speaking at the recent Foreign Missions Conference on "Forward Steps Now Being Taken," told of efforts to maintain missionary levels in African missions at something comparable to pre-war levels, and of group study, conferences and governmental contacts being undertaken. The objective is to understand and present Africa's problems and post-war needs, based on "Christian conviction that the Church is the most powerful element of cooperation and unity in Africa. It is the only agency likely to think and work in terms of Africa as a whole. It has a larger personnel in more intimate relations with Africans of all areas than any other power introduced into Africa in this era. Africans cannot speak unitedly to the rest of the world for themselves or for Africa. They have no common language or government. The Christian Church and the Christian movement are the great unifying agencies among them."

Eighty-five to ninety per cent of the educational facilities in Africa are provided by Christian missions, and this in itself puts a tremendous responsibility upon them, for as Africa becomes literate her course will be determined largely by the literature she reads. Some two or three hundred languages have already been reduced to writing, and the African people are learning—and teaching one another—to read. Literary campaigns, as George W. Carpenter of the Congo Protestant Council pointed out, are spreading like wildfire. Our caution must be lest we try to superimpose, consciously or unconsciously, through our personal contacts or through the literature we provide, a foreign concept of culture. Such a culture, inappropriate for native needs and incompatible with local customs, could do nothing to further the African's personal loyalty to Christ. The sentence found in one "reader," translated in earlier days for use in a rural mission school, is a case in point: "In winter it is advisable to take a street car to school in order to avoid taking cold." This could scarcely be calculated to help integrate the life of a rural African lad who is immune to any weather he is likely to experience, knows no "winter" and has never seen a city street, let alone a street car.

Under the leadership of Miss Margaret Wrong, secretary of the International Committee on Christian Literature in Africa, much has been done toward printing, translating and distributing the simple, practical books about everyday needs which the African people want, in the languages for which there is a demand.

Speaking on "Adjusting Our Christian Program to African Life," Newell S. Booth states that Africa is as much in need of reconstruction as any war-torn area of the world, for her recent contacts have threatened destruction of her very soul. She is in danger of losing her sense of vocation—the feeling that work is a way to express the deepest aesthetic feelings. The passing of the native dance may symbolize the passing, too, of the African's fundamental happy adjustment to life. Along with native marriage rites and government rituals, the African lost something of his sense of social cohesion. His respect for indigenous law gives way to sullen compliance with ununderstood mandates, and with the deposing of native chiefs has endangered much of his respect for authority and loyalty to leadership. His sense of the religious significance of the soil was tied up with the old communal system of land holding. And when he gave up particular, frequently magical, beliefs in the unseen world, he lost, too, something of that fine conviction of the experience of reality through the emotional life.

He fears new illnesses — veneral and occupational diseases, repressions on the color line, lack of security on the land, dislocations due to industrial developments, and most of all the war of the "civilized" nations. His great hope is in the schools and hospitals and urban service of the Christian missions: in pastors and teachers who actually identify themselves with the community, with mission stations which reach out with their service programs, with denominational boards which can understand and supply the needs, and with interdenominational agencies aware that there are tremendous problems of education, health, agriculture and race, which can only be met as the churches work together as a total Church of Christ.

ELON COLLEGE WOMEN OBSERVE WORLD DAY OF PRAYER.

The World Day of Prayer was most appropriately observed in an impressive service on Friday evening, February 25, in the society room of Alamance Hall at Elon College, with a large crowd present.

The program was planned and carried out in keeping with the theme: "And the Lord Wondered that there was no Intercessor."

The service was in charge of the members of the Woman's Missionary Society, under the direction of the president, Mrs. D. J. Bowden, with women of the three circles assisting.

Special music was rendered by Mrs. Chas. Jeffreys, Mrs. J. W. Barney, Mrs. Chas. Apel and Mrs. Jas. L. Pierce. Mrs. J. D. Messick was the pianist.

Mrs. Jas. L. Pierce was the reader for the "Call to Worship," and those that assisted her were, Mrs. W. W. Howell, Mrs. Gladys Avinger and Mrs. Clara Bartley.

Mrs. G. O. Lankford and Mrs. Merton French had charge of the lovely decorations that were used for the occasion. The evening's service was dedicated to "our boys in the service," which included the boys of the local community, though they were not affiliated with the local church, and also members of the student body and faculty who were in service. Candles were lighted in honor of these by two soldier students of the 325 detachment who are in training at Elon College.

The meeting closed with a special invocation by Dr. L. E. Smith, pastor of Elon College Community Church and president of Elon College.

Mrs. H. D. Lambeth.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

EDITOR'S NOTE: The following letter and goals from the Valley of Virginia seemed to us to be so good that we print them herewith so that other Pilgrim Fellowship groups may use them.

A LETTER FROM THE PRESIDENT OF THE VIRGINIA VALLEY PILGRIM FELLOWSHIP.

Dear Key Worker:

When the officers of the Valley Pilgrim Fellowship met in December, it was decided to draw up a list of general goals for the young people of the Valley Churches. A group of the officers met later and wrote these goals which are enclosed.

I hope that these will be read before your group, class, Christian Endeavor, or whatever organization you may have for young people. Then, please keep these in mind for the remaining months, as goals for which all the young people may work in "fellowship" together. Probably it would be a good idea to keep them at the church posted where they may be kept in mind after the first reading of them to the group. Your contribution sent in very soon would be greatly appreciated.

At our conference in the summer, we shall want a report from your church as to the working out of these goals, and we shall be interested in seeing how many churches were able to attain all of them.

These are difficult times for many meetings, but plan in some way suitable to your own group, how best to keep your young people together. We as Christian young people can all work better together, rather than alone. Some groups have found it impossible to have any church meetings now, but find the home monthly meetings just fine. Some can meet only in their regular Sunday School classes, but at least they are keeping together—that is "Pilgrim Fellowship."

I will be glad to help at any time, in any way possible, so feel free to call on me, or any of your officers.

Sincerely,

CLARENE ANDES,
President.

VIRGINIA VALLEY PILGRIM FELLOWSHIP GOALS.

The Committee on Goals for the Virginia Valley Pilgrim Fellowship, was composed of the follow members: Randolph Sours, chairman; Rev. R. E. Newton, Pastor Counselor; Margaret Newton, Edith Newton, Mabel Higgs, and Amy Louderback. This committee submitted the following goals for the year 1944:

1. Scripture Study for the year: Each young people's group to study the books of The Acts and Ruth.
2. Each society hold twelve meetings a year with one public meeting.
3. Hold a membership campaign. Plan to increase the present membership by 10 per cent.
4. Subscribe to one of the following church magazines: *Pilgrim Highroad*, *Christian Herald*, THE CHRISTIAN SUN, *Missionary Herald.*
5. Each young people's group be represented at the conference meeting.
6. Each group take one special offering for the Valley Pilgrim Fellowship Treasury and send it to Miss Goldie Dofflemyer, Elkton, Virginia.
7. Learn the Pilgrim Fellowship hymns: "The Pilgrim Spirit," and "We Would Be Building."
8. Each person in the society have his own individual devotions. Suggested: "Devotional Guide for Young People," The Commission on Evangelism and Devotional Life, New York 10, N. Y.; "The Upper Room," Medical Arts Building, Nashville 3, Tenn.; "The Pilgrim Highroad," order through Dr. F. C. Lester, Elon College, N. C.

The glory of a workman, still more of a master-workman, that he does his work well, ought to be his most precious possession; like the honor of a soldier, dearer to him than life.

—*Carlyle.*

YOUNG PEOPLE ARE INTERESTED IN MISSIONS.

By CATHERINE COOPER.

"Do young people believe in missions?" someone asks. "Do young people believe in breathing?" comes the retort.

Yes, you may be sure that the young people of today have great faith in missions. In discussion groups, open forums, worship programs, summer camps, and conferences, our youth are seriously contemplating the place of missions in our "world of tomorrow." Theirs will be the problems and tasks of tomorrow. They realize how vital missions are in uniting all creeds, races and nations into a world brotherhood. Seeing the crying need for missions today, many have already pledged their lives and services to the creation of better relationships, understanding, and love, among their fellowmen. They remember Christ's words before his ascension, "Go ye into all the world and preach the gospel to every creature"; and again in Mark's gospel, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

Earl Henzler, former vice-president of the Pilgrim Fellowship, now stationed "somewhere in India," writes, "I wish some of you could see the conditions in some of these towns. Your eyes would surely open. There is a real need for missionary work to teach these people the better way of living. I will never hesitate to give to mission work since I've seen and heard of the work they do here and in China."

Young people *are* interested in missions! They have accepted their Master's challenge, and have implicit faith in his promise, "And lo, I am with you alway, even unto the end of the world."

MISSIONARIES AMONG US.

(Continued from page 3.)

the Rev. George Shepherd, co-worker with the Generalissimo and Madame Chiang Kai-Shek, will share in the Southern Convention meeting in Reidsville and remain in Reidsville for their Mission Institute the next week.

We are exceedingly fortunate to have these many fine friends to come to us to tell us of what's doing on the other side of the earth.

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

We don't think we could have picked a better time to do some painting on the inside of our buildings than we have done. We started the painting job three weeks ago, or about the last of February, and we have had no weather since that time to work on the farm.

We hired one first lass painter to have charge of the work. We then drafted Mr. Wagoner, who has charge of the farm, and he too is a good painter as well as a plumber, electrician, carpenter and mechanic. A man who works at an orphanage has to do anything that needs to be done.

We drafted Mr. Hilliard, our dairy man, who has taken a great deal of interest in building up our dairy department since he took charge two or less years ago. You will probably be interested to know that during the year 1943 he produced 24,938 gallons of milk or 214,480 pounds. He, too, can paint when he is not at work in the dairy.

Then we drafted the colored man we have hired to help do the heavy work on the farm. He could take old paper off the walls and get them ready for the painters.

With this organization during the cold rainy weather when we could not have worked on the outside, we are getting some badly needed painting done.

When you start painting a building it is hard to find a place to stop, unless you do the whole job so the rooms harmonize. It is like furnishing a room real nice, then the next room is out of balance. My good friend Mr. R. G. Dabbs furnished a room in one of the buildings. It was beautiful. After furnishing this room, the one next to it looked so empty and out of balance, he handed us a check for $75.00 to go toward furnishing the other room.

Since painting the "Baby Home" it looks real pretty on the inside, but the front room, which is a beautiful room looks empty as to furniture. This building was opened in 1924, twenty years ago. It has averaged 28 children during that time. The furniture put in when the building was opened is still in use, but has worn out.

To furnish that room, which is 20 by 30 feet, this is what we need: two rugs 9 by 2 feet, two nice tables, one divan and two chairs to go with it, two rocking chairs. This would be a fine project for a Ladies Aid Society, a Woman's Missionary Society, or an interested individual.

Chas. D. Johnston,
Superintendent.

REPORT FOR MARCH 16, 1944.

Amount brought forward		$3,925.52
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Happy Home	$ 5.36	
Ingram	6.61	
Belew Creek	1.75	
Lynchburg	6.00	
		19.72
Eastern Va. Conference:		
Union	$ 6.00	
Windsor	12.01	
Rosemont	33.00	
Mt. Carmel	10.22	
		61.23
Valley Va. Central Conference:		
Linville	$ 11.76	
Mt. Olivet	8.50	
Bethel	6.00	
Timber Ridge	1.80	
		28.06
Western N. C. Conference:		
Hanks Chapel	$ 15.11	
Flint Hill	.91	
Ramseur	10.00	
Seagrove	5.00	
Pleasant Grove	4.50	
		35.52
Eastern N. C. Conference:		
Plymouth	$ 7.46	
Youngsville, Jan.-Feb.	2.00	
Pleasant Union	2.66	
New Hope	1.06	
Pleasant Union	14.86	
		28.04
Alabama Conference:		
Pisgah		3.25
Special Offerings.		
Mr. & Mrs. H. L. Barney	$ 5.00	
Sale of old cultivator	15.00	
Mrs. Pat Kelly	7.00	
R. G. Dabbs	75.00	
Miss Seymour	15.00	
A Friend	5.00	
Elsie T. Hutchens	29.84	
J. C. Phillips	5.00	
Cash	2.02	
		158.86
Total for the week		$ 334.68
Grand total		$4,260.20

FOR THE CHILDREN.

(Continued from page 7.)

Not a Corner for the Children; but a Church for the Children! Let them know that as they grow, each new department of the church will welcome them and give them every opportunity for growth and friendliness. "This is your church, too, John and Beth, I hope that you will be glad to come each Sunday; that you will be most eager to help it be a beautiful, friendly, reverent church!"

Sincerely,
Dorothy Todd.

A lazy mind seldom produces dynamic thoughts.

Book Reviews

This Freedom — Whence, by J. Wesley Bready. Publishers, The American Tract Society; price $1.50.

The author received his Doctor of Philosophy degree from the University of London. He is an author of enviable ranking both in England and the United States, and is one of the world's foremost authorities on the life and influence of john Wesley. Because of his rating as a historian, the reference value is greatly enhanced. His literary style is smooth and pleasing. His insight and evaluations are arresting and commanding.

The publishers have done an unusually fine job of printing and binding.

The author portrays in clear-cut fashion the mighty influence of evangelicalism upon the rise and growth off democracy in the English-speaking world, and reveals the incalculable debt which society today owes to the Spiritual Awakening of the Eighteenth Century.

It is a book that any pastor would profit by reading. The only non-understandable item in connection with the book is its low price, when most books of this size and value now cost $2.50. Perhaps the explanation of this is found in the reference that is made in the pre-publishing statement—"The long research behind Dr. Bready's new book was made possible through the creation in Canada of a special 'Religious Historical Research Trust Fund'."

I heartily commend the book to my brother ministers and to my friends in the laity.

Roy C. Helfenstein.

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* * *

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Established 1808.
Dayton, 2 Ohio

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

JESUS CRUCIFIED.

Lesson XII—March 19, 1944.

Golden Text: *"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.*—Isaiah 53:5.

Lesson: Mark 15:21-47.

Devotional Readings Isaiah 53:4-12.

Holy Ground.

"Take off thy shoes from off thy feet, for the place whereon thou standest is holy ground." That is the mood in which we should approach the Cross of Christ. Only as one comes in the spirit of humility, of pentitence, of confession, can one hope to understand anything at all of the mystery and miracle of the Cross. And even then he cannot hope to understand all of it. We shall never know its fullest meaning until we learn the story from our Living Lord himself in the Father's house of many mansions.

Christ's Transforming Touch.

"In the Cross of Christ, I glory," we sing. We echo the words of Paul who said, "God forbid that I should glory save in the Cross of Christ." There is the miracle of Christ's transforming touch. The cross, in Christ's day, was a symbol of shame and disgrace and humiliation, a sign of tragedy. Christ transformed it and made it a thing of beauty and power and glory, and a sign of triumph. Christ's touch transforms. Christ's spirit exalts.

To the Last Full Measure of Devotion.

"They offered him wine mingled with myrrh, but he received it not." It was a drug designed to stupify the senses and dull and deaden the pain. But he went to the Cross clear-eyed and clear-headed. He tasted the cup to the last bitter dregs. He did not turn aside from the utmost that sin could do to him. He paid the last full measure of devotion.

Callousness Under the Cross.

"They cast lots among them, what each should take." Even as Jesus hung upon the Cross, the soldiers threw dice for his garments. Such callousness seems almost unthinkable. But there are thousands who today, under the shadow of the Cross of the sin and suffering of this war, are carelessly and callously gambling in material things without any concern for the great spiritual tragedy that is going on. Indeed, the Cross is more than a historic fact; it is a continuing process.

The King of the Jews.

This title was written in three languages, the Hebrew, the Greek and the Latin—the three languages of the day. Thus all unconsciously did those blind and brutish men bear witness to the wide sweep of this Man's humanity, and the universalism of his redemptive love. Today, by loving hearts the story is being told in every language on earth. The Cross tells all men of all time of God's love, and of Christ's grace.

Numbered with Transgressors.

"And with him they crucified two robbers." It was bad enough to be crucified, but to add ignominy and degradation and shame, they crucified our Lord with two thieves. Centuries before, the inspired prophet foretold that He would be numbered with transgressors. He came to seek and to save the lost. He tasted the shame of sin with no reservation. He was made sin for us. "And by his stripes are we healed."

Revilings, Mockings, Reproaches.

Some who passed by wagged their heads, and their tongues. Some taunted Him. Some challenged Him. Some reproached Him. Everything was done to humiliate Him. But those chief priests who mockingly said that He had been able to save others but could not save himself, all unwittingly spoke a sublime truth. Jesus could have come down from that Cross. No man took his life from Him. He laid down his life. He had power to lay it down and He had power to take it again. The Father had given Him that power. But if He saved himself He could not have saved others. It was because He gave himself that He saved others. Sacrificial love is the only love that saves. Salvation demanded that Christ die on the cross for us. The fact that Christ died for you and me ought to sober us; lay hold on us, hold us.

The Darkest Hour in History.

"My God, my God, why hast thou forsaken me?" It was the darkest hour in history, before or since. The Son of God, by the awfulness of sin felt as if God himself had forsaken Him. Thus did He reveal the ultimate penalty of sin—the sense of separation from God. In that hour the weight of sin, almost crushed the Son of God himself. If you want to know what sin is like, look at Jesus Christ on the Cross.

Going Home.

Mark says that after Jesus had uttered a loud voice, He gave up the ghost, he yielded up his spirit. One of the evangelists says that he quietly said, "Father, into thy hands I commend my spirit." That is what the humble and believing Christian says in essence, or that is his faith as he faces death. He simply yields his spirit into the Father's hands. And knowing whom he has believed and being fully persuaded that He is able to keep that which he has committed unto Him, he goes home, he falls asleep, he goes into a larger room.

The Son of God.

When the centurion saw Jesus give up the spirit, he said, "Truly this man was the Son of God." His death on the Cross was a seal of his divine Sonship. But his life was also such a witness. The majority of believers of all time have seen in Jesus more than simply the Son of Man; they have declared Him to be the Son of God.

WHEN HOME IS NOT HOME.

A girl with blue eyes and very blond hair stood there before the probation officer and swung her body fiercely in a gesture of defiance. "Go home," she shrilled. "What for? To live in that stinking hole? I'm on my own, see, and I can take care of myself." The probation officer sighed a little absent-mindedly. He had known the run-away wouldn't want to go back. He thought to himself that he couldn't much blame her. What little hope the frail 16-year-old might have for the future would be dissipated in surroundings where the father was a confirmed drunkard and the mother had been driven to a frenzy of sharp-tongued abuse by the futile task of raising a family under sub-human conditions. Parents drink and carouse openly in front of their children, and the children go out and imitate them. It is not surprising, therefore, that in the Boston juvenile court, as compared with the previous year, there has been a 40 per cent increase in the number of girls brought before that court. Run-aways increased 48 per cent over the previous year and 400 per cent over 1941. Sex offenses have doubled. The average age of the girls brought before the juvenile court is just 15—*The Boston Traveler.*

CHURCH SUPPORT FOR ELON COLLEGE.

It is assumed that the Church should support its own institutions, but the question of "How?" is always before us. The College's needs are spiritual as well as financial. It needs your prayers as badly as it needs your money. If you are earnest in your prayers, you will be generous with your money. If your college falls short of your ideals, it is your privilege to help lift it to higher levels. Elon's plans are sufficient and its ideals are worthy. It is its desire to provide for its students satisfactory living conditions, challenging educational opportunities, and inspiring spiritual privileges.

There are at least two things necessary for the realization of such achievements: money and students. All have some money to give, but not all have children to send. The Church has made plans for the financial support of the College both through the Church itself and by individuals direct. We have not been too generous with our money for the College, but in recent years we have done fairly well and are encouraged to do more. The College was founded not simply as a place to give our money, but as an institution to which we might send our children for training. Elon College, your college, needs your children just as badly as it needs your money. In fact, if you do not send your children to Elon College, you defeat the real purpose of the Church in founding the College and deprive your children of a fuller knowledge of the Church and her institutions in the broader sense. On a college campus acquaintances are made and friendships built that carry back into everyday life when college days are over. I believe that the Church has not at any time offered any constructive plan calculated to interest her young people in the advantages of her own college.

As we face the summer school and another regular college year, we realize the necessity of a student body if the College is to be permitted to make its usual contribution to the young people of our Church. Due to the war, the enrollment of civilian students at Elon College this year has been cut from 661—the high mark—to 370 for the present year. This is the total enrollment for the entire regular session. A number of these have gone into the armed services since entering in the fall, and others have dropped out for various reasons.

At a recent meeting of the Board of Christian Education, after discussing the needs of Elon College and the predicament in which it finds itself, it was voted: First, that the chairman of the board appoint a committee from the membership of the board to work on the problem of increasing the student body of Elon College from the young people of our own church and that the entire Board cooperate with such plans as the committee may approve. Second, that we approve the Staley, Atkinson, Newman Memorial Foundation for $100,000 and that we urge the Church to lend its support by raising the same by November 1. It is not new for the organizations of the Church to approve plans for the improving of the financial condition of Elon College, but it is new for even the Board of Christian Education to take steps to increase student enrollment in our college from the membership of our own church. This action is appreciated and I feel sure that the entire church will approve, lend its support, and give its cooperation.

We would be glad to receive at the College names of young people who you think would be interested or could be interested in entering Elon College either in June or September.

L. E. SMITH.

FIFTH SUNDAY OFFERINGS.

We hope that many of our churches and Sunday Schools throughout the Convention have not forgotten us. If our co-laborers and our friends really understood the situation, I know they would make special efforts to see that their Sunday Schools and churches received an offering for the College and would forward the same immediately. If your church and Sunday School have sent an offering, we are grateful. If they have not, we are pleading with you and them not to forget us.

We are grateful for the contributions received since our last report:

Previously reported	$1,028.81
Churches.	
N. C. and Va. Conference:	
Burlington	76.04
Eastern Va. Conference:	
Bethlehem, Nansemond	25.00
Eastern N. C. Conference:	
Youngsville	15.00
Western N. C. Conference:	
Mt. Pleasant	2.22
Virginia Valley Conference:	
Antioch	33.00
New Hope	7.50
Sunday Schools.	
Eastern Va. Conference:	
Windsor	6.50
Virginia Valley Conference:	
Mt. Lebanon	5.00
Bethel	8.50
Total for week	$ 178.76
Grand total	$1,207.57

CHRISTIAN SUN ENDOWMENT FUND.

The contributions to the Endowment Fund (Centennial Gifts) of THE CHRISTIAN SUN are still coming in, but we certainly have not had a flood of them as we had hoped we would. The letters received with the gifts have been rich. Although THE SUN was making its weekly visits to the home of my parents long before I arrived, I had never realized that so many people in our fellowship had such a feeling of sacredness toward our church paper. I wish space would permit my copying these fine letters in my report, but it is not possible. I did want those who have written these wonderful letters to know that every one of them has been read with deep satisfaction. I think all of us on the staff can say with Mr. House that after reading these letters we can take up the work of publishing THE SUN with renewed zeal and joy that we are providing our people with a paper they so dearly love. May God richly bless every reader and guide us who are responsible for its continuation with wisdom to make it better from year to year.

Contributions since last report:

Mrs. W. B. Baker	$ 1.00
George C. Jester	1.00
Mrs. Minnie Elder	1.00
W. B. Truitt	10.00
Mrs. Zell Southerland	1.00
Miss Beatrice Foushee	1.00
Mrs. J. Ellis Foushee	1.00
Rev. Aubrey C. Todd	1.00
Mrs. G. R. Underwood	1.00
R. O. Rothgeb	1.00
Mrs. N. H. Bradshaw	1.00
Mrs. I. W. Johnson	1.00
In Memory of (Mrs. I. W. J.)	
Mr. and Mrs. J. C. Johnson	2.00
Mr. and Mrs. F. R. Ellenor	2.00
Mrs. H. Clay Eure	1.00
Mrs. W. A. Spivey	1.00
Mrs. Elsie A. Eason	1.00
In Memory of (Mrs. E. A. E.)	
Mrs. M. F. Alphin	1.00
Mrs. W. L. Orsborn	1.00
Dr. W. P. Minton	3.00
Harry W. Lee	1.00
Mrs. H. R. Byrd	1.00

Mrs. I. W. Johnson and Mrs. Elsie A. Eason have done a beautiful thing in the dedication of gifts to their loved ones, who, no doubt, read THE SUN many years. We should have many gifts of this kind. Won't you join them?

JESSE H. DOLLAR, *Treas.,*
Board of Publications.

Work your way up or rust your way out.

—Holton.

Marriages

MARTIN—JOYNER.

Mr. and Mrs. Charles C. Joyner of Ivor announce the marriage of their daughter, Nellie Gayle Joyner, to Pfc. L. D. Martin, Army Air Force, son of Mr. and Mrs. D. W. Martin of Goodwater, Ala.

The wedding took place on Saturday, February 19, at three o'clock in the Post Chapel at Truax Field, Madison, Wis., with Chaplain Russell L. Shay officiating.

The bride wore a dress of light blue velveteen with matching hat and a corsage of pink roses. Her only attendant was Mrs. William E. Buys of Detroit, Mich.

The bridegroom had as his best man, Pfc. William E. Buys, Army Air Forces.

Both the bride and bridegroom are graduates of Southern Union College, Wadley, Ala., and Piedmont College, Demorest Ga. The bride has been on the faculty of the Dendron, Va., high school. Private Martin is stationed at Truax Field.

In Memoriam

DEATHS AT PLEASANT GROVE.

Pleasant Grove Christian Church has sustained the loss of more of its very old members during 1943 than ever before in a single year. In all, six old members and one just in the prime of life, have been called home.

These members have belonged to the church for periods of time ranging from 30 to 75 years. During these long years of membership, they have been loyal and devoted to its every interest. They have stood by the church through all the years of hardship and depression, as well as in times of prosperity.

There have been three church buildings erected in the beautiful grove of trees during this period.

One of the oldest members of the group could recall many preachers of the early church, before and after the War between the States. They gave liberally to its every undertaking. Their loss seems irreplaceable, but God in his wisdom, does not err. The good deeds and influence of their lives will never die. "Their works do follow them."

Mrs. D. J. SIPE.

Farmer.

First to go was Bro. Charles David Samuel Farmer, who on January 19, 1943, passed from his earthly home to the Great Beyond. He was born on August 24, 1860, and was the son of David Thomas and Nancy Wilson Farmer. He was married to Roxanna Farmer, November 3, 1883. She died Sept. 30, 1930. He is survived by the following children, Mrs. S. T. S. Ferrel, Nannie Emma Farmer, Mrs. J. M. Dudley, Mrs. Thomas Allen, John Melvin, Charles Pressley, and Archer David Farmer, and nine grand-children. One son, Wilson, preceded him to the grave several years ago.

He was a most faithful attendant at all church services, always being present unless prevented by sickness. Bro. Farmer had held the office of Deacon in Pleasant Grove Christian church for fifty-six years and had been senior deacon for twelve of those. His love for his church was foremost in his life, and his deep interest in the cause of the Kingdom and the welfare of every interest of the church seemed to grow more and more as he grew older.

We feel that his was a life well spent for the Lord, doing whatever his hands found to do in His vineyard. A great and good life on earth has ended to be at rest in that Eternal City of God.

THOMPSON.

On February 5, 1943, our sister in Christ passed to the better world. Mrs. Frances Dunman Thompson was born June 26, 1857. She was the wife of deacon Reuben D. Thompson who preceded her to the grave twelve years ago. She joined the church when only a child and was a devoted, faithful and zealous worker through life. Her parents died when she was very yound, and she was reared by her godly grandparents, Deacon and Mrs. John W. Boyd. He was among the very first deacons of this church.

Sister Thompson thus inherited richly from a godly ancestry, and in her life was able to increase the service which those noble ancestors had rendered to Pleasant Grove Church from its very beginning. The work that laid most heavily on her mind and heart was the missionary activities of the women. For a number of years she was president of the Missionary Society. No one could have given greater service, or made greater sacrifices of time, money and strength than she did for the cause of Christ.

Sister Thompson was a loyal and devout soul and had great strength of character. She is survived by the following children: John Scott, Reuben D., Jr., Mrs. W. E. Anderson, Mrs. W. S. Holt, Mrs. D. C. Parker, and a large number of grandchildren and great grandchildren.

Her inspiring memory will live long in the hearts of all who came in touch with her deep spiritual life and her Christian spirit.

Daniel.

Since God in his wisdom chose to call from this world to his heavenly home Brother Curry Newton Daniel, we bow humbly to His will.

Brother Daniel was the son of John and Anna New Daniel, was born August 7, 1894, and died April 15, 1943. He was married to Miss Sallie Reed Terry. His wife and the following children survive him: Mrs. Dorothy Bailey, and Newton Odell and Clifton Norman Daniel.

Brother Daniel joined Pleasant Grove Church when a young man, was a regular attendant at all church services and a consistent, faithful member until his sudden death. He was quiet and unassuming in his manner, but a hard working, honest, industrious citizen. He was highly respected by all that knew him. In his home, he was

Notice to Subscribers

The Christian Sun has always been more than lenient in carrying on its mailing list subscribers who have overlooked renewing their subscriptions on the proper date.

Now, at a time when the subscription list would naturally be increasing, we are faced with the question of a serious paper shortage. The Government, in an effort to see that all magazines receive their proportionate part of the paper available, has placed all of them on a quota basis. When that quota is reached, even if paper can be obtained, no more paper can be used for that particular magazine.

The above makes it necessary that the management scrutinize the subscription list more closely than heretofore, and it may be possible that if your name is dropped from the list, it will be necessary for you to take your turn in having it replaced thereon.

Please save us the embarrassment that it would cause us should we have to refuse to send The Christian Sun to an old subscriber who had only been negligent. See that your subscription is up-to-date; and also, please renew at least thirty days before its expiration.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

a devoted husband and a kind father. He will be greatly missed by his family, relatives and friends, as well as church and community.

We pray God's richest blessings upon his loved ones.

Motley.

In the passing of our sister, Mrs. Luvenia Farmer Motley, Pleasant Grove Church lost one of the oldest and most devoted members.

She was born January 15, 1858, and died May 7, 1943. She was the daughter of Thomas Jeter and Delilah Jones Farmer. She had lived the greater part of her life in Halifax County, Va., but moved to Charlotte County some years before Mr. Motley died. During the last years of her life she was in Florida with her children.

She loved her church above all else on earth and was always at the services when possible. After leaving the county, her interest never grew less and she always sent a liberal contribution each year.

Though her life had more sorrows and tragedies than most of us have to endure, as two of her grown sons were accidently killed, she was always cheerful, and her faith became stronger as she became older. Her pastor spoke at her burial services of her great interest in her church, saying he never saw her without the first question was about the church.

Great in her faith, loyal in her devotion, generous and kind to all in whom she came in contact.

She is survived by two daughters, Hallie and Marvel, and a large number of nieces and nephews.

Truly it can be well said a godly woman has been called home. "He shall give thee a crown of life."

Henderson.

Brother William Slayton Henderson was born on March 27, 1860, and died on July 15, 1943. He was the son of William and Sarah Henderson. He married Miss Sallie Ferrell, and to this union were born the following children: Mrs. B. A. Burton, Mrs. James Hart, Mrs. Melvin Farmer, Mrs. Herbert Landrum, Mrs. Roy Ridgeway, and William Jefferson and Scott Henderson. He had 28 grand children and 19 great grandchildren. His wife died eleven years ago.

Brother Henderson joined Pleasant Grove Church when a young man. He was a faithful, loyal and devout member until death. Until overcome by the infirmities of old age, his place in church was seldom vacant. Of a modest, unassuming nature, he said little, yet could always be found doing his duty. His family has lost a loving father and the community a good citizen. The church misses a devout member. "Well done, thou good and faithful servant, enter thou into the joys of thy Lord."

Farmer.

With sad hearts and bowed heads, we record the passing of Bro. Morgan Hunter Farmer. He was the son of James R. and Parthenia Boyd Farmer, and was born on March 1, 1863, and died October 12, 1943. On June 12, 1895, he was married to Emma J. Dickerson. The following children, with his wife and six grandchildren survive him: Mrs. W. E. Hahone, Mrs. W. N. Forger, Mrs. R. A. Hanckel, James William, Albert Henry, Edward Alexander, and John Morgan Cecil Farmer.

Brother Farmer's father having died when he was only eight years old, he learned the lessons of self-reliance, independence and industry very early in life. He was the youngest in his family and so made his home with his mother as long as she lived. His attenton and devotion to her was a ruling passion in his life. Their home was noted for its hospitality. A warm welcome was extended to all who entered there.

Being of a bright, cheerful and kind disposition, he had friends from every walk of life. When a very young man, he joined Pleasant Grove Church, and the interest of the church lay close to his heart during all the years of his long life which was one of faithful devotion to its cause.

May God's richest blessing rest upon each of his family.

Farmer.

A life of Christian beauty came to its close in the death of Sister Mary L. Farmer, on December 1, 1943.

She was the wife of Deacon David Samuel Farmer, and was born on April 20, 1860.

She is survived by the following children: Mrs. A. C. Hall, Mrs. W. L. Blythe, Nannie Baker, Joseph Pleasant, John Lovelace, David Samuel II, and Archer Duncan Farmer; also eleven grandchildren and one great grandchild.

After her marriage in 1885, she joined the church with her husband, coming from the Presbyterian Church. The church has never had a more loyal and conscientions member, nor one that was more willing to do her full duty at all times. Ministers of the church through all the past fifty-eight years remember with pleasure the many hours spent in her happy and hospitable home. The gracious influence of that home is carried on in the lives of her devoted children.

We who are left, thank God for her many years of devoted and useful Christian service to the church, the community and her family. "Blessed are the pure in heart for they shall see God."

Mrs. J. D. HOWARD, Sr.
Mr. J. D. HOWARD, Jr.

The First Congregational Christian Church of Norfolk, Va., has very recently lost two of its most valuable members. Mrs. J. D. Howard, who was Nonnie Bernard before her marriage, passed on to her eternal reward on the morning of Thursday, December 2, 1943, and her only child, James Darian Howard, Jr., aged 32 years died very suddenly on Friday, January 21, 1944.

Mrs. Howard had been connected with the church as an active worker all of her life. Her grandfather, Rev. Stephen S. Barrett, was one of the organizers and first minister of this church. Her father, Dr. Robert Bernard, served the community as a faithful physician for many years.

Davian Howard, Jr., married Elizabeth Jones, daughter of our consecrated, faithful deacon, Mr. J. M. Jones and Mrs. Carrie Jones. Davian was ambitious to follow the profession of his grandfather and studied medicine for several years. Not being of a strong physical constitution, he later engaged in the insurance business and had an office in our church community, where they had resided all of their lives.

Mr. and Mrs. Howard, Sr., Mr. and Mrs. Howard, Jr., and Davian III, now almost six years old, were among the regular attendants and contributors, and always had a place in their program for the church they loved.

The church will miss them, but the "Well done, good and faithful servants," will welcome them in their heavenly home. Left to receive the sympathy and comfort of a host of friends are Mr. J. D. Howard, Sr., Mrs. J. D. Howard, Jr., and little J. D. Howard, III.

Mrs. J. MONROE HARRIS.

JOHNSON.

In the passing of Mrs. J. Walter Johnson, Long's Chapel Christian Church and the community at large have sustained an irreparable loss. Until her health failed about three years ago, she was vitally interested in all church, Sunday school and community activities. Hers was a life of service for others. Whatever the task, it became a symbol of goodness for humanity. She stood for kindness, compassion and love. Ever watchful for some one whom she could comfort and encourage to work more earnestly for the Master's Kingdom. May others be guided by her good influence which still lives in the hearts of all who knew her.

Miss JULIA BLACKWELL.

In nature there is neither waste nor loss, and immortality is the spiritual legacy we leave to posterity.

——*Z. H. Curtis.*

CONSIDER THE CHURCH

By Rev. THOMAS ANDERSON, D. D., Minister
Central Congregational Church, Atlanta, Georgia.

CONSIDER That it has had the longest continuous existence as an organization of any unit of life in today's society, save the Hebrew synagogue.

CONSIDER That it has nourished the spirit out of which Democracy was born, taking first place in this development of the rights of every man to self determination.

CONSIDER That it has been the source of those movements through which mankind has been blessed with hospitals, schools, homes for the aged and the orphaned.

CONSIDER That it has created those attitudes on the part of governments that now there is at least a degree of decency for those who have grown old and find themselves in need.

CONSIDER That it has given rise to the many communities, states and nations in which human personality is considered the supreme value.

CONSIDER That it has been the source of such movements as the Y. M. C. A., the Y. W. C. A., the Community Fund, the Red Cross, the many beneficient movements in every city, town and village.

CONSIDER That it has stirred men with such a sense of their dignity and rights that the quality of mind and heart needed was present in the framers of the American Constitution and the Bill of Rights.

CONSIDER That the Church has the only message of hope for the dying, the only answer to the meaning of life, the only source of encouragement for the defeated, and the only fellowship open to all people regardless of financial or social station.

CONSIDER That wherever the Church has gone on the frontiers at home or abroad, hospitals, schools, sanitation, new opportunities, and more decency, has gone, and that wherever the Church is absent, all these and many other blessings are absent also.

CONSIDER That the "reservoir of Goodwill," of which Mr. Wendell Wilkie spoke as having been found in his tour of the world as the one hope of the world, is a result of the Church and its mission on the frontiers of civilization.

CONSIDER That it relates men and women to the Almighty God, aids them to prepare for a worthy entrance into the life beyond, and sets them into the fellowship of the saints of all the ages.

CONSIDER That it keeps dreams alive, sets direction for the soul and mind, establishes motives for high living, comforts the sad, encourages the young, challenges the strong and blesses the aged.

CONSIDER That it asks little, gives much, believes in mankind, undergirds government, relieves tensions, binds up broken hearts, honors childhood, blesses parents and enriches homes.

CONSIDER That it sends men and women out of its sanctuaries to resist temptation, overcome evil, build honest businesses, inaugurate reforms, speak a divine language, and lead society on and up.

CONSIDER That YOU can be a part of the Church and you can thank the God of Heaven out of whose heart and purposees it came into the world and unto mankind.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

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In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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I Speak As A Christian

By DOROTHY THOMPSON

I speak as a Christian who dreams an ancient Jewish and Christian dream: that the nations of man may one day be gathered into a single fold, as free men and free nations of men, acknowledging the sovereignty above them all of a single law under God. I conceive the world of the future, if we are not all to perish at each other's hands, as a hierarchical structure, a House of Many Mansions, in which all will be securely at home, as individuals, as persons, as families, as nations. Each nation will have its own room in that house, and its own garden to tend as it will, only provided that it does not abuse the earth and its resources. People will be free to move about in that house, and change their rooms as suits them and the other tenants. But before that can come about, everyone must have the status of a room. There must be no people who have no room of their own at all.

I know there is room on this earth for everybody. And I know that those who hog rooms that they cannot or will not keep clean, and gardens that they cannot or will not cultivate, will lose them eventually to those who will and can. For such is the justice of history.

The fear exists that the recognition of Jewish nationhood in Palestine will prejudice the status of Jews as citizens of other countries. I hold that to be an exact perversion of the real situation. All people change their citizenship and nationhood, as individuals, from time to time. This country is wholly composed of persons who have done so. They have naturalized themselves from their own nation to another. The Jews, on the contrary, naturalize themselves from no nation of their own to any other. Hence, in the non-Jewish mind, they must carry their nation with them, no matter where they go. And in a very real sense this is true. My father was born an Englishman; my great-grandmother was a French woman. My father became an American, transferring his entire loyalties from one nation to another. But he left his own nation behind him. He was not wrecking it by leaving it. The problem of Jewish assimilation will, to my mind, disappear with great rapidity when the life of the Jewish people as a whole is normalized to the life of every other people. The Jewish people do not need a country capable of receiving all the Jews on the face of the earth. There happen to be more Irishmen in this country than there are in Ireland. No one doubts their rights as Americans, but no one finds the slightest discrepancy between this and the right of a free Ireland to exist.

In the words of the great European nationalist and internationalist, Mazzini: I love my country because I love the idea of country. What I covet for myself, I covet for all other men. Because I demand and insist upon a spot on this earth where my race and my people, my culture and my nation, recognize themselves and are recognized as sovereign and at home, I demand and insist upon the rights of all others to the same.—From an Address delivered on the twenty-sixth anniversary of the Balfour Declaration.

NEWS AND VIEWS

All of this talk about the common man is most confusing to those of us who didn't know God made any other kind.—*The Protestant Voice.*

Fourteen cottage prayer meetings are being conducted this week in the Suffolk Christian Church in preparation for the revival services which will be conducted by Rev. Fay Le Meadows of Dayton, Ohio.

Christians have suffered from an inferiority complex. Prophetic voices of our day are pleading with the Church to emerge from its lethargy and to become more valiant in its labors.—*E. Stanley Jones.*

Rev. Roy D. Coulter writes from New Guinea:

"And yet without experience
  How could I ever know?
Until a heart is steeped in grief,
  The spirit cannot grow."

There never was a day when we had a more favorable mind set on behalf of the foreign missionary and when the advantage is ours if we will but take it. But such efforts can only be effective if they are planned and executed on a scale equal to the best in the secular world.—*Ralph E. Diffendorfer.*

Rev. Allyn Robinson, minister of the United Church, Raleigh, N. C., was the discussion leader at last Thursday night's session of the open forum sponsored jointly by the Citizens Council for the United Nations and by the International Relations Department of the Woman's Club. The topic of discussion was "The Church and Peace."

MODERATOR SPEAKS ON POLITICS AND PEACE.

In a Lenten message to his constituents, Dr. Ferdinand Q. Blanchard, Moderator of the General Council, declared that not until churchgoers are prepared to express their convictions in the "ballot booth" will the Christian Church exert an influence on the future peace of the world.

"Pious wishes do not assure sane and righteous results," he said, nor do "ponderous resolutions shape treaties," adding: "But Christian votes do."

BIRTHDAY PARTY.

The annual Birthday Party of the Woman's Auxiliary of the First Christian Church of Burlington, N. C., was held on Tuesday night, February 29, in the basement of the church. Those who did not attend missed lots of fun, as Circle No. 6, directed by Miss Julia Woodson, did a splendid job in making us forget the more serious problems of today, and we all joined in the efforts of the unmarried ladies in our church in taking advantage of leap year.

The men present (and there was a goodly number) were very gracious in entering into the fun of the evening and took part in many of the contests. The play, "The Lamp Went Out," disclosed much talent and was well received by the audience.

The refreshment table was lovely with its two large birthday cakes with lighted candles. These were surrounded by ivy and larger candles. The cakes were cut and served by Mrs. S. A. Horne and Mrs. Russell Clem. Delicious punch was served. Circles numbers one and two were responsible for the refreshments.

The executive committee wishes to thank everyone who helped in any way to make the party a success. The invitation committee, the decorating committee, the program committee, and the friends who attended.

The offering was received in a unique voting scheme for and against the use of leap year by ladies. Our Auxiliary treasury was swelled by $34.59, and there were about a hundred present.

We shall look forward to another evening of fellowship soon and hope more of our members and friends will join with us.

Mrs. Robert Harden.

GRATEFUL APPRECIATION.

The recent issue of The Christian Sun which honored me so signally was gratefully appreciated. I thank most sincerely the Editor and contributors for words of praise and appreciation of my services. It is certainly an inspiration to me to try and do still greater things for God and humanity.

J. E. West.

Everywhere in life the true question is, not what we have gained, but what we do.

—Carlyle.

MISSIONS IN THE CHINESE WAR.

By Dr. M. S. Bates.
Sec'y International Mission Council.

It is among the glories of the Christian Church in our time, that missions did not fold up and quit when China was invaded, as so many of the tribe of safety-first were quick to urge. With the active help of Christian folks in this and other lands, the entire Christian enterprise rose to new levels of faith and love and service. A fourth of the Christian hospitals and more than half of the schools were put out of action by bombing, burning, and the shocks of the invasion. Yet, with inadequate staffs, with remnants of equipment, they were replaced in service amid continuing destruction and impoverishment.

Crippled as they were, the Christian groups reached out to others more needy than themselves. Shelter and care for refugees numbered in the millions, relief enterprises aiding other millions in hunger and distress, the organization of many thousands of persons to care for China's three million wounded soldiers — all of these represent days of effort by tens of thousands of men and women ministering to extreme want. This cooperative service and purposeful fellowship under Christ, experienced through crises of bombardment and assault, built character that can confront the present world. The response of students, officials, farmers and laborers has heartened missionaries.

More than two hundred thousand Bibles and Testaments are sold in China each year, with more than four million Gospels and portions, despite the lack of transportation to many regions, and with paper costs twenty to forty times the old prices. Such are the outreaches from a membership of Christian communicants numbering only six hundred thousand, just one-seventh of one per cent of the population of China, almost all of whom are poor and some of whom cannot read. Nearly eighteen hundred missionaries are still at work among them in Free China today. Do you share in the remarkable difficulties which they and their many Chinese colleagues confront, and in the more remarkable achievements of their service?

When blocked or defeated in an enterprise I had much at heart, I always turned immediately to another field of work where progress looked possible, biding my time for a chance to resume the obstructed road.—*C. W. Eliott.*

"The Jewish Problem" is a Christian Problem

By Henry A. Atkinson

Chairman of the Christian Council on Palestine

Christian ministers and laymen are painfully aware of the plight of the Jews and have decided to do something about it.

Not satisfied with pious resolutions of condolence, they realize that "being sorry" is not enough and a Day of Compassion does not suffice. Confessions of guilt and professions of contrition can be empty gestures, unless, and until, they are followed by concrete action.

The Christian conscience cannot rest content in expressions of goodwill and pious intentions, but must be translated into a definite program of action. It is the conviction, therefore, of an increasing number of Christian leaders, that, in the present crisis, Palestine should be made accessible to Jewish refugees from lands of persecution. To this end we have formed a "Christian Council on Palestine" to which more than four hundred ministers and laymen now belong.

As Dr. James G. McDonald, formerly League of Nations High Commissioner for Refugees, has pointed out, the time for discussion is past. The Jews of Europe, he notes, "live in an abyss of misery—human, economic and social—which only prompt international effort on the largest and most generously conceived scale would even partially alleviate."

The failure of the Bermuda Conference to develop a constructive program to help these millions of helpless Jews is a shocking scandal no less shameful than the ineptness and spiritual bankruptcy of the Evian Conference. The ghost of political expediency and appeasement hovered about Bermuda, and, while diplomats delayed, thousands more of hapless Jews were killed each day in Eastern and Central Europe! Torture and persecution and ultimate extermination are the result for this unhappy people.

If anyone doubts the truth of these tales of horror and incredibly savage slaughter, then let him turn to the scholarly study of "The Mass Murder of Jews in Europe" published in April by the *Information Service* of the Federal Council of Churches of Christ in America. Since the war began in 1939, two to three million Jews have been relentlessly hounded to death. The remaining four or five million in Europe today are doomed as the victims of an avowed policy of extermination. These mass killings are not the "atrocity stories" of the hysterical propagandist. They are grim facts as horrible as they are true.

A minimal standard of justice would demand a place in this world where these gifted, but hunted people may enjoy the privilege of living a normal, free, self-respecting life of its own.

We anticipate, of course, the triumph of United Nations' armies and of political democracy in Europe, as well as the ultimate establishment there of a social structure in consonance with a basic Christian ethic so that it will be possible for Jews, as well as for all others, to live in dignity and freedom. Nevertheless, we must be realistic enough to know that great difficulties stand in the way of rehabilitating Jews in Central and Western Europe. Anti-Semitism has been too long endemic in this part of the world to be routed out so quickly. The poison of Hitlerism will not be quickly purged from the body politic. Unfortunately, the noxious doctrines of the "Master Race" have done their work too well.

The usual answer which well-meaning people give to this question is: "Solve the minorities problem—and you solve the problem of the Jews." Quite true. But just when do we solve it? What of the meantime? Shall we condemn hundreds of thousands—eventually millions—to the murderous hands of Hitler's henchmen?

"Grant equal rights to everyone at the conclusion of the war," is another glib retort. That was done at the end of the first World War and of what avail? It did little for the Jews of such countries as Roumania and Poland. Unless much more is done, and at once, there will be little improvement in granting equal rights and achieving them when the war ends. The hunger and poverty, devastation and stress of present day Europe will contribute little to the eradication of anti-Semitism.

The democracies are able to handle this problem adequately in the future, but a thin trickle of immigrants to North and South America now is not the answer. Ideally, we wish that our own nation, Canada, Mexico and every European country would permit the settlement of Jews and grant them a chance to live in freedom from want and fear. Realistically, however, we know that this will not be done. Our immediate concern is what to do *in the meantime,* especially in the face of the Nazis' sworn policy to make the fate of the Jews nothing less than complete extermination.

Palestine—A Haven of Refuge

Suggestions that the Jewish refugees be sent to Madagascar, Guiana, Africa, the West Indes, and South America are well taken; but there is the great barrier of distance, climate, and political opposition. Palestine is the only feasible solution to offer an immediate haven of refuge in this desperate emergency. The only alternative is death.

Since no other country will throw open its doors, we must look to Palestine, and we believe this little country can be the haven of refuge for the millions of homeless Jews in Axis-occupied countries. It would not only be feasible to house them there but profitable as well. Britain is wrong in assuming that Palestine is simply her colonial problem. It is a world issue, and can be settled only by joint action of the United Nations.

The physical possibilities of Palestine are great, as pointed out by Dr. Walter Lowdermilk, Assistant Chief of Soil Reclamation for the United States Department of Agriculture, and former agricultural advisor to Generalissimo Chiang Kai-Shek. Palestine can absorb four million Jews and, by programs of reclamation and irrigation, the inhabitants may thrive successfully upon the land.

We ask that the bars of immigration be lowered and that the homeless Jews of Europe be given a place of refuge. This is the greatest need of our tragic era. Palestine, as a homeland for the Jew, is our answer to a "Christian problem," for only in so-called Christian countries does anti-Semitism exist and create this tragic situation.

The Jews have an ancient moral claim to Palestine and have never relinquished it in all their history. This claim has been officially recognized and sanctioned by the Balfour Declaration, the Treaty of San Remo, and by statements of confirmation by various governments, including our own.

Rights of Arabs in Palestine.

The rights of Arabs in Palestine must. of course, be fully recognized. Let that be completely and fully understood. The Arabs should be accorded every possible guarantee to participate freely in the political life of the land and should be granted

(Continued on page 15.)

THE EDITOR'S MESSAGE

THE NATIONAL CONFERENCE ON PALESTINE.

More than 800 people came in the spirit of the Golden Rule to attend the National Conference on Palestine which was held in Washington's Hotel Statler on March 9. In this predominantly Protestant group were members of the House and Senate, leaders in the field of industry, education, religion and labor.

Why was the meeting held and why was it attended by such a large number of representative Christian leaders? There is a widespread feeling that we owe an unpaid debt to Judaism. There is also a growing interest in the Jewish Homeland, prompted by local anti-Semitism, the persecution of Jews in Europe and the consequent problem of refugees.

The historic aspiration of the Jews for a homeland in Palestine was recognized and ratified by the British Balfour Declaration on November 2, 1917:

"His Majesty's Government view with favor the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by the Jews in any other country."

On September 27, 1922, this sentiment of sympathy and good will received official expression from the Government of the United States when President Warren G. Harding affixed his signature to a joint resolution adopted unanimously by the House of Representatives and Senate of the United States and reading as follows:

"That the United States of America favors the establishment of the National Home for the Jewish people, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of non-Jewish communities in Palestine, and that the holy places and religious buildings and sites in Palestine shall be adequately protected."

The policy expressed in this resolution has also received the public endorsement of all the Presidents of the United States since 1917: Woodrow Wilson, Warren G. Harding, Calvin Coolidge, Herbert Hoover, and Franklin D. Roosevelt.

This happy and promising solution of the Jewish problem was threatened by the British White Paper of 1939, which restricted Jewish immigration into Palestine and prohibits all immigration after this month. Branding the Chamberlain White Paper as Palestine's Munich, Senator Robert F. Wagner declares that it "must be torn to bits in order that the hopes of the Jewish people and of humanity may have a new birth of freedom. Even as Hitler conquered Czechoslovakia without firing a shot, by internally disrupting the country and by simultaneously alienating its professed friends and protectors, so Hitler agents threatened a disastrous blow at Jewish Palestine—an outpost vital to democracy—by inciting the Arabs against the Jews and the British. . . . And in 1939, Chamberlain yielded to terrorism in Palestine. In violation of the trusteeship imposed by the Palestine Mandate and in breach of the Balfour promise of 1917, he issued the White Paper of 1939, a document which threatens the liquidation of the Jewish National Home."

Author of a resolution calling for the opening of Palestine to Jewish immigration and the reconstitution of that country into a Jewish Commonwealth, Senator Wagner said that he had introduced this resolution because resentment against the White Paper "is shared by freedom loving men everywhere who look to protagonists of freedom to take a stand on this issue." He asserted that there was need for a reaffirmation of the position taken by Congress in 1922, when it declared its approval of the establishment of a Jewish national home in Palestine. "The argument for this declaration is a thousand times more cogent than it was in 1922; the overwhelming tragedy of the Jewish people of Europe pleads for it; the great colonization effort the past 25 years vindicates it; the threatened repudiation inherent in the White Paper demands it.

"The final victory will be an empty victory if it is measured solely by military criteria," Senator Wagner continued. "We shall not win the peace if we define victory merely as a preponderance over the enemy in terms of area annexed, cities smashed, armies destroyed and captured. This is no mere war of destruction. This is a war of reconstruction for security, for a lasting peace, for a progressive order in which the rights of the people and communities of people will be secured and guaranteed."

Following is a statement by Dr. Abba Hillel Silver and Dr. Stephen S. Wise, co-chairmen of the American Zionist Emergency Council:

"The President authorized us to say that the American Government has never given its approval to the White Paper of 1939. The President is happy that the doors of Palestine are today open to Jewish refugees, and that when future decisions are reached, full justice will be done to those who seek a Jewish National Home, for which our Government and the American people have always had the deepest sympathy and today more than ever, in view of the tragic plight of hundreds of thousands of homeless Jewish refugees."

Dr. Silver declares that the Wright-Compton and Wagner-Taft resolutions urging unrestricted entry of Jews into Palestine and the establishment of a Jewish commonwealth there would be approved "overwhelmingly" if put to a vote in congress. "The sentiment correctly reflects the wishes of the American people," he added.

Pointing out that the British White Paper of 1939, which prohibits all new Jewish immigration into Palestine, comes into force at the end of this month, Dr. Silver asserted: "This accounts for the nation-wide protests and for the introduction of the resolution in Congress at this time. The timing was not of our choosing. To those who say that the Jewish people should wait for the end of the war before they raise the question of the abrogation of the White Paper, the answer must be given that vital political decisions affecting many countries are even now being made, and Palestine and the Near East are quite definitely today within the field where political activities looking towards ultimate arrangements are being vigorously prosecuted."

Noting Arab protests against the pending Palestine resolutions, Dr. Silver declared: "Who in the Near East has kept faith with the United Nations in this war? The Iraqui, who in England's darkest hour attempted a miserable pro-Nazi putsch? The Egyptians, who watched with undisturbed hearts Rommel's approach to Alexandria, whose Prime Minister had to be removed from office and confined by the British because of trafficking with the enemy and whose Chief of Staff had likewise to be arrested? The Syrians, whose land was a hot-bed of Axis intrigue and espionage all through the period of the Vichy regime? Or the Palestine Arabs, whose chief spokesman is even now in the entourage of Hitler in Berlin? Did these Arab peoples, so persistently wooed and appeased, keep faith with the nations who were fighting for the Atlantic Charter—that very Charter which they would now invoke in an effort to defeat the legitimate national aspirations of the one people in the Near East which did keep faith—the Jews of Palestine who sent their sons by the thousands as volunteers to fight and die on the side of the Allies and who mobilized the entire Jewish Homeland to provide food and ammunition, vital supplies and services to our fighting forces?"

Congressman Outland of California declared that Palestine is capable of absorbing large numbers of refugees from Europe. "The first great advantage is its proximity and excellent communications with those centers from which endangered Jews may be evacuated, " he said. "We have a community which has a record and a tradition of absorbing refugees; we have a community with a tested technique and adequate facilities for receiving and settling refugees, so that the whole burden of this task need not fall upon special agencies set up by the United Nations; we have a community which is so deeply interested in the project that there can be no doubt of its willingness to receive as many refugees as we can send them, but much more than that—a community which has already established the avenues and posted the agents indispensible in the work of locating, rescuing or evacuating those whom we wish to save."

Dr. Daniel A. Poling, editor-in-chief of the Christian Herald, urged Christians to support Jewish aspirations in Palestine, in an address describing the responsibility of majority groups to see to it that minorities have their rights. Said he: "Jewish tradition, both religious and national, has known but one Promised Land. And every effort made to find another has failed. That search goes on, but I believe it will continue to fail. Nor do I believe that for the majority the problem of the Jew will ever approach solution until permanently he has the open door of return to the land of his ancestors, which is the seat of his faith and eternal hope. Until then, there will be no rest for his wandering feet and no peace for those who keep him on the march."

Recalling that 52 nations, including the United States, had approved the Balfour Declaration promising a Jewish national homeland in Palestine, Dr. Poling asserted that "never more than an infinitesimal minority of America's Christian majority has disapproved this action. . . . The Balfour Declaration is a fact of history. The good faith, not of the Jew, but of the Gentile, is at stake; not of Israel, but of Britain and of the United States, and of every other signatory power."

He presented a challenge to the Christian majority, submitting four tasks:

"The support of all constructive measures to help save those Jews in Europe who are not yet murdered, and to provide both temporary and permanent havens.

"Active participation in united community efforts to liquidate anti-Semitism and every anti-Race, anti-Color, anti-Faith, anti-American 'ism'. Stop that thief of slander and stop him now.

"There must be adequate legal protection against economic, industrial, social and political discrimination, but even more important is that constant grace of brotherhood, that never failing genius of the Christian's gospel which rises from the very heart of Israel in 'I am my brother's keeper.'

"And let the Christian majority support a realistic program of rehabilitation enabling refugee Jews within the Four Freedoms to rebuild their lives in a land from which they have been driven or other lands of their choice, and let this Christian majority have particular support for the return to their Promised Land all of those who would return."

Dr. Henry A. Atkinson, a Congregational minister, who now serves as the chairman of the Christian Council on Palestine, says: "We urge the passage of the bill that is now before Congress, which, in effect, calls for the withdrawal of the White Paper, and the complete fulfillment of the original intent and purpose of the Balfour Declaration." He continues: "In 1925 I went to Palestine for the first time and saw the Jewish refugee colonists at work. The people from the hell of Europe were happy clearing the stony land, building their homes, and, although conditions were hard, they found a joy in life and labor. I returned to Palestine three times, and each time was more and more impressed with the sound statesmanship and humanitarian value of the Balfour Declaration. The Jewish people in Palestine love the land; their progress is so great that it has carried the whole Palestinian population, Arab and Jew, Christian and Moslem alike, with them into this new era of prosperity. I believe that unless the Jewish venture in Palestine is adequately protected by some form of political organization, all will be lost.

"Therefore, I urge, and I believe a large proportion of the members of our Committee would agree, that the second part of the bill that is now before Congress should be passed. The people who have built up Palestine, and those who will go to join them, must be given the right to live in a commonwealth of their own—in a state dedicated to the principles of righteousness. The proposed bill (Please turn to page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

A new project in ministerial education has been suggested for consideration by the Southern Convention. Officially, this seems to have originated in a meeting of officials of the former Southeast Convention, now the Provincial Council. This proposal is to erect a new building on the campus of Duke University for the use of ministerial students from our Congregational Christian Churches. It is estimated that the building would cost between $50,000 and $100,000, and would actually be the property of Duke University, although designated for the use of our students.

There are some difficult questions to be answered and some problems that are related to this suggested project. Why should we consider segregating our students in a great university, at a time when so many people are opposing segregation? Why divert that amount of money, plus the upkeep, to this university, when a similar amount invested at Elon College would be the property of our denomination, and provide ministerial education, to a limited extent at least, under the guidance of our own denomination? Why should we begin a decentralization plan of education when we are trying to build our own institution to greater strength and efficiency? If Duke is the place for this financial outlay, is it the ultimate objective of the promoters of this project to provide for the under-graduate work of our students to be done also at Duke? If not, why not? If so, why so?

Duke has ample facilities for its students, and for any students which may be enrolled from our denomination. It has ample financial assets. Why should we be called upon to add to the equipment of Duke University when our own college is in need of more buildings and more assets? The segregation of our students would in a measure be as inexcusable as the segregation of races about which we are hearing and talking so much these days. This project calls for a large sum for exclusive segregation.

Someone will probably suggest that the project would give us good publicity. It seems to one humble member that it would give us unfavorable mention among the other students of the university. This project should die suddenly or be omitted in our Convention session.

There are two fields of religious education that should be generously provided for by our Convention. The first is a larger endowment for Elon College. The second is an aggressive development of our Sunday School work. In the Eastern Virginia Conference, for example, the church membership is approximately 11,000, and the Sunday School enrollment is about 6,000. The Sunday School Conventions of the other conferences face a similar condition. There seems to be little concern among our Convention officials over this situation. A real Sunday School Convention would be an innovation in some sections. Here is a job big enough for a full time official. We are spending some money for which we should have some visible returns. The returns are coming in slowly and, to quote a local celebrity, we "seem to be *advancing backwards*" along some lines in religious education. We are certainly recording a very low grade in numerical growth, and that is one of the tests of our efficiency.

It is to be hoped that we may have our Summer School at Elon College again next summer. This and other problems should have a leading place on the program. The work is urgent. Our young people are willing to follow and co-operate in this field of service. It is time for us to rally our forces for religious education.

I. W. Johnson.

POST-WAR EFFORTS.

We are all looking forward to the day when peace will come again to our country and to the world. We are weary of war and pray that it may never again curse the earth. If we are to win the peace and keep it, inclusive plans must be carefully laid and due diligence employed to make such plans effective. Grave responsibilities will rest upon education. "As a man thinketh, so is he." Our thinking is determined quite largely by information and training. Elon College is endeavoring to look to the future and is preparing to be ready for requirements of the immediate post-war world in the field of higher education. At the regular faculty meeting in February, a committee was appointed to bring to the faculty's attention some steps that the College might prepare itself to take, beginning in September, if possible. For your information and the guidance of prospective college students this report is carried in full. The committee was continued to implement its report that the faculty might have its suggestion in more detail at its April meeting.

"The Committee on Postwar Planning met and discussed the possibilities and necessities of problems as they may arise in the period following the present world conflict. Problems of the period of transition between war and peace were also under discussion.

"The following suggestions were made:

1. To introduce several alternative short courses especially organized to interest returning servicemen. These courses should be so planned that the veteran could complete them and enter economic activities without too great a consumption in time. It is suggested that the ability and interests of the returning serviceman rather than conventional credits or previous academic training should determine his standing. This, however, would have to be worked out in detail by the Committee on Admission and Credits. It is naturally expected that this will imply some adjustment of our normal requirements for the degree. These concentrated courses should be distributed among the departments already in existence at the College. Possibly, a more flexible schedule may be required to fit the needs of part-time students. As to the question of additional personnel, it may be suggested to make use of the assistance of veterans specially trained in different fields (as for instance mathematics or physics) while they are finishing their academic education.
2. To consider a contribution which the faculty of our college could make in explaining to the student body and to our adjacent communities the social, political and economic changes, the problems and possible treaties which certainly will follow in the wake of the war. This could be done in the form of college courses or popular lectures.
3. To invite through our Mission Board or other official agencies and channels exchange students from other countries to promote

(Continued on page 10.)

FOR THE CHILDREN

Dear Boys and Girls:

The crossword puzzle for this week is about Jesus in his last days. I hope that you will be able to solve it. If you have any trouble with it, try reading the stories of the last days of Jesus' life in the Gospels of your New Testament.

How many of you get to read *Children's Religion?* The March issue is very interesting, both for children and for those who try to help children to "increase in wisdom and statue, and in favor with God and man." The theme for the March issue and also for the April issue, is: "Helping Children to Face Suffering." Even if you do not get this magazine regularly, I think it would be well worth the cost and necessary effort to sit down and write for these two copies. It is just 15 cents per copy, and you may order from The Pilgrim Press, 14 Beacon Street, Boston, Mass.

The page from the March issue that I would like to tell you about in our Children's Page this week is: "One Page about Jesus," by Ruth Francis. Ruth Francis and her fifth grade pupils had been studying about the religions around the world. When they came to their own religion, Christianity, at the close of the study instead of giving her summary which she had prepared, as she had done for each of the other religions, Ruth Francis decided to find out what the average American boy and girl, with the average church school background, really thinks about Jesus. She said to her pupils: "Let us suppose that a boy or girl came into our room from another country, a boy or girl that belonged to one of the religions we have been studying about. Let us each try to tell what we think made Jesus great, or what his life was like, so this boy or girl might become interested."

Placing a favorite picture of Jesus in front of the class, she asked them to write a page about Jesus, his life and teachings.

Dick wrote seriously, and in a few minutes, brought the following to his teacher:

"Jesus.

"Jesus was a Hebrew who lived in Jerusalem about two thousand years ago. He was born in a little town called Bethlehem. As he grew big he taught people how to love and what love was. His one good rule was do unto others as you would have others do unto you. Some people didn't believe in Jesus, so one day they killed him on the cross, even though he didn't hurt anybody or do anything wrong. Most people loved Jesus then, and went to his tomb to pray.

"One day the stone was rolled away and they thought someone had stolen Jesus' body, but they heard someone say, 'Do not weep, I am living.' And Jesus has lived in everybody's heart ever since."

Myrtle, who was considered one of the best pupils in her class, did not surprise her teacher when she handed her this account:

"About Jesus.

"Jesus was born in a stable in Bethlehem. When but ten years old he helped his father in their carpenter shop. At the age of twelve, he talked with some priests in Jerusalem who were greatly amazed at how much he knew about God. When he was a man he taught a social gospel and the golden rule, which is, 'Do unto others as you would have others do unto you.'

"At the age of thirty-three, he was killed on a cross because the priests were jealous and afraid that the people would get to be so interested in God that they would not listen to them any longer.

"Now Jesus is the best loved man on earth because he taught about love and was very kind."

Tony remembered one story which had impressed him greatly, but he wove it into a rather complete idea of what Jesus was like. Here is what his teacher read on his page:

"The Life of Jesus.

"Jesus taught a social gospel, which means: do not be kind just to yourself, but to others. There's one story about a rich young ruler. He never smoked, drank or swore, but he had lots of money and there were poor people all around him. Jesus told the young man he was good and kind, but before he could follow him, he would have to help the poor, sick and hungry, also the weary.

"But Jesus was killed when he was thirty-three years old. Some people killed him because they did not understand him. But after his death, the people never forgot him because he was good and kind to others!"

Joanne took her teacher so literally that Ruth Francis could almost feel a Hindu or Buddhist child standing by her as she read Joanne's page:

"Christianity and Jesus.

"Christianity is the religion which Jesus started. It is something like Buddhism and Confucianism. It is a religion which is used by many people when they need comfort or forgiveness. Christianity is a religion

(Continued on page 15.)

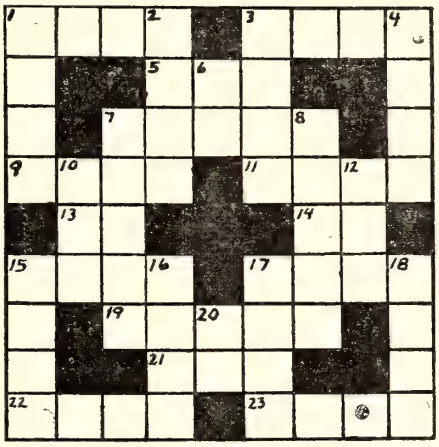
CROSSWORD PUZZLE.

ACROSS:

1. The beloved disciple.
3. The mother of Jesus.
5. A girl's name.
7. The Son of God.
9. A stain.
11. Limited space. (Abbr.)
13. Editor. (Abbr.)
14. African mother's word for "yes."
15. To close very tightly.
17. To discover one who is lost.
19. The Devil.
21. Sick.
22. Joseph took Jesus' body — — — — from the cross.
23. Jesus died to show God's great — — — — for us.

DOWN:

1. Jesus was their King.
2. Contraction of never.
3. To wound or bruise in a rough manner.
4. "Mourning trees."
6. Against or opposed to. (Abbr.)
7. Disciple who betrayed Jesus.
8. To soil with guilt.
10. Calm or sheltered side.
12. To stun with noise.
15. To spill blood; to pour out.
16. Mary Magdalene saw angels in the tomb "where the body of Jesus had — — — —."



17. To drop from a higher to a lower place.
18. Completed; finished.
20. Thallium. (Abbr.)

Answers to Last Week's Puzzle.

Across: 1. Send; 3. Find; 5. Ina; 7. March; 9. Evil; 11. Torn; 13. O. C.; 14. Va.; 15. Ache; 17. Mend; 19. April; 21. Inn; 22. S. P. C. C.; 23. Ease.

Down: 1. Save; 2. Dial; 3. Fact; 4. Down; 6. Nr.; 7. Micha; 8. Hovel; 10. Voc.; 12. Ran; 15. Acts; 16. Epic; 17. Mine; 18. Dare; 20. R. N.

Missions

The World for Christ

MISSIONARY EDUCATION IN THE SUNDAY SCHOOL.

One of the best opportunities the church has for missionary education is through the Sunday School. Beginning with the pre-school child on through the adult classes, a program of missionary education can be carried on. Sunday School literature now contains more and more missionary material. In many courses of study a whole unit of six weeks or three months is devoted to missions. Then besides the regular Sunday School lessons, we have a wealth of missionary material for each age group published by the Missionary Education Movement. Junior boys and girls who have not had a chance to read "Tommy Two-Wheels," and Primary boys and girls who have not heard the story of "The Pigtail Twins" this year, have been denied a real privilege. *Pilgrim Highroad* and *Children's Religion* also carry helpful materials, especially in the October and February issues.

So much for materials. How can we present these materials? In the larger Sunday Schools this is comparatively easy. Each department of the Sunday School can devote six weeks or two or three months to the current mission study. Sometimes the various departments of the whole Sunday School have this study at the same time. One Sunday School that I know follows this plan—

Primaries, Juniors, Young People and Adults studied about China during a certain period. Books were read, curios were exhibited, worship services were planned, letters were brought. The offering for missions was unusually large. Was it because their interest had been aroused and they felt a real responsibility for their missionary work in China and elsewhere?

In the smaller Sunday Schools where all age groups meet together it is a bit more difficult to carry on a program of missionary education. But it can be done! In one such Sunday School. where I once worked, we had a missionary program once each month at the close of Sunday School. A different class was responsible for this program each month. Sometimes a short play was presented, or a missionary talk, or a letter from some missionary, or a worship service with a missionary theme. The offering on these Sundays went for the missionary work of the church. A book like "Tommy Two-Wheels," while planned for Junior boys and girls, is equally interesting to adults and could be used in the Sunday School where all ages meet together.

* * *

"OVER THE WORLD."

Let the light of life now shine,
Over the world!
Beam with radiance divine,
Over the world!
Send the word to lands appealing;
Scatter wide its leaves of healing,
Love and life to all revealing,
Over the world!

Bid the Sun of Righteousness,
Over the world!
Rise the waiting lands to bless,
Over the world!
Idol thrones are tott'ring, shaking,
Pow'rs of darkness sore are quaking,
As the light of life is breaking
Over the world!

Speed the day when Christ shall reign
Over the world!
Truth can never shine in vain
Over the world!
'Neath its beams fond hope is springing,
Lands long dumb break into singing;
Glad the notes of joy are ringing
Over the world!

—E. S. Lorenz.

* * *

There are many ways in which teachers of Sunday School classes can teach missions without labeling it as such. One of my own teachers, when I was young had a map of the world in our class room. Each Sunday morning before she began the regular lesson we talked about some event of world interest. The pupils were encouraged to bring in current events out of newspapers and periodicals, and from time to time we spoke of the work of the church around the world. That Sunday School teacher didn't say that she was teaching her class missions, but she was! She helped those young people to think in terms of the world; she showed them the needs of the world and encouraged them to do something about them!

Another Sunday School teacher I know, when we were studying about migrants several years ago, had her class make a migrant calendar showing how these wandering people follow the crops—lettuce in January, beets in February, strawberries in March, etc. Then, when their interest had been aroused, she let them make health kits to send to a migrant center.

Even the prayers that are spoken in Sunday School can be missionary. We can pray for missionaries; we can pray for a world-wide church, we can pray that some boy or girl in our Sunday School may someday be a missionary.

It is splendid to give one offering a month in the Sunday School to missions, and I hope that there is not a Sunday School in our Southern Convention which does not do this. But giving is not enough — we should study and pray as well as give. Let's make missions alive in the Sunday Schools of our Southern Convention!

MRS. W. E. WISSEMAN.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 16, 1944.

Sunday Schools.		
Seagrove, N. C.	$	3.00
Mt. Olivet (R), Elkton, Va.		6.00
Liberty, Nathalie, Va.		2.88
Morrisville, N. C.		1.65
Mayland, Broadway, Va.		1.50
Winchester, Va.		6.85
Liberty Spring, Suffolk, Va.		5.00
Total	$	26.88
Individuals and Churches.		
Wentworth, Raleigh, N. C.	$	12.77
War Victims and Services		
Seagrove, N. C.	$	2.00
First Sunday School, Reidsville, N. C.		60.00
First Church, Reidsville, N. C.		80.00
Young People's Bible Class, Apple's Chapel, Gibsonville, N. C.		2.70
Newport News, Va.		38.34
Total	$	183.04
Total for the week	$	222.69
Previously acknowledged		11,028.04
Total	$	11,250.73
Less War Victims and Services		183.04
Total since Sept. 1, 1943	$	11.067.69

Our Mission Period began March 1, and until Easter special emphasis will be placed on missions through the medium of THE CHRISTIAN SUN, in our churches and Sunday Schools. Each week there will be two or three articles on the various phases of Missions. These articles are being written by leaders in our churches, who write from their own experiences concerning the mission work either in the church, the Sunday School, Missionary societies, the Pilgrim Fellowship, or as a layman.

Mr. Guy A. Thelin, missionary to China, has been speaking to the ministers, and Rev. and Mrs. Charles Storrs and Miss Angie Crew are available for services between now and Easter.

Mr. and Mrs. Storrs are retired missionaries and served in China for a number of years. We all know Miss Crew, missionary to Japan, and you will want to have her in your church meetings.

A special Easter Program has been prepared and you may have copies by writing to the Mission Office and stating the number of copies needed.

Other Missions material is available and may be had by addressing your request to either the Mission Office or the Office of Promotional Secretary.

Easter envelopes are now on hand. If you have not ordered a supply for your church, won't you please do so *today.* It is a good idea to have these distributed a week or more before the Easter Offering is received.

So remember! Have a guest missionary speaker in your church between now and Easter! Order your Easter Envelopes! Send for Mission material! Read the special articles in The Sun—the Mission poem and the prayer, too—which appear each week!

Prepare now for your Easter Service. We are anxious that you consider the needs of the world and think seriously of the urgency of increased missionary interest and contributions at this Easter Season.

Gratefully,
Mattie Cox Parker,
Secretary.

WE USED A MISSIONARY.

On Monday, March 6, the writer was at Elon College attending a ministers' meeting. The guest speaker was a layman, Mr. Guy Thelin, returned missionary from China. The open discussion led to the fact that many churches are unable to use missionaries unless at regular services on Sunday. Sunday is a good time, but not always a possible one.

I suggested to Mr. Thelin that he come back with me that night, as he could catch the New York train from Danville, Va., He did. No schedule had been made; no Sunday services were in view—nothing in view but a rich fellowship with one who had been with Christ in the far corners of the earth.

What a day we had Tuesday! He talked with the 4-H Club at our school at 11 a. m., on "Farming in China." The boys in the 6th, 7th and 8th grades drank in his words. At 12:15—noon—he spoke and showed pictures to the first five grades at the school. At 1:30 p. m. he spoke and showed his pictures again to the next three grades. The children still talk Chinese as well as refer to the various things that impressed them. School over, Mr. Thelin took pictures of the church and school buildings standing so close together and suggested that they should always be that way. The pictures were made up of our children, and Chinese children will see them. This was a new tie-up with our Chinese friends.

A PRAYER.

Father of all mankind, throughout this day, and every day, help me to remember that a very real portion of Thy Kingdom has been placed in my keeping.

Therefore, *O Lord, teach me to love Thee—*

With all my Mind—*that I may think Thine own thoughts after Thee, from dawn till dark, making beautiful and significant each decision of my daily living; help me to remove all prejudice and small-mindedness.*

With all my Heart—*that I may love those whom Thou lovest, feeling for even the most unlovable and difficult of Thy children Thine own everlasting mercy.*

With all my Soul—*that I may seek fresh ways in which we can all be one in Jesus Christ our Lord, praying for Thy divine power to surge through my commonplace routine from morning till night.*

With all my Strength—*that I may work the works of Him who sent me while it is day, seeking to channel through every act Thy devotion to the needs of both my neighbor and myself. Remind me from moment to moment that this is not optional, but the last command of Jesus Christ, our Lord.*

Quicken me and use me this day, for Thy name's sake, Amen.

—From World Day of Prayer Program, 1944.

Then, out to visit our farmers. Mr. Thelin gave words of high praise for a newly built wagon belonging to a young farmer. He met men as they sawed wood and women as they sewed on their sewing machines. They all wanted to know how they did these things in China!

Nearing Danville, we made several calls and were invited to supper. Around the table, we felt we were eating with Chinese friends as he brought them to us in his unique way.

Then at a neighboring house, we suggested the showing of his pictures. In fifteen minutes, they had called by phone and in person to all of their neighbors, and 27 people came. In the informal group came the spirit of desire to learn more of these people he had served. His pictures and talk were so interesting that he did not sit down for two hours. A halt had to come, as it was near train time. At midnight, he caught the train.

No, we didn't have a Sunday service, but we used a returned missionary. In all he made four talks to more than 300 people. He had met the farmers of our community and talked to them as they worked—all in one day. Thanks, Mr. Thelin, for such a day, and thanks be unto God for such a man of God!

W. J. Andes.

OUR SUNDAY SCHOOL CLASS BELIEVES IN MISSIONS.

How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?

Belief in Missions is deeply ingrained in the hearts of the members of the Betty Gibson Bible Class of Rosemont Church, in Norfolk, Va. For we were taught Missions not casually or disinterestedly, but seriously by one whose entire life was dedicated to the spreading of the gospel.

Mrs. B. F. Gibson founded our class and taught many years until just before her death at the age of 85. All through these years she taught Missions by precept and example and inspired her class to do and to give for this cause.

Years ago, the class asked for the privilege of supporting a girl at the Sendai Orphanage and continued this work until she became self-supporting, and through the years we have had some definite Mission work which we have supported.

The pleasure we receive in giving and the faith we have is a heritage that our class has determined shall not pass from us.

Mrs. Oscar F. Smith.

A GIFT FOR THE ATKINSON MEMORIAL FUND.

Recently I received a letter from one of our good church members with a contribution for the Theological

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

FORWARD, CHRISTIANS!

By Hon. Francis B. Sayre
Formerly U. S. High Commissioner to the Philippine Islands.

Our present world is one of breakdown and catastrophe. The very foundations on which we have built our Western European and American civilization are threatened.

Where lies the fault? Is it in the bankruptcy of diplomacy and statesmanship, in ill-advised economic policies, in badly framed political constitutions, in unwise social legislation? If we be honest I think we must go deeper than that. The present pain and tragedy of the world are the inexorable result of the force man himself has set in motion.

We have tried to build a civilization in the West fundamentally based upon materialism. And if you build a civilization upon the foundations of might as paramount over right, of acquisitiveness, of selfish privilege, the inexorable laws of cause and effect will cause pain. Such civilizations will not and cannot last.

At such a time comes the crashing challenge of Christianity. Do we believe that the principles which Christ taught are truth or fable? Was Christ an utter realist or was He a visionary and a dreamer? Were we able would we dare to establish a civilization based upon the principles which He taught? The world is what it is today because we so-called Christians either have not fundamentally believed in what Christ believed in and taught or else have not been willing to give our lives for our beliefs.

Do you see what a terrific responsibility that throws upon those who really believe that Christ spoke the truth? For those of us who are sure that Jesus is "the Christ, the Son of the Living God," what is the pathway of advance?

First. We must burn away the pessimism and discouragement and disillusionment of the present world with glad new hope based upon a reasonable and a reassuring faith. If Christ should come back to earth today, I am sure He would not be discouraged. One of the most striking and amazing things of His earthly life was His supreme and never-doubting confidence in God and in the sure triumph of the fundamental principles which He taught.

Second. We must bind up bleeding wounds and heal the broken hearted. If Christ should walk the earth again today, I suspect He would spend His time going about doing good in much the same way He did nineteen hundred years ago. Those who love Christ to the death have a mission of limitless immensity.

Third. We must impart to individuals and to little groups a burning and a personal faith upon which to build, and through them to the world a new vision. Until humanity comes to believe in the fundamentals Jesus taught and build upon them, no possible economic programs, or social reforms, or political arrangements, or international conventions; no amount of good will or peaceful designs or progress of the arts and sciences—ever can build a civilization which will satisfy the insistent needs of humanity. First things must come first.

Fourth. We must, with God's help, set about building a New World. Once the foundations are true, there is nothing to prevent men from building gloriously. The materials are at hand—only hope and vision and a sense of direction are needed; and these are precisely what Christianity stands ready to supply.

For two months, I lived with our troops on the front line at Corregidor. I watched them, when all the earth around them was rocking from exploding bombs and shells, bravely standing by their guns and taking it. Going through the hospitals, I saw them, in spite of intense pain and suffering, try to smile and ask when American reinforcements would come. Their spirit was magnificent. I often think of those boys, many of whom died on the fields of Bataan and Corregidor, many of whom suffered the anguish of captivity. They dedicated their lives to a great cause and many of them made the supreme sacrifice.

Is all that suffering, all that heartbreak to be in vain? Those who have seen it and been a part of it can never rest until the way is found to make the repetition of world-wide agony an impossibility. How? A mere military victory over Germany and Italy and Japan will not bring us a New World.

The end of the war will bring us far more difficult problems than any we have yet had to solve. If we win the war and lose the peace that follows, our military victory will turn to dust and ashes. To win the peace there is only one single way that is practicable. That is to build the New World on the fundamentals that Christ taught. Only that kind of a world can last. Forward, Christians! There is no other way.

Drinking is a manifestation of the wish to escape reality. One eminent authority has concluded that alcoholism is basically a revolt against reality, rather than an escape. Many have found the answer in the doctrine of compensatory behavior, while others are convinced that such conduct is a form of infantile regression to the omnipotence of childhood. The psychoanalysts maintain that it is homosexual in origin and thus psychogenic. To some, ego-striving and status-seeking are the answers, while emotional immaturity, emotional instability and emotional inadequacy provide the explanation to others engaged in causation research in alcoholism.—*J. P. Shalloo.*

POST-WAR EFFORTS.

(Continued from page 6.)

international understanding and good will.

4. To plan a meeting of representatives of our college and possibly the Burlington Chamber of Commerce or other leaders of industry and commerce in Alamance County for a series of discussions of matters of immediate and common concern in the postwar world. Similar steps have already been taken in Greensboro and Guilford County.
5. To invite our Department of Education to report on the effectiveness of methods as used in the Army and Navy Training Programs during the emergency as they may be of use in prewar college education. Particular reference is made to visual education and mechanical reproduction."

The committee submitting the above report was comprised of the following members: H. E. Hirsch, chairman; Merton French, Mary R. Moore, Carol Schultz.

L. E. Smith.

Book Reviews

PALESTINE, LAND OF PROMISE By Walter Clay Lowdermilk. Harper and Brothers, Publishers. $2.00.

The author, who is a noted American soil conservationist, recently made a survey of the Near East. Dr. Lowdermilk proposes the reclamation and rejuvination of ancient and eroded Palestine. This practical achievement will offer not only a solution of the Jewish refugee problem, but in effect it will provide a large-scale model for the restoration of other long-neglected lands of the Near East. He examines the present achievements of Jewish settlers in Palestine, the amazing changes they have wrought in the eroded, sterile land by irrigation, drainage, fertilization, reforestation and other modern methods. He then proposes the establishment of a Jordan Valley Authority, based on the experience of America's T. V. A., which would utilize unlimited water power and develop a remarkable power project.

As one reads this book, he is reminded of the faithful scribe who brought forth "out of his treasure things new and old. (Note, incidentally, that the new takes precedence over the old.) Here is the story of a civilization blessed by sacred memories, but cursed by ignorance and "suicidal agriculture," where "peoples have bequeathed to their descendants man-made deserts of sterile, rocky and gullied lands." Here is the real thesis of the book: "Exploitation of the soil, which leads to imperialism and war, has failed mankind. It is the principle of land conservation on which the hopes for a better future depends. Seemingly overpopulated countries can furnish their people with enough food, provided their resources are fully husbaned by the application of the techniques of conservation."

It is estimated that almost half a million Jews have settled in Palestine in the last twenty-five years. Theirs has been a herculean task: that of draining swamps, planting trees on rocky hills, building terraces, digging wells, developing irrigation, establishing numerous and varid industries. One may experience surprise on reading that the Jews are successful farmers. The author calls attention to the fact that "the Jews were not an urban people during the first thousand years in Palestine. They were forced into trade because most of the countries which gave them refuge would not tolerate foreign agriculturists on their soil. . . . While the Jewish immigrants in the United States fitted themselves into an existing economic structure, often contributing to its further development, the newcomers in Palestine became pioneers, building their own economy in a backward and neglected land. They realized that the foundation of an enduring state must be anchored in agriculture, and to do this required improvement of the land regardless of difficulties, toil and dangers. . . . They knew that the success of their colonization depended on their finding the right answers to the many agricultural problems that confronted them, and they concentrated on these problems with all the keenness of minds sharpened by generations of intellectual training."

Ministers who read this book will have their knowledge of Palestine brought up to date. Their conception of the Holy Land will be scientific as well as devotional, contemporary as well as historical. Rural ministers who read the book will see their work in a new perspective. They will realize that soil is the basis of civilization, that civilization's most cherished possessions perish when the stewardship of God's good earth is neglected. Farmers who need a new sense of the dignity and possibilities of their apparently mundane task, will rejoice in the reading. All who are interested in the present plight of persecuted Jews, will find here a revelation of amazing and gratifying proportions.

Here in America we need to soberly ponder this conclusion: "Inhabitants of larger and richer countries may wonder at these super-human efforts to reclaim land. But the time may come in thickly populated and semi-starving countries, and even in our own exploited and erosion-ruined lands, when men ,instead of being amazed by the efforts of Palestine's terrace-builders, swamp-drainers and soil-washers, will begin to imitate them. There are no more new continents to explore and exploit. The only new frontiers are those under our feet. What has been done in Palestine demonstrates how people in other lands, too, may achieve security and cultural satisfaction by a cooperative and scientific approach to land problems." God help us to learn that lesson!

The name Lowdermilk is familiar in our Convention and especially in the Western North Carolina Conference where we have a minister by that name. Walter Clay Lowdermilk was born in Liberty, North Carolina, and attended the University of Arizona. Then for three years he was a Rhodes Scholar at Oxford. He has received degrees in Forestry and Geology, and took his Ph. D. at the University of California. He is assistant Chief of the Soil Conservation Service of the United States and for five years was research professor of forestry at the University of Nanking, China. He is the president of the American Geophysical Union. He is known to many of our readers by his now famous "Eleventh Commandment."

Let us continue to look for additional students of God's eternal and ecumenical Holy Land.

R. L. H.

The Eleventh Commandment

By W. C. LOWDERMILK

Thou shalt inherit the holy earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou shalt safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation, and protect thy hills from overgrazing by herds, that thy descendants may have abundance forever. If any shall fail in this stewardship of the land, thy fruitful fields shall become sterile, stony ground or wasting gullies, and thy descendants shall decrease and live in poverty or perish from off the face of the earth.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

THE SACREDNESS OF HUMAN LIFE.

Lesson XIII—March 26, 1944.

Golden Text: *"Know ye not that your body is the temple of the Holy Spirit?"*—I. Corinthians 6:19.

Lesson: Genesis 1:27, 28; Matthew 12:11, 12; Romans 14:19-21; I Corinthians 6:19, 20.

Devotional Reading: Psalm 116:12-19.

In the Image of God.

"And God created man in his own image, in the image of God created He him; male and female created He them." This does not mean that God looks like a man, even though He is much bigger than any man we ever saw or thought of. It does mean that God made man in his likeness, that man's likeness to God lies in "his intellectual, moral and religious capacities and powers, in his ability to think and feel and will." It means that God and man can commune with each other. It means that man has a divine origin and a spiritual nature. It means that man is more than clay, he is the child of God. It means that every man has stamped upon his soul the image of the Living God. All this gives meaning and dignity and beauty and sanctity to human life. It exalts man. It also glorifies God. It also reveals the tragedy of sin which mars the image of God in the soul of man.

Work to Do.

"Be fruitful, and multiply and replenish the earth and subdue it." The Garden of Eden or Paradise is usually regarded as the ideal place. It is significant that when God placed man and woman there, He gave them work to do. They were to dress the earth and to keep it, to replenish it and subdue it. That gives dignity to work. It is a part of the divine plan. It is a means of developing character. Itis a medium of education. It is a form of co-operation with God. God and man are workers together.

Things to Master.

"And have dominion over the fish of the sea. . . the birds of the heavens, . . . every living thing that moveth upon the earth." Man was born to victory. He was to have dominion over nature and over nature's children, the wild animals. But man has not subdued himself, and therein lies the tragedy and the woe of the world.

The Value of a Man.

"Of how much then is a man of more value than a sheep?" Some of the men of Jesus' day did not think a man was worth as much as a sheep, or a pig. They condemned Him because He healed a crippled man on the Sabbath Day, but they were quite willing to go to any length to get an ox or a sheep out of a hole or a ditch on the Sabbath Day. Well there are multitudes of people today who think that men are not as valuable as money, that persons are not as important as profits, that goodness is not as desirable as gold.

The liquor traffic, prostitution, organized vice, child-labor, sweat-shop industries, crowded tenements—these are simply a few things in modern life which are a denial of the dignity of human life and the value of a man. And *war* is the supreme sin in this respect.

For the Sake of Others.

There are several ways to appeal to people concerning the things they do. One may emphasize the wrong which one does himself by his course of action, and the inevitable penalty which his action involves. Or one may emphasize the effects of his action on others; he may admit that a thing might be all right in itself, and for one's self, but that it might be a stumbling block for another. It is a question which has the more powerful appeal. But Paul uses the latter method in his appeal to the Christians at Rome, concerning the eating of meat and the use of meat that had been offered to idols. Waiving the argument as to whether there is any moral principle involved in the matter, indeed admitting the case, he says that "it is not good to eat flesh or to drink wine, nor to do anything whereby thy brother stumbleth." He is dealing not only with something temporal but with something timeless. A man can give up what does not hurt him for the sake of somebody else whom it might hurt. That is a principle that goes far and deep, and which demands a lot of wisdom and love in its application. It would make a great difference, however, if we made the touchstone of our actions "For the sake of others."

The Earthly House of the Eternal Spirit.

"Know ye not that your body is the temple of the Holy Spirit which is in you, which ye have from God?" Some folks don't know that. Or they don't act as if it were true. People who would not think of defiling or abusing or neglecting a sacred building, or even an humble home, will defile their bodies which are, according to the Word of God itself, the temple of the Holy Spirit. The mysterious and majestic fact, attested by God himself is, that God gives His Holy Spirit to a man, puts His Holy Spirit in a man, and from that time a man's body is the earthly dwelling place of the Spirit of God, the temple of the Holy Spirit. What a difference it would make in our lives, in all our lives, if we really believed that, and if we acted as if it were true. All of us would live longer, and live better, if we regarded our bodies as the temple of the Holy Spirit. Godliness and cleanliness are related. Religion and health do have some connection. Righteousness and recreation are intimately connected. What a man really believes will make a difference in the way he lives.

Stewards, not Owners of Personality.

"And ye are not your own, for ye are bought with a price." We do not belong to ourselves, not even those of us who are not Christians, and certainly not those of us who are professing Christians. For we have been bought with a price, with the blood of Christ as of a Lamb without spot or blemish. He loved us and gave himself for us. Therefore we are to glorify Him in our bodies and through our bodies.

GOOD GUIDES.

As the British had to be led by starlight around a dangerous circle. Lord Wolseley chose a young naval officer to do it. He piloted them successfully; and when the enemy's fire opened, young Rawson was the first to fall. When the shout of victory went up he was dying. Lord Wolseley galloped over the plain to speak with him before he died. As he entered the tent where the young hero lay, a smile lit up the pale face of the dying man, and with a last effort of his fading strength he said: "General, didn't I lead them straight?" That story got me. I want to be able to put that question to my Maker with some hope of receiving an affirmative reply. Let's pledge that by God's help we will.—*Ernest L. Waldorf.*

CHRISTIANS SPEAK OUT ON PALESTINE.

By Dr. Carl Hermann Voss.

The National Conference on Palestine, sponsored by eight national organizations and sixty eminent non-Jewish leaders, met at the Statler Hotel in Washington, D. C. on March 9, 1944. This meeting resulted in a significant program, a forthright statement of principles, and certain long-term objectives. The constituent organizations were the Christian Council on Palestine, the American Palestine Committee, the Congress of Industrial Organizations, the American Federation of Labor, the United Christian Council for Democracy, the Unitarian Fellowship for Social Justice, the Free World Association, and the Union for Democratic Action.

The Resolutions Committee, of which the writer was chairman, presented a pronouncement which was unanimously adopted. This manifesto called for:

1. Protests against the mass slaughter of Jews by Hitler, and organized action by the United States "to provide for the survivors of Hitler's attempt to annihilate a people";
2. For an unrelenting campaign against the "anti-Jewish agitation of democracy's enemies";
3. A re-dedication of the Christian world "to the heritage it has received from Judaism, the mother faith of Christianity";
4. For "basic rights of the Jews, *as individuals,* to enjoy the same privileges of freedom and equality as others enjoy";
5. For "the right of Jews, *as a people,* to dwell in Palestine and to have in Palestine a homeland where they may achieve self-determination and be freed from the spectre of homelessness which has haunted them for centuries";
6. For recognition of the significant development of Palestine during the past quarter century in which "a barren wilderness has been transformed into a garden spot, where hundreds of thousands of people have been enabled to reconstruct their lives and where the ground has been prepared for the absorption of several million more immigrants";
7. For fulfillment of the Balfour Declaration;
8. For the abrogation of the 1939 White Paper on Palestine;
9. For opposition to the policy of appeasement which threatens any "enduring and equitable solution of the Palestine problem";
10. For the reconstitution of Palestine by the Jewish people as a free and democratic commonwealth;
11. And "the passage, at the earliest opportunity, by the Senate and the House, of the Wagner-Taft and Wright-Compton resolutions now under discussion in committee, so that these objectives may be the more speedily achieved."

A telegram from Wendell L. Wilkie to the conference stated that "The doors of Palestine must be kept open for the present. For the past quarter of a century the Jewish people of Europe have looked upon the Balfour Declaration as a covenant of hope. We must insure by every means at our disposal that the opportunity remains which will enable an equitable program to be developed."

This significant conference is the first of its kind ever to have been held by such a representative group of non-Jewish leaders and bears witness to the deep and genuine concern of American Christians for the fate of Jews in Europe.

EDITORIAL.

(Continued from page 5.)

does not call for the consumation of this hope immediately, but says explicitly, 'there shall be full opportunity . . . so that the Jewish people may ultimately reconstitute Palestine as a free and democratic Jewish Commonwealth.' Strong arguments are being used against this bill, but no argument yet advanced is strong enough to nullify the plain pledges given by the governments of the world to the Jewish people."

Dr. Carl H. Voss believes in the possibility of solving this problem through (1) the abrogation of the 1939 Chamberlain-MacDonald White Paper on Palestine, (2) the fulfillment of the Balfour Declaration, (3) the recognition of America of its own responsibilities in the acceptance of more refugees from the Hitler terror, and (4) the combating of anti-Semitism both here and abroad.

The American Palestine Committee has issued the following statement:

"The fulfillment of the millennial hope for the reunion of the Jewish people with the land of its ancient inheritance, a hope that accords with the spirit of Biblical prophecy, has always commanded the sympathy of the liberal Christian world. Today, by reason of the appalling persecutions of which millions of Jews in Nazi-occupied Europe are the victims—persecutions that avowedly aim at the total extermination of the Jews of that continent—the fulfillment of this hope is an urgent and tragic necessity.

"In the past twenty years, moreover, Palestine has demonstrated its capacity to absorb large numbers of immigrants. In 1920 the Jews in Palestine numbered 83,000; today they number nearly 600,000. Since 1933 Palestine has given refuge to more than 300,000 victims of persecution, more than have found haven in all the rest of the world. That Palestine could accommodate millions of additional inhabitants is attested by competent expert evidence.

"The record of Jewish heroism and achievement in the Holy Land has been among the most inspiring works of free and liberty-loving people in the Old World in the last two decades. Cities, villages and farmsteads have sprung up over sand dunes, marshes and rocky wastes. Agriculture, industry and commerce have been modernized and extended. These achievements, moreover, have brought benefits to the Arabs as well, raising their standards of health, education and living in Palestine, and introducing the leaven of progress and democracy throughout the Near East. The foundations for a sound and liberal commonwealth have been laid in Palestine, and a people for whom no sacrifice has been too great in the furtherance of the task is pleading for the opportunity to build further upon them.

"In the present world emergency, the Jewish Community of Palestine, by its valiant contributions in manpower, industry and science, has become a tower of strength to the cause of the United Nations in the Near East. In truth and in fact, the Jewish National Home in Palestine has been a world-sanctioned experiment in democracy. It must be protected and cherished today as an outpost of freedom and social justice. Its continued upbuilding must be a vital part of a just world order when the present conflict is over."

R. L. H.

The wise Phocion was so sensible how dangerous it was to be touched with what the multitudes approved that upon a general acclamation made when he was making an oration he turned to an intelligent friend and asked in a surprised manner: "What slip have I made?"—*Steele.*

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

In handling little children we do not always get an answer to our questions which we look for or expect.

We have a little boy in one of our buildings four years of age. We have another little boy, Wayne Brooks, in the same building. The little boy has fallen very much in love with Wayne and adores him. Whatever Wayne does is always right in the sight of the little boy. Sometime ago, the little fellow felt kind of bad and all out-of-sorts. Mrs. Wright, who has charge of the little children in that building and makes them a wonderful mother, took him up in her lap and rubbed his head and petted him. After she had gotten him feeling better, she hugged him up in her arms and said, "Now, whom do you love?" He said, "I love Wayne."

We took in three beautiful children last week: a little girl and her two younger brothers. The father has been drafted; their mother died in January. The little girl is a very beautiful child, and a big sister to her little brothers, the youngest four years old. She has learned to write in school and can write a letter to her people. She has some stamps and has written quite a number of letters. She brought one in and laid it on my desk a few days ago. It had two three cent stamps on it. I said to her, "You have too much postage on it three cents was enough." She said, "Yes, but this letter goes a far piece."

This week we had an urgent call to take four little girls. Their father has been drafted into the army, the children's mother is dead, and the father had no one to leave them with when he has to go in the next two weeks. It is almost an impossibility to get someone to take four girls to be responsible for, even though they are financed. So the appeal comes to the orphanage. They are beautiful little girls and are just the age they need motherly care and training.

Doubtless all orphanages as well as the Christian Orphanage will be called upon to meet these problems as fathers are drafted and have no other source to appeal to for care of their children. It is not a matter of finance, as the government will make provision for them, but the problem is care for the children

As the weather is getting warmer, the children are able to get out of doors more and the little boys are making use of their marbles. They have a new way to play from the way we played when we were boys. We had lots of fun. The writer doesn't see much fun in the game now.

The little girls are making good use of the jumping ropes. They get lots of fun out of the game. They are also looking forward to getting a new Easter dress. We hope they will not be disappointed.

Chas. D. Johnston,
Superintendent.

REPORT FOR MARCH 23, 1944.

Amount brought forward		$4,260.20
Sunday School Monthly Offering.		
N. C. and Va. Conference:		
Pleasant Ridge	$ 15.00	
Durham	20.28	
Burlington	40.03	
Union (Va.) Ladies Aid	10.00	
		85.31
Eastern Va. Conference:		
Cypress Chapel	$ 10.00	
Liberty Spring	7.00	
		17.00
Valley Va. Cent. Conference:		
Antioch	$ 5.12	
Mayland	1.50	
		6.62
Western N. C. Conference:		
Pleasant Ridge		8.87
Eastern N. C. Conference:		
Morrisville		1.72
Georgia Conference:		
Center, Atlanta		10.63
Endowment.		
L. S. Holt		150.00
Special Offerings.		
Mrs. Jones	$ 10.00	
Mr. Hughes	45.00	
Mrs. Hill	30.00	
Mr. Watkins	60.00	
Interest	2.74	
Interest	53.66	
		201.40
Sale of Right-of-Way.		
Duke Power Co.		1,201.40
Total for the week		$1,481.55
Grand total		$5,741.75

There is a god within us, and we have intercourse with heaven. That spirit comes from abodes on high.
—*Ovid.*

Notice to Subscribers

The Christian Sun has always been more than lenient in carrying on its mailing list subscribers who have overlooked renewing their subscriptions on the proper date.

Now, at a time when the subscription list would naturally be increasing, we are faced with the question of a serious paper shortage. The Government, in an effort to see that all magazines receive their proportionate part of the paper available, has placed all of them on a quota basis. When that quota is reached, even if paper can be obtained, no more paper can be used for that particular magazine.

The above makes it necessary that the management scrutinize the subscription list more closely than heretofore, and it may be possible that if your name is dropped from the list, it will be necessary for you to take your turn in having it replaced thereon.

Please save us the embarrassment that it would cause us should we have to refuse to send The Christian Sun to an old subscriber who had only been negligent. See that your subscription is up-to-date; and also, please renew at least thirty days before its expiration.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

"THE JEWISH PROBLEM."

(Continued from page 3.)

full cultural and social autonomy. It is well to remember that the Arab has ample opportunity for self-determination in many lands, but that the Jewish people have no such hope except in Palestine.

Jewish immigration in Palestine, during the last quarter of a century, has granted innumerable social, economic, cultural and hygienic benefits to the Arabs. The continuation of this immigration, especially through the influx of refugees from war-torn Europe, will not only increase the potential resources of the land but will benefit both Jew and Arab alike.

The willingness of Jewish leaders to meet the issue of the Jew and the Arab presents an opportunity for wise and sympathetic statesmanship. Competent authors have made it clear that Arabs and Jews can and do get along well, especially if legitimate points of friction are eased and fascist *agents provocateurs* are routed out. We believe in an international mandate for Palestine to administer the commonwealth. We suggest that a capable and competent international Christian commission be sent to Palestine to study and analyse the problems of Jew and Arab, and offer concrete solutions.

This is not a "Protestant Zionism." It is something far greater. It is an attempt to answer what is basically not a Jewish problem, but rather a Christian problem.

The Christian Council on Palestine is a specific project in the larger framework of our efforts to win the peace while we are winning the war, a part of the whole process of preserving and extending democracy. At the very least, this is to fulfill the obligations laid upon us by the imperatives of our Christian faith.

"FOR THE CHILDREN."

(Continued from page 7.)

used in many countries, and people have believed in it for many years.

"Jesus was well loved by many people also. He tried to teach them what was right and what was wrong. Jesus loves everyone, no matter what color their skin may be. He died a very sad death which everyone has read about in the Bible. If you wish to know more about Jesus and His teachings, why not read in the book loved by everyone—the Bible."

Ruth Francis suggests that this might be a good idea for Sunday School teachers to use. Ask the child to write what he feels about Jesus when he comes into your department and then ask him to write how he feels when time for promotion from your department comes. In this way the teacher may get an idea of how much she has helped the pupil in his conception of Jesus.

If any of you children who read this page would like to write a page about Jesus to be published in our Children's Page, I'd be very happy to get it.

Sincerely,
DORTHY TODD.

The West requires a Jewish Palestine to link it forever with the East, to form a bridge by which Western ideas and trade can penetrate Asia. They need an area inhabited by a modern, Western people capable of basic industry and motorized warfare, and able to defend this corner of Asia for the Western world in case of trouble.—*William P. Ziff.*

MISSIONS.

(Continued from page 9.)

Seminary at Bangalore, India. This letter will be of interest to SUN readers, I am sure. I am quoting the contents of the letter, since it is such a fine letter and pays tribute to our late Dr. J. O. Atkinson:

"Dear Mrs. Parker:

"In grateful appreciation of the life and work of Dr. J. O. Atkinson, Ether Christian Church sends this Memorial Gift of ten dollars to be used to help establish a Scholarship under his name in the Theological Seminary at Bangalore, India.

"This gift is made to this fund by the church in memory of the late Hiram Freeman, who was a life-long friend of Dr. Atkinson. He was a charter member of the church sending this gift, and he did more than anyone else in organizing the church and erecting the building. He was faithful to his church as long as he lived, always doing what he could for his Lord.

"W. H. FREEMAN."

What a beautiful tribute to these two fine Christian men who did much for the Master and His work!

M. C. P.

The longer I am in practice, the more impressed I am with the close association between the lack of chastity and the taking of even small quantities of alcohol. It paralyzes the highest brain centers, cutting off the inhibiting impulses.—*Amy Fleming, Professor of Midwifery, University of London.*

There is no darkness but ignorance.
—*Shakespeare.*

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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Anti-Semitism Exposed

"Jewry is an international conspiracy."

The notorious "Protocols," on which this charge is based have been exposed as a forged adaptation of a French satire on the regime of Napoleon III, published in 1864. The charge, moreover, is patently fantastic to any serious student of society. Through Roman tyranny, the Jews were dispersed, and through intolerance were driven to seek a home in many lands. Everywhere they have been and are a minority group—for every Jew in the world there are some 150 non-Jews. Even so, the Jewish congregations have been more autonomous and more loosely connected internationally than the Christian churches, Catholic or Protestant.

"Jews own the country."

A rough count of 80,000 directors of corporations in 1936 showed that 4.8 per cent of the directors were Jewish. A Fortune survey in that year showed that Jews played a very small role in banking, insurance and heavy industry; that they are not much more prominent in light industry, aside from clothing and furniture making; that in distribution they hold a minority position. The idea that Jews control American wealth is nonsense.

"Jews run the government."

A later Fortune survey in 1939 showed that only 30 of the top 1,000 jobs in the federal government were held by Jews.

"Jews control public opinion."

Jews traditionally have had to pioneer where others have staked no claims. Therefore it is not strange to find Jews prominent in moving pictures and radio, particularly since they have long been prominent in the entertainment field. According to the Fortune survey of 1936, three of eight major moving picture companies are controlled by Jews, three by non-Jews, and two have divided control. One of the major radio chains is controlled by Jews, but most of its local stations are owned by non-Jews. Editor and Publisher estimated in 1938 that only fifteen of 1,700 newspaper owner-publishers are Jewish and that their papers account for at most 6 per cent of the daily circulation in the United States. Fortune found that Jewish ownership of magazines was even smaller.

Jews are Communists."

Followers of Hitler at times couple this claim with the contradictory charge that Jews are "international bankers." The small size of the Communist vote indicates that not many Jews are Communist, in any case. And a Fortune survey estimates the percentage of Communists of Jewish origin at 15 per cent. As for international banking, a study in "Jews in a Gentile World" states that in 1939 only 3 per cent of outstanding foreign loans made by Americans were issued by Jewish banking houses.

"Jews get others to fight for them."

In the last war, 5.7 of the total American mobilization were Jews—a third more than their quota. And in this war, the percentage of Jewish chaplains has recently been increased from 4 per cent to 6 per cent, to provide more adequate care for soldiers of the Jewish faith.

—Richard M. Fagley, in World Alliance News Letter.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity
VOLUME XCVI. RICHMOND, VA., THURSDAY, MARCH 30, 1944. NUMBER 13.

The One Hope of the World

By DR. ROBERT E. SPEER.

More clearly today than ever before, the simple basic ideas of foreign missions are seen to be the one hope of the world. It has been the neglect or repudiation of these ideas which has produced the present tragedy. On the acceptance and application of these ideas depends the whole possibility of peace in the future. What are these ideas?

1. The Solidarity of Mankind. The Foreign Missionary enterprise embodies the conviction of the unity of the human race, that there is one God and Father of all, our Saviour and Lord, and that all men must be gathered into one fold of fellowship and life in Christ. There can be no international political organization that does not rest on a universal spiritual principle, and Christianity alone can supply this principle.

2. A Mind of Good Will. The foreign missionary has had no instrument of action and has wanted none except kindness and friendship. He has no reliance on force or money or power. If ever individuals have sought to use these means, they have been untrue to their undertaking.

3. The Spirit of Service. The whole foreign missionary movement has been a donation. It has asked for nothing in return. It has simply sought to help in the spirit of Christ, who came not to be ministered unto but to minister.

4. The Principle of Trusteeship. It has conceived Christianity to be not an ethnic faith of certain privileged peoples but a trust from God for all humanity. It has believed that strength is given to be used to help the weak and that this is a law of national life as well as of individual. It holds with Mrs. Browning—

Happy are all free peoples too strong to be dispossessed,
But blessed are those among nations who dare to be
strong for the rest.

Will the world now be wise enough to believe all this? It is its only hope.

NEWS AND VIEWS

Make your Easter offering for the cause of Missions as generous as you possibly can.

As an unreconstructed heathen, I wish to pay my respects to all the Christian missionary workers, Protestant and Catholic, who have aided China. . . . This truly religious spirit of service will continue to win the sympathy and support of the entire Chinese nation for the Christian missions in all the years to come.

—*Ambassador Hu Shih.*

No account of China's resistence is complete, unless it records the worthy part your missionaries have played, whether at the front, in the rear, in free China, or in Japanese occupied areas. They have not accepted the facile passivity of inaction; on the contrary they have hurled themselves unsparingly and with consecrated zeal into the task of alleviating pain and misery, both physical and spiritual. —*Mei-Ling Soong Chiang.*

CHRISTIAN SUN ENDOWMENT FUND.

We still have not had a flood of contributions to The Christian Sun Endowment Fund, but we are thankful that the stream of contributions is steady. We Keep hoping that reports will begin coming in from churches that have become inspired, but no reports of that nature as yet. Still we are optimistic!

Received since last report:

W. S. Briggs	$ 1.00
J. B. Ellington	1.00
Mrs. J. B. Ellington	1.00
Woman's Fellowship, Richmond	1.00
Mr. and Mrs. T. E. Brickhouse	2.00
Edgar Pierce	1.00
Janie Pierce	1.00
Mrs. Dora Pierce	1.00
June Joy House	1.00
Elmer J. Daughtery	1.00
Mrs. Joel E. Harrell	1.00
Cyrus Shoffner	2.00
Mrs. C. L. Pope	1.00
Mrs. B. L. Collins	1.00
Mrs. W. L. Ball	2.00
Rev. H. S. Hardcastle	1.00
Mr. and Mrs. G. C. Holland	1.00
A Friend, Windsor, Va.	1.00
Dr. Jas. H. Lightbourne	2.00
Chaplain LeGrand Moody	2.00

Though it is a great temptation to print the many fine letters that have come with these contributions, I think you would want these few words from a letter coming with Chaplain Moody's contribution: "The Sun does not always reach me on time, but it brings me such pleasure when it does arrive. It serves as the only instrument I have to bring me the news of the Southern Convention. I often think, with affection, of my many friends in the Convention, and would give an awful lot to be at the May meeting." So you see, The Sun goes to sea! Would you like some part in helping it to "keep sailing"? There seems to be an impression that there is a law against sending more than one dollar. That is not so! You can send as much as you wish. But please do not fail to send at least one dollar. We are grateful for all.

Jesse H. Dollar, *Treas.,*
Board of Publications.

ROSEMONT FRIENDSHIP COMMITTEE ON THE JOB.

Following the evening church service at Rosemont Christian Church, Norfolk, Virginia, each Sunday, we enjoy a bit of fellowship in our social hall known as the Friendship Hour. We do a bit of group singing of songs old and new. Often we have a guest entertainer who will sing, play or recite for us. Sometimes we play a few simple games to serve as "ice breakers."

A cordial invitation is extended to all Service men, at all times, to all our services. We try, however, to have some group invited as our special guests each Sunday. We have had groups of soldiers, sailors, marines and coast guards from the various camps and stations around Norfolk.

We ask the boys to fill out a visitor's card in the church service. If they give us the name and address of their parents, or wife, we mail them a card with the picture of our church, telling of their visit with us.

It is interesting to note the states and the various denominations which have been represented. Since November, there have been 39 states represented, the District of Columbia, and Mexico. The following denominations have been represented: Baptist, Methodist, Christian, Congregational, Episcopal, Presbyterian, the Brethren, United Brethren, Evangelical Lutheran, Evangelical Reformed, Swedish Lutheran, Church of the Ascension, Prince of Peace, Nazarene, Christian Science, Roman Catholic, Morman (Latter-Day Saints), Greek Orthodox, Russian Orthodox, and Hebrew.

Our Friendship Committee is divided into six circles, and the circles rotate in taking charge of Friendship Hour. They always serve attractive refreshments. Each circle sponsors the program for their evening.

We feel that the Friendship Hour has helped our church. We enjoy the work and feel repaid for our efforts when the boys express their appreciation for a bit of home-like fellowship.

Our Friendship Committee sends out a letter each month with several church bulletins to all the members of our church and to those who attend our Sunday School, who are in the Service. We also remember our Friendship Hour boys whom we have gotten to know real well. We have around 80 on our list now. It is very gratifying to have the boys write back and say how much they appreciate the letters and bulletins.

Mary H. Booth.

CHRIST'S LAST JOURNEY TO JERUSALEM.

Some Snap-Shots on the Way.

There are many choice and precious incidents and sayings of the Christ to which we refer and quote as a part of our Christian heritage. Do we realize that for the most part they came out of that "last journey"?

He steadfastly set his face to go to Jerusalem.
World Conquest — the Seventy sent out.
The Good Samaritan.
Martha anxious about many things.
The Good Shepherd.
Prayer—and the Lord's Prayer.
Woman with infirmities for 18 years healed.
Counting the cost of discipleship.
Three parables of "The Lost."
Sacredness of the Home.
The Grace of Forgiveness.
The Raising of Lazarus.
The Ten Lepers—Grace of Gratitude.
Blessing the Little Children.
The Rich Young Ruler.
Foretells His Crucifixion.
Ambition of James and John.
The Blind Man of Jericho.
Zaccheus—Sinner and Saint.
Parable of the Pounds.
The Annointing of Mary and Martha.

With His face towards Calvary—what a legacy of truth and love comes from His heart. Among these are the choicest nuggets of our whole faith!

Chas. H. Davis.

Greetings from Returned Missionaries

A LETTER FROM MISS MURPHY.

1364 E. 61 St.,
Chicago, 37, Ill.
March 10, 1944.

Dear Friends of Mine:

The happiest part of the travelling of these two years has been the chance to see so many of my old friends and to make so many new ones. Sometimes I am appalled at the thought of all the guest-room sheets that have been washed in my behalf. Your many kind deeds have been genuinely appreciated and have put shiny Saturn-rings of joy around my heart.

Not long ago, Dr. Charles Gerlinger of First Congregational Church, Sioux Falls, South Dakota, came to Chicago looking for a Director of Religious Education, and someone gave him my name. The result—I have asked for a temporary release from the American Board, am finishthis term's study here at C. T. S., and Mother and I will be going to Sioux Falls the first of April. Since I came home a little over two years ago, I have spoken in twenty-two states, and now I am going to settle down in a state where I have never been. But I have learned, like Paul, "in whatsoever state I am therein to be content."

Last fall, I had most interesting trips in Wisconsin, Nebraska, Alabama, Florida and Virginia, with a memorable trip back, when I sat up most of one night and all of the next, and still missed my appointment!

Since the New Years I have been sprinting across the Midway to classes at the Chicago Theological Seminary, bringing my Religious Education vocabulary up to date. My "creative" education vocabulary from Hartford is now all in the discard and I can murmur of "gestalt" and "organismic" theories, my "frame of reference" now frames a "time line" and a "life space," while training classes have become "workshops." Do you suppose it will change human nature? I am already homesick for my Lintsing country children who can get such a thrill out of an empty spool, four old phonograph needles and a piece of string.

"The Christian Message to Rural People," the book on which some eight of us labored long hours all through 1942-43, is due to come off the press some time this spring. We were known as the "Work Committee" of the Foreign Missions Conference! We chuckled over the name and we did work, but the name probably came from the fact that we were supposed to be discussing the *work* of the church in rural areas.

Many things have happened these two years, not only in the global struggle that colors all our life, but in the inner circle, the sudden going of Pansy and Maryette, and the other changes that have come so quickly, but we believe that it is still our Father's world and "He is the ruler yet."

With all best wishes to each of you,

Sincerely,
ALICE E. MURPHY.

After April first, address me,
c|o First Congregational Church,
Sioux Falls, S. Dakota.

THE CHRISTIANS WRITE.

West Palm Beach, Fla.,
February 1, 1944.

Dear Friends:

Greetings to you from this sunny southland. where for the next few months we shall be getting better acquainted with the family of Agnes' youngest brother, Charles Meebold.

We have waited until now about sending out our annual letter because in December our plans were still rather uncertain. Now, however, we know that we shall not be called upon by the Mission Board to undertake the emergency treasurership of Foochow institutions. Unfortunately, this also means that there will be no priority for our passport and transportation. Still, we feel quite content to let God open the way for our return at the right time. The missionary who is going out to relieve Bob McClure is Elmer Galt of Paotingfu, and we shall shortly be thinking of him as eating his meals at our dining table, and inviting his guests to perform at our piano! Would that, for everything except the treasurership, we might be there in his place.

However, the news that has been coming from Foochow, as well as from West China, might surely give one pause as to whether this is the right time for anyone to go back. In fact we have been told that in view of the terrible inflation and exorbitant cost of living, all Boards have decided for the present to authorize no further returns. And small wonder when we receive such glimpses as the following: Dr. Gillette, writing on August 31, 1943, says it "has cost me $3,000.00 more than my salary allowance so far this year. I've had no lard, meat, fresh eggs, or fruit the past seventeen days, trying to live within my income; cut peanuts out long ago, and other things such as cakes, waffles and desserts."

And from Shaowu, where provisions are supposed to be more plentiful, Miss Wiley writes, "Meat is almost unheard of now, unless someone has a pig die of measles, and then it is put on the market! A chicken is around sixty dollars; sugar (part sand) is twenty dollars a pound. I still buy milk, one-half pint a day being just about one hundred dollars per month." Surely America's food rationing should not be mentioned in the same category with such a lack of necessities. We who have now been enjoying American living for more than three years, think of our colleagues in the field as almost in a different world — it really must seem a different world to you who have never been in China.

Yet, there is a close connection, by way of the throne, which the Christians of America are more and more finding; and there is a very practical connection, through correspondence, and by the sending of funds. Letters bring comfort to our missionaries in the front line, just as they do to the soldier boys, and your gifts for relief bring them wide opportunities for helping their distressed friends and neighbors.

We are thankful that through the special offerings, sales of chop-sticks, and gifts from individual friends in many of our church groups, it has been possible for us to send on hundreds of dollars to various members of our mission family in the field: Charles Gillette, Lora Dyer, Martha Wiley, William Topping. Their acknowledgements are most grateful on behalf of the needy ones whom they have been able to help; supplementing the salary of a kindergarten teacher who was trying to support two people on one-fifth the amount a missionary's servant receives, and whose daughter 'has grown thin as anything'; helping a boy who had been in hospital for a month with gangrene of the leg; medicine for a very poor boy with typhoid; help for a girl of seven years in a critical condition due to malnutrition; food for an emanciated and very sick man, who had been stealing because he and his family had nothing to eat—and so on. Also there has been assistance given to some of our Christian workers who had to meet school expenses for several children.

Because of specific gifts from some

(Continued on page 7.)

THE EDITOR'S MESSAGE

TWO DIFFICULT LESSONS.

"It takes about two years for a baby to learn to talk and from 50 to 75 years to keep its mouth shut." This is the latest addition to the list of immortal American epigrams. Perhaps the one is just as difficult as the other.

Dr. Logan Clendening describes the first lesson. "The baby learns that some sounds command attention—to get food when it is hungry. So it crys or mutters, and food is brought. Here, 'a boy's best friend is his mutter'—(acknowledgement to Mr. F. P. Adams, on 'Information Please.)' But, at about two or two and a half years, the preliminary groundwork for speech has been laid in the nervous system. The cells and fibres of the hearing center are mature, and the baby realizes that sounds, including the speech of adults, means something. The vision of the eyes is fused and turned right side up and his world is full of objects for which he wants a name."

But, alas, some never learn to speak correctly. Like Peter of old, some are still betrayed by speech. In a vain effort to speak the password of entrance into the society of the educated, there are still those who say "sibbileth" for "shibboleth." Southerners lazily drop their "r" and say "Noth Calina" for "North Carolina."

Learning to speak the English language is not an easy lesson. But learning not to speak is equally difficult. The name of those who talk too much is legion. Cheap talk, malicious talk, unnecessary talk: here is the essence of sabotage in home, business and the Church. Untold and irremediable harm is caused by scatterbrained robots who have never learned to discipline and restrain the tongue.

"The tongue," says St. James, "no man can tame." But He can tame it who when He was reviled, reviled not again. In no respect, perhaps, will the deep, rich native culture of the true follower of Jesus Christ more clearly show itself than in the way his speech is purged of every questionable element. As Raymond Calkins has said: "His tongue is tamed and held in control in every vicissitude of daily living, and kindness, charitableness, and love become the law of his lips."

OUR TOBACCO TAINTED CIVILIZATION.

A sailor fell asleep while riding in the back of a truck loaded with paper. Sounds quite innocent, does it not? Yes, but he happened to be smoking a cigarette, and as he fell asleep the cigarette set fire to the paper. The sailor probably never knew what happened, never knew his error. He was asphyxiated and burned beyond recognition.

Fire spread through a Richmond hotel on a Friday at midnight, claiming the life of a State senator and the wife of a former governor. To what cause was this tragedy attributed? There was great concern over the failure of the water system to operate efficiently in putting the fire out, but little concern over the real origin of the fire. The most logical cause of the fire seems to have been that of a careless cigarette; rather a careless cigarette smoker. (Their name is legion.)

A wife was suddenly awakened early in the night by the smell of smoke. She and her husband were alone in the home. She rushed into his room and found him in bed and the bed aflame. She worked frantically and finally succeeded in putting the fire out. But her husband was dead. He was just smoking in bed; but the bed caught fire, and he died of fright or heart trouble. What a dreadful experience for his wife!

The tobacco habit, which may now boast of America as its prize victim, is twofold: the habit of production and the habit of consumption, the industrial habit and the personal habit. Note the enormity of this industrial habit. During the year 1942, we harvested 1,412,437,000 pounds of tobacco on 1,379,000 acres of land. During the year 1941 we produced 5,610,176,000 large cigars, 146,711,000 small ones and 217,934,925,000 cigarettes. In that same year we also produced 342,427,000 pounds of plug and smoking tobacco. Sales in cigars in 1939 by the manufacturers totaled $160,775,000, cigarettes, $1,035,744,000; and tobacco, $132,720,000. Total, $1,329,239,000.

There are those who are frankly alarmed by these figures. America, preeminent among Christian nations, finds itself increasingly in the grip of a mighty habit-forming industry; an industry which is not essential to the well-being of man; an industry which diverts manpower from essential industry and imposes upon a vast population the nicotine habit which is considered socially noxious by many and is attended by obvious dangers as reflected in the leading paragraphs. America will one day realize that this is a major stumbling block in our effort to evangelize the world. What moral right have we in the family of nations to dissipate a major part of our agricultural and industrial strength on a silly habit, when many for whom Christ died are starving for food?

No one should be perturbed or diverted by the usual question which is supposed to put the quietus on this kind of discussion: "What would thousands of people do if the tobacco industry suddenly folded up?" That same kind of argument would have prohibited all labor-saving devices in industry. That kind of logic would keep the munitions industries going indefinitely after the war. As a matter of fact, industrial habits were changed drastically to meet the exigencies of war—and changed overnight! Why not apply the same rigorous test of efficacy to the tobacco industry? We are not helpless unless we choose to be.

Then there is that other pet alibi for the tobacco industry: "Think how greatly we are indebted to the tobacco interests for philanthropy!" Granted. But there are still those who realize that some other industry might have been equally lucrative and far more beneficial to civilization. Since the tax on liquor is used to help run our schools, the same general argument is used to justify and perpetuate the liquor industry.

In all our post-war planning, we had best decide on the economy needed in and becoming to a Christian nation. We are morally bankrupt if we are incapable of doing this. Incidentally, many individuals have used the Lenten period of self-denial as an opportunity to free themselves permanently of the nicotine habit.

R. L. H.

A Chinese Problem, but a Christian Solution

By GUY THELIN.

For many years the leaders of China foresaw the coming catastrophic war, and one of the methods of preparation inaugurated was the training of senior high school and college young men in the art of soldiering and the science of military tactics. This training required every boys' school to employ a competent military instructor as a member of the teaching staff. Then came the "China incident" which later infected the entire world. Millions of Chinese fled from their homes, and thousands of students migrated from occupied and about to be occupied areas to the land of the free, where "Resistance in War: and Reconstruction of the Nation" could be carried on effectively in the spirit of the pioneers who traveled westward into the mountains of the hinterland of China.

One of the high schools moved its staff and students, with some easily movable equipment, into an interior valley of villages and thus avoided their destruction, which would have come when the large unoccupied three story building on the old campus was bombed and completely destroyed by fire. Then came the invasion and later occupation by the enemy of the territory in which the campus of the school was located. The immediate shutting off of needed rice supplies with the danger of probable invasion deeper into the province caused the school with its staff and students to undertake a second move into the deep interior of the mountains of the province.

One day, on the school's second "refugee" campus, a tall, stalwart, black haired, country student by the name of Heavenly Strength was accused of violating a certain military regulation. For disciplinary action the school's military instructor and officer ordered the young man to be shut in a room for three days. This young student from the country, when he heard of this action, resisted and openly declared that he would quit school and go home rather than obey the military officer's order. To obey meant a great loss of face to Heavenly Strength. In other words, the young man was being disgraced before the entire school. His attitude was so determined that the military officer could do nothing except by applying physical force.

This situation soon came to the attention of the faculty. After a bit of thinking upon the problem thus created and the need for saving the student, one of the teachers offered to be shut in with the student. Naturally such an offer as this was not welcomed by Heavenly Strength. He had, however, no choice but to accept it. An hour later another member of the staff came to replace the first teacher. One by one, including the dean, each member of the teaching staff, and finally the principal of the school, took their turns in sitting with the student. Each one tried to sooth the agony that was in Heavenly Strength's heart. Gradually, step by step, the sad, obstinate student began to see the light. First of all, he stopped crying. Then he began to listen. After a little while he talked calmly, but with frankness: "I will not go and apologize to the military officer."

Then several hours later Heavenly Strength began to smile. Certainly light and peace were coming into his mind and heart. The next morning, when the principal came toward the room in which Heavenly Strength was confined, he was astonished to hear him whistling "Jesus Lover of My Soul." After the principal entered the room Heavenly Strength said to him, "I do not now mind staying on in school. I will not blame the military officer for inflicting upon me this severe punishment for such a trivial offense." What a change from the attitude of the preceding day! The kindly principal praised the student for such a remarkable victory and gave him additional encouragement and comfort when he said: "And we know that all things work together for good to them that love God." The great-hearted principal assured the young man that "When one suffers innocently it can injure no one, but the slightest ill-feeling or resentment against anyone must be done away if lasting peace is to come. This," continued the principal," can only be gained through a heart to heart talk with the man who has accused you."

Half an hour later, the dean of men ordered the student to be released. The principal was greatly surprised to see Heavenly Strength go straight to the military officer and without the slightest sign of embarrassment make his apology. Then Heavenly Strength went to the classroom, and as he entered, his classmates gave him a rousing cheer of welcome.

FIFTH SUNDAY OFFERINGS.

The College Period has come and gone. Some of our friends remembered the College generously and gave us great encouragement. Some have not yet informed us of their interest by sending contributions from Sunday School and church. Perhaps many of our friends are waiting until they have the opportunity of securing other gifts to add to the ones received during the College Period. I assure you that the College's needs are acute. Your thoughtfulness and contributions will not only be appreciated but will meet an increasing need at the College. We are grateful to all churches, Sunday Schools and individuals who have sent in their contributions and are anticipating continued support for the College on the part of the Church and its friends.

Previously reported	$1,207.57
Churches.	
N. C. and Va. Conference:	
Union (Va.)	$ 20.00
Eastern Va. Conference:	
Newport News	225.00
Valley Va. Central Conference:	
Concord	3.94
Concord	1.95
Sunday Schools.	
Eastern Va. Conference:	
Suffolk	$ 56.38
Norfolk, First	7.36
Western N. C. Conference:	
Seagrove	5.00
Valley Va. Central Conference:	
Mt. Olivet	4.00
Total since last report	$ 323.63
Grand total	$1,531.20

L. E. SMITH,
President.

You know
There are moments when silence, prolong'd
and unbroken,
More expressive may be than all words
spoken,
It is when the heart has an instinct of what
In the heart of another is passing.
—Owen Meredith.

CONTRIBUTIONS

SUFFOLK LETTER.

On page 33 of the minutes of the 1942 sesion of the Southern Convention, the following Report of the Committee on Revision of the Principles and Government appears: "Your Committee has completed its work and forwarded the manuscript for revision to the Executive Board of the Convention." J. H. Lightbourne, Chairman. The report was adopted. "It was moved and carried that the Committee on Revision . . . be authorized to have the manuscript adopted printed, etc."

At a meeting of the Ministers of the Eastern Virginia Conference last Monday, March 20, 1944, Dr. F. C. Lester, Promotional Secretary, appeared and presented a proposed Constitution and By-laws for the Convention as a substitute for the present official form of Government. He announced that this document was to be considered by the Committee on Revision the following day. No report of the meeting at Elon College has reached us at this date. The Promotional Secretary evidently will seek to present this document to the next session of the Convention. He has held a series of "Retreats" with ministers preparing the way for that matter. If that proposed Constitution should be adopted, it would be a "retreat" indeed for the ministers and the Convention.

The proponents of this "Constitution" have evidently overlooked one item in the "Principles and Government of the Convention." I quote: "All amendments or changes in the Principles, Government or Official Forms and Ceremonies, shall be authorized by the Convention; and all motions and resolutions for this purpose shall be published in the Church paper three months before the session at which the subject is to be considered, and all changes may be determined by a two-thirds vote of the Convention." (End quote.)

This proposed Constitution has not been published in THE CHRISTIAN SUN at any time in the form presented to the ministers last Monday. The Committee on Revision reported in 1942 that its work of revision was completed. The Committee was continued with only one duty delegated, namely to have the adopted copy printed for distribution. (Publisher's note: The copy was submitted to the printer and put into type, and this type has been held subject to the order of the committee now for approximately a year and three-quarters.) Any additional revision made since that date by the Committee would be unauthorized. Any proposals for amendments, or changes in the Government, for consideration at the next session, must by the law of the Convention, have certification that they have been published in THE SUN three months before that meeting of the Convention. If the Convention is to be regulated by its charter, and its Government, the method of considering any new form of Government is clearly set forth in the above statement of legal requirement.

It is unnecessary to go into the details of the proposed changes. The outstanding features of the proposed instrument would give the "Superintendent" and Executive Board of the Convention autocratic powers of control over all the Boards, Committees and Departments of the Convention. The Superintendent would be answerable only to the Convention, and all Boards and Institutions, in some respects, would be dependent upon him and the Executive Board for authority to proceed with their work.

Why should our Convention "retreat" to the point of having to depend upon a Superintendent for guidance and correlation of its work? Has any talent of superb guidance and correlation been revealed in the pastoral record of any minister of the Convention? Where is the man with the ability and the wisdom to fill the office with efficiency, on the basis of the suggested constitution? Creating a new office of this magnitude calls for unusual ability in church administration. An office is one thing and filling it efficiently is another.

I. W. JOHNSON.

ANSWER THE CALL.

For years our Mission Board of the Southern Convention has sought to inform, instruct, and guide our people in the matter of missions—home and foreign. Its efforts have been blessed. The response has been encouraging if not satisfactory. As our interest and our gifts have increased, we have discovered other fields and greater demands. We have ample plans for our regular giving: Conference apportionments through the churches and Sunday Schools, the Women's Boards (all departments) and the Christian Missionary Association. We do a very good job through these regularly constituted agencies, but this is not sufficient. The call is for additional causes and larger sums of money are required. The needs of the world were never greater or more appealing. Disturbance, destruction, hunger, suffering, pain and sorrow were never so widespread. All nations of the earth are disturbed and people under every flag suffer and are in want. The doors of the world stand wide open for the Christian gospel. Today we have the opportunity, under the guidance of His spirit to make the kingdoms of this world truly the kingdom of our Lord and His Christ.

But the kingdom of God will not come by wishful thinking, but it may come by consecration, cooperation and sacrificial giving on the part of His people. We pay our conference apportionments, our missionary dues to various societies and organizations, but present-day needs call for far more. If we meet present-day demands, it is necessary that we make special gifts to missions. Have you tried going the second mile in your missions giving? So long as you give what you "can spare" and nothing more, the world will not be helped very much by your giving, nor will your religious experiences be greatly enriched.

Our Church needs more missionaries. Our Mission Boards need more money that their work may be helpfully expanded. The call is earnest and insistent. If we do not answer, who will? Our representatives are looking to us. Our Lord is depending on us. None other can answer the call for us. We must answer for ourselves. Write you check now for your Easter offering. Give through the regular channels provided by your church, but go the second mile, make your personal gift and make it generous. A great many of us have more money than we have ever had before. We pay more taxes than we ever dreamed of having to pay. Out of the gratitude of our hearts, let us make our offerings greater and more adequate for the needs of the day into which Providence has brought us.

L. E. SMITH.

Save time thinking you can do the other fellow's job better than he can, and put it in doing your own better.
—*H. A. Schoenfeld.*

Missions
The World for Christ

THE MACEDONIAN CALL—TODAY.

A call for "comrades" and "interpreters" is being made by the American Board in its Foreign Missions appeal for 158 young recruits for Christian service overseas, both now and at the close of the war. The booklet for 1944 announcing these openings has just been released by the Candidate Department.

"Rev. Robert E. Chandler, Candidate Secretary, explains that "a few recruits can be sent to some fields even before the cessation of hostilities. Others," he says, "will be in readiness to go at the end of the war or as soon thereafter as possible. The Christian character of each applicant must be satisfactorily attested. The touchstone of personal fitness in this service lies in the realm of commitment to Christ and his way of life."

In general, the American Board requires college or university graduation, or its equivalent, plus professional courses with appropriate degrees. Good health is a requisite. Some practical experience is highly desirable. Rarely is any candidate over 30 years of age accepted. Full information concerning these opportunities for Christian service overseas may be secured from Rev. Robert E. Chandler, 14 Beacon St., Boston, Mass.

The call is for doctors (both men and women), nurses, educators (specializing in industrial work, agriculture, music, literacy and domestic science), for pastoral service and religious education, social service workers, theological teachers, and men and women competent to assume the principalships of schools. The posts are in East, South and West Africa; Fukien Province, Free China; Ceylon, India, the Micronesian Islands, Greece, Turkey, Mexico and the Philippines.

One of the more dramatic calls, at this particular time, is for a married man educator to head up the American Board Training School at Kusaie, Caroline Islands, and a woman educator, preferably with some nurse's training, to work in the same place. In the Island of Mindanao, Philippine Islands, is needed an ordained man and a doctor for service with the Moros.

MISSIONARY OFFERINGS.
WEEK ENDING MARCH 23, 1944.

Sunday Schools.	
Mt. Carmel, Walters, Va.	$ 3.08
I. W. Johnson B. C., Oakland, Chuckatuck, Va.	6.00
First, Norfolk, Va.	12.04
Suffolk, Va.	50.00
Smithwood, Liberty, N. C.	4.94
First, Greensboro, N. C.	9.63
Total	$ 85.69
Individuals and Churches.	
Rosemont, Norfolk, Va.	$ 28.50
Carolina, Burlington, N. C.	1.00
Total	$ 29.50
War Victims and Services.	
Christian Temple, Norfolk, Va.	$ 80.80
Total for the week	$ 195.99
Previously acknowledged	11,067.69
Total	$11,263.68
Less War Victims and Services	80.80
Total since Sept. 1, 1943	$11,182.88

Gratefully,
MATTIE COX PARKER,
Secretary.

LETTERS FROM MISSIONARIES.

(Continued from page 3.)

of you, we are glad to report that there is a gradually accumulating fund toward the rehabilitation of Chinese Christian families, which we are holding for the time of our return, when we hope to help administer a co-operative credit union to re-establish our church families on a self-supporting basis; and to enable them, moreover, to have their daily business carried on in a thoroughly Christian atmosphere of mutual assistance. We hope to work, so far as possible, along the lines of China's industrial Co-operatives, known as Indusco, which have done such marvels for her industries during the war years. We shall be happy to add to this fund any special gifts you wish used in such a way.

Our trips among the churches during the year just past have brought us into contact with much fine work done in quiet places by faithful followers of our Saviour; and they brought us great encouragement, even while they also showed us the tremendous need for Christian revival and testimony. The few statistics which follow may help to present an over-all picture of our doings.

Activities on speaking trips, 1943:

Leonard Christian—

Miles travelled (approximate, 13,462; number of states visited, 10; youth conferences taught, 6; number of talks given, 152.

Agnes Christian—

Miles travelled (approx.) 10,260; number of states visited, 10; youth conferences taught, 4; number of talks given, 97.

In all the various types of meetings, we found a keen interest in China, and in our story of the progress of the Gospel in that great land; and it has been a joy to share with the home churches our confidence in China's future.

Now to tell you of a few of the special treats the year has brought us. We might begin with the reception given to Madame Chiang Kai-shek in Chicago's Stadium last March. We had previously met both of her famous sisters, but had never seen Madame Chiang. Though we were only a part of the great throng of tens of thousands that night who were thrilled by the wonderful message, full of vision and courage, there came to us a never-to-be-forgotten moment with the singing, at the request of our guest of honor, of the martial strains of "Onward Christian Soldiers." As we listened to that well-trained choir of 300 sailor lads from Great Lakes Naval Station, with China's first lady standing at attention, our hearts were uplifted with a great hope for the coming of the Kingdom of Christ in the land of our adoption.

Another of our high points was Easter Sunday in our nation's capital. We reached there in the morning in time to join in the Sunrise Song Service on the steps of the Capitol Building. The service was sponsored by a number of Congressmen, and we rejoice at the way Christ was lifted up before that vast audience. Later, after an impressive Easter Service in Washington Cathedral, we stayed for Communion before the high altar, and a moment of rededication. In the afternoon we called on Dr. and Mrs. Walter Judd, the missionary congressman from Minnesota, who is a friend from China days, and worked in the same mission station as Louise.

Those of you who know Louise Meebold (Agnes' sister) will be glad

(Continued on page 11.)

VOLUNTEERS FOR WORLD

THESE ARE READY

OTHERS NEEDED

CHINA:
- 1 doctor
- 3 nurses
- 7 ministers
- 10 educators
- 9 religious and social workers

AFRICA:
- 4 doctors
- 2 nurses
- 5 ministers
- 7 women workers
- 7 educators
- 2 religious and social workers

INDIA AND CEYLON:
- 2 doctors
- 1 nurse
- 5 ministers
- 2 educators
- 2 religious and social workers

MICRONESIA:
- 2 educators

NEAR EAST:
- 9 educators
- 1 minister
- 4 tutors
- 2 nurses

THE PHILIPPINES:
- 2 ministers
- 1 doctor

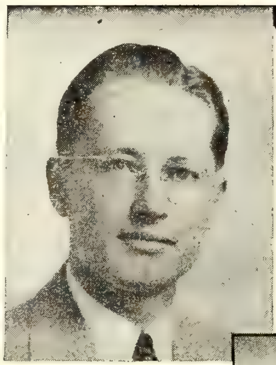
BRAZIL:
- 1 minister

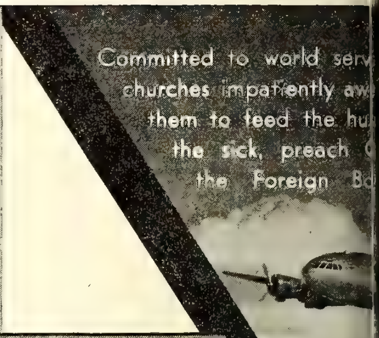
MEXICO:
- 1 minister

JAPAN:
- 1 minister
- 6 educators

WESTERN EUROPE:
- 1 minister

Magalene E. Sanders


Dr. Prescott W. Thompson


Committed to world serv
churches impatiently aw
them to feed the hu
the sick, preach
the Foreign Bo

Dr. Evarts G. Loomis

Mrs. William D. Webb

Left to right: Miss Charlotte Beals, R.N., Rev. Walt
Mrs. Gertrude N. Hinderks, Rev. Preston S. Hinderks
Morris, D

Miriam I. Johnson

Winifred Hemingway

Harriet M. Summerville

Dr. Fr

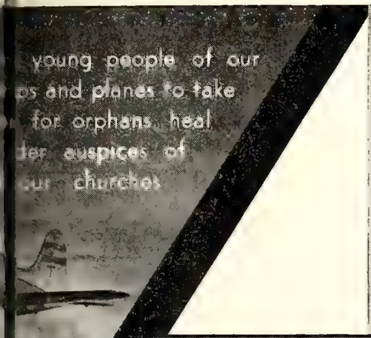
OUR EASTER OFFERIN

Offerings and Inquiries for Furt

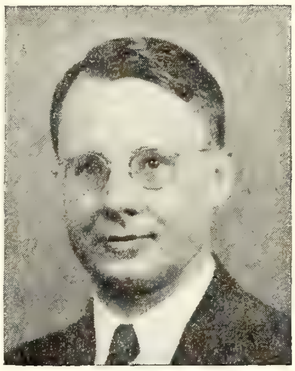
The MISSION BOARD,

VIDE CHRISTIAN SERVICE

OTHERS ARE NEEDED



Mrs. Louise R. Thompson


Dr. Edward Clark Riggs

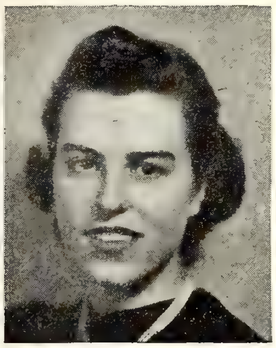
Mrs. Evarts G. Loomis

William D. Webb

n, Miss Mabel H. Reiff, Miss Edith J. Galt, R.N.,
Schomer, Rev. Howard F. Schomer, Mrs. Rose S.
l Morris

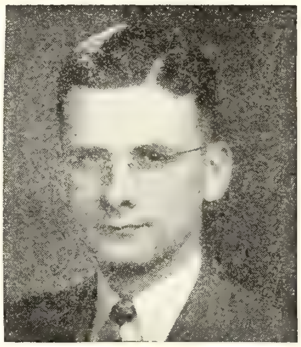
cker

Mrs. Emma S. Tucker



Dr. Adaline Pendleton

Charles Paul Heineman



WE CAN HELP

1. Talk forcefully of the world-wide mission of the Church.
2. Pray for the work.
3. Give money to Missions—Regularly, Generously.
4. Make a bequest to the American Board, on which you receive interest for life.
5. Be one of the Missionaries.

THE CHRISTIAN VIEW

Howard S. Bliss, the President of Syrian Protestant College, writing of the Modern Missionary, says:

"The Modern Missionary is certain that the Christian view of the world is so superior to all others as to make it infinitely worth while to proclaim this view to the uttermost parts of the earth. . . . But he does not believe that Christianity is the sole channel through which divine and saving truth has been conveyed. And this persuasion he admits ungrudgingly and gratefully. For it at once enlarges his spiritual fellowship. All men who are themselves seeking God and who are striving to lead others to God become his companions and his fellow-workers. . . . He is anxious to find the kernel of truth. . . . He prays for all men with a new sympathy. He speaks the truth, but he prunes his vocabulary of harsh phrases. Such words as "heathen," infidel," "heretic," are not brotherly words. . . . How richly beautiful is Christ's vocabulary: the seed, the light, the leven, the life!"

VILL HELP SEND THEM

Information Should Be Sent to

ELON COLLEGE, N. C.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

PILGRIM FELLOWSHIP AND MISSIONS.

By Dorothy Cox.

Do young people think missions are for older folks to look after, and that they are not a worth-while project for our youth groups to handle? Indeed they do not! In a world of so much turmoil and trouble, perhaps you may think that the young people of our churches have put missions aside until after the war because they feel that they are so unimportant in their troubled lives. But that is not true, when you speak for the nation's young people of our denomination as a whole.

To show you what I mean, let me tell you briefly what the Pilgrim Fellowship, the youth organization of Congregational Christian churches, is doing now. They are working on four foreign mission projects. These include: (1) The work of Arturo Villalobos in Mexico. I met Arturo at the National Pilgrim Fellowship in Deering, New Hampshire, summer before last. I have heard him tell of his work—how he is introducing our religious music into the music of the schools and helping Mexican youth know Christ better. (2) The pioneer work of the newly organized National Christian Council of West China — including home life, work with students, leadership institutes and literature. (3) Support of Inanda Seminary for girls in Africa; and (4) The American Bible Society, which distributes Bibles in all languages.

These are only the foreign projects. I could list many home projects, such as Tillotson College for Negroes, the Pleasant Hill Academy in Tennessee, Mrs. Jennie Pratt of Ellis Island, and special projects such as scholarships for Japanese students in America.

You say now that our young people are not interested in missions? Now the young people of the Southern Convention are designating the place for their money.

For all of us who are interested, missions are vital, because we know that after this war we are going to be the citizens of this world. We know that now we must begin to help build for that world. We know that these future citizens are going to have to be the missionaries to the present war-torn, Christ-forgotten countries. They want to do it. Plans are already being made for reconstruction workers as soon as the war is over.

I can now answer my question. Yes, we are interested. We want our world to be a world of peace and brotherhood, where men will respect each other and hold God above all else. Missions can help us, and they will!

TO THE PILGRIM FELLOWSHIP AND TO OTHER YOUNG AMERICANS.

Congregational Christian Churches of the United States, through the American Board again invite you to consider opportunities for Christian Service abroad. Our missions girdle the globe. Recruits are needed everywhere. The war has created situations at once difficult and of great promise. We look forward to peace and an "American century" interpreted in terms of Christian service.

The call is for comrades. In most areas Christian churches have been established. A Christian church n Zululand or in China confronts all the opportunities and the problems that churches in America face, plus a good many more. The national leaders of these churches have amazed us by their courage, faithfulness and patience. But they need help and they look for comrades who will help them bear the heat and burden of the day as well as share deeply in their joys and sorrows. The greatest service you or anyone else can render lies along the line of genuine comradeship in Christian service.

The call is also for interpreters. What does Christ mean to us in whose tradition and history the Christian gospel has for generations been a great factor? Those who go into all the world today, go not to interpret Western civilization, but Christ. Despite the failures of the West, we have caught glimpses of the difference Christ can make in individual and social life. We are called to share these insights with others and thus to interpret in living terms what the Christian religion means to us in our interdependent world.

The call is for participants, not spectators of the great world drama that is unfolding. Many people are inclined to stand by the side of the road and watch the world go by. Will you take your place as an active Christian world citizen—whether you go abroad or not? Will some of you follow in the footsteps of the 4,500 American young men and women who have served with this Board? Will you qualify for service amid that struggle where every ounce of effort counts and where, when the going is hard, all your reserves must be marshalled? This work will not be done except as you answer the call. You are challenged to do in your day what corresponds to the most noteworthy service rendered by your fathers and your forefathers in their days: go into all the world to build good will and Christian experience into the life and thought of the nations.

Fred Field Goodsell,
Executive Vice President.

YOUTH COUNCIL FORMED.

Representatives of eight state-wide Protestant Youth groups, meeting in Richmond on Saturday and Sunday, March 18 and 19, at Union Theological Seminary and Virginia Union University, completed the organization of the United Christian Youth Council of Virginia, which will provide a means of contact and cooperation among all the Protestant evangelical youth organizations in the state.

Edsel Pugh, Disciples of Christ, from Lynchburg College, was elected president of the new council; Lucie Gilliam, Presbyterian U. S., from Richmond, secretary; Robert Houff, Church of the Brethren, from Bridgewater College, treasurer; Weldon Sims, General Baptist, from Richmond, first vice-president; and Marjorie Soapno, Methodist, from Norfolk, second vice-president.

As its chief project, the U. C. Y. C. voted to undertake the promotion of religious education work in the industrial schools and to help promote a work project at Radford, Va., this summer in cooperation with the Virginia Council of Religious Education, and to send delegates to various summer conferences, state, southern, and national youth groups.

Rev. Henry Lee Robison, Jr., the Director of Religious Work in State

(Continued on page 11.)

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

The continued rains have greatly hindered us in planting our Irish potatoes. There has not been a day since Christmas that the ground has been dry enough to plant.

We did have one day in February when the ground in a high place was dry enough to plant English Peas and onions and cabbage plants. Our onions and peas are up and they are growing nicely.

Gardening at the Christian Orphanage is quite a job. We have to plant from early spring all through the season so we can have fresh vegetables coming in all the summer through.

For instance, we will plant enough tomatoes to can a thousand gallons and also furnish the tables from the time tomatoes come in until frost catches things in the fall. We generally plant three different times.

We will plant garden beans and keep planting at various intervals so when one planting gives out we will have another planting beginning to bear. Cabbage, we do the same way. If we have good seasons, we always raise all the vegetables we use in the orphanage. It takes study, planning and lots of work just to cultivate our vegetable crop.

We tried canning corn last year on quite a large scale, and had good success. Out of a thousand cans put up, we lost only a few cans. It has come in good for the children through the winter months. We expect to try it again this year.

When the weather clears up and gets warm we will be asked a thousand times, "When can we go barefooted?" It is hard to hold the little boys back until we feel sure the winter is over. We do make them the proposition that when they can bring in dog wood blossoms wide open, they will be turned loose. They will search the woods to find an early blooming bush and they rush with it to prove their point.

As the weather warms up and the sun gets from behind the clouds, all the little tots will want to play. My assistant, Mr. Wagoner, is putting up permanent swings so all the buildings will have swings. We are overhauling the ocean wave and we will build see-saws for the little ones. There are balls and bats for the larger boys. All will have a part. The money to do all this was made possible by our Franklin, Virginia, Church before Christmas. This gift will make our entire group happy.

Chas. D. Johnston.
Superintendent.

REPORT FOR MARCH 30, 1944.

Amount brought forward		$5,741.75
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Carolina	$ 8.25	
Wake	7.14	
Reidsville	11.00	
		26.39
Eastern Va. Conference:		
Liberty Spring	$ 1.50	
Suffolk Christian	50.00	
Oakland, I. W. Johnson Bible Class	6.00	
Norfolk, First, Jan.-Mar.	21.60	
Richmond, First	16.88	
Christian Temple, Women's Council	25.00	
Portsmouth, First	5.12	
		126.10
Valley Va. Central Conference:		
Newport		4.75
Eastern N. C. Conference:		
O'Kelley's Chapel		5.00
Georgia Conference:		
Vanceville, Tifton, Ga.		1.00
Special Offerings.		
Mrs. Esther Jinkens	$10.00	
Mr. L. N. Overman	10.72	
Mr. Cook	10.00	
Mr. Loy, rent 41, 42, 43	15.00	
		45.72
Total for the week		$ 208.96
Grand total		$7,950.71

LETTERS FROM MISSIONARIES.

(Continued from page 7.)

to hear that messages brought by the *Gripsholm* repatriates are quite re-assuring as to conditions in the Weihsien Camp, where she has been interned since March, 1943. The missionary group in this Civilian Center has evidently organized very efficiently to care for the general needs of the 1,700 internees, and are providing adequate health service, fairly varied recreation facilities, as well as study and discussion classes, Bible study and worship groups. The report about Louise says she is entirely content to remain as long as possible.

At least until the end of March we are to remain in Florida. Our plans after that are still in the making. That does not leave us too uncertain, however, for

> There is a Guide that never falters,
> And when He leads I cannot stray;
> For step by step He goes before me
> And marks my path—He knows the way.

Pray for us that we may faithfully follow.

Yours for Christ and His Kingdom,

Agnes M. Christian,.
Leonard J. Christian.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

Institutions, announced that the woman's groups of the churches were being asked to support a director of religious education at Bon Air Industrial School, and that Miss Amy Shipley, now Director of Religious Education at Monument Methodist Church had already accepted this position and will begin work at Bon Air in May. Youth groups are planning to help in developing this program and in enlarging the program in 1945, by which time the Youth Council hoped that youth groups will be able to assist materially in the financial support of the work in the industrial schools.

Denominations and agencies represented at this meeting were Presbyterians, U. S.; Disciples of Christ; Methodist; General Baptist; Lutheran; Friends, Church of the Brethren and Christian Endeavor.

The American missionary has been an apostle of friendship. His services to the Chinese people cannot be measured by the converts he has made, but by the love that the simple people of that country have for the United States. These missionaries have healed the sick and taught the young and offered friendship and love, even when they were attacked. There will be among these *Gripsholm* refugees more memories of warm friendship and happy human relationships than there will be of concentration camps. . . . The Asiatic is a warm personality who takes friendship seriously. He will always be missed by any one who has ever known him intimately.

—*Geo. E. Sokolsky, Journalist.*

Men who pay whole-hearted attention to business, who train themselves, who develop every power to the full, are favored by the ill-training of the average man. Despite our boasted institutions of learning, most men are only half-educated, have no clear purpose in life or little real ambition, and are not honest in the highest meaning of the word. The only wonder is that well-trained, honest, ambitious, creative men do not forge to the front more rapidly.

—*D. P. Kingsley.*

Every one comes between men's souls and God, either as a brick wall or as a bridge. Either you are leading men to God or you are driving them away. —*Canon Dewar.*

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

SAUL BECOMES A NEW MAN.

Lesson I.—April 2, 1944.

Golden Text: *"If any man be in Christ, he is a new creature."*—II Corinthians 5:17.

Lesson: Acts 9:1-19; 22:6-16; 26:12-20.

Devotional Reading: I Timothy 1:12-17.

The Man Who Was a Civil War.

Here was a man who was a minature civil war all in himself. He was all at sixes and sevens with himself. Here he was extremely scrupulous and meticulous about every jot and tittle of the law, conscientious to a fault, zealous for the God of Israel, and fanatical in his hatred of those of "the Way" as the first Christians were called, keeping the law in every respect and religious to the nth degree, so far as formal and legal religion was concerned.

And yet he was desperately unhappy, inwardly dejected, at war with himself. In spite of his good intents and his good works, he was not happy. He had not found inward satisfaction, he did not know the peace of God which passeth understanding. It did not help any to know that these folks of "the Way" had found a new and deep joy and peace, so that they could undergo persecution victoriously and die radiantly.

Only a little while before, this man Saul had seen one of them, Stephen, die with a prayer of forgiveness for his enemies on his lips, and a light in his face unlike any light seen on land or sea. And in wild desperation, he set out on a journey to a distant city to arrest both men and women, and if need be, to do them to death in behalf of the true faith as he regarded it. He was seething inwardly, a raging volcano, a desperately unhappy man. It ought to help those of us who are "divided personalities," who are local "civil wars," to see what the Lord Jesus Christ can do when we yield ourselves wholly to Him. Christ is our peace. He can still the tempests of life and bring a great calm.

A Memorable and Momentous Conversion.

The thing that happened on the Damascus Road that day was not only memorable for Paul, but momentous for Christianity. And reduced to its simplest terms, what really happened was that Paul was converted. That is an old-fashioned word that sometimes gets a laugh from the cynic and the sophisticated, and which is even given another name by the folks who want to be up to date, but the fact remains that Saul was converted. He was overcome by the majesty and the power of the Risen Christ. He yielded himself to Christ, and a miracle of grace took plaace. God gave him a new heart as well as a new start. All that Paul afterwards became and did, stems from the transforming experience which he had on that Damascus Road. He himself emphasizes that fact.

Salvation by Grace, Not by Works.

"By grace are ye saved, by faith, not works of the law"—thus writes this man more than once to his friends and fellow-Christians. He was writing out of a full heart. What he could not find in the law, and what he could not earn by good works, he received as the free gift of the grace of God in Jesus Christ, through faith. He gave up trying in his own strength and trusted in Christ, and, lo, being justified by faith, he found peace with God through Jesus Christ his Lord. Countless millions since that time, when they have confessed their sins, repented of their sins, and believed on the Lord Jesus Christ, have been saved, have found the grace of God in Jesus Christ. It may be that there are those who read these words who are not professing Christians. They may be waiting until they are good enough. They may be trying to "earn" their salvation. To them I write, By grace can you be saved, through faith. Commit yourself to Christ, believe on Him, trust Him, and you will find a new peace and a new joy.

The Human, Personal Factor.

"And the Lord said unto Ananias . . . and Ananias answered . . . and the Lord said . . . " Everybody does not have to have an experience exactly like Paul. Indeed, few people repeat exactly his experience so far as seeing a light and hearing a voice is concerned. But there is one element in the experience, aside from the working of grace in Christ, which is what may be called normal—the personal, human factor in the situation. Even in this historic and momentous instance, God used a man to help Paul into an experience of the living Christ. God sent Ananias (and Ananias, like so many of us, wanted to pass the buck and let someone else do it) to help Paul. Dwight L. Moody once said that in all of his long and thrilling ministry, he had never seen but one person converted directly and independently of human effort. It is God's way.

As you read these Notes it will be the week before Easter. You might be the means of helping somebody into an experience just as real, even if not as spectacular, as Paul's, if you yield yourself to the leadership of the Holy Spirit, and seek to share your experience of Christ with someone else. And like Ananias, your own experience will be the richer for sharing Christ with another. How do you know you cannot do personal work? Have you ever tried it? Are you willing to give God a chance to use you during this Holy Week? God uses human beings, ordinary human beings, to reach other human beings.

A Private Experience, a Public Testimony.

And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized." In this conversion experience, those who were with him heard the voice but saw no man. Later, Paul was three days without sight and food and drink, perhaps in seclusion. But when he found Christ privately, he confessed Him publicly. Baptism then as now was a symbol of cleansing, and a sign of consecration. Believe and be baptized—that is the divine order.

The Beginning, Not the End.

Conversion was, for Paul, not the end, but the beginning of the Christian life. He was a new man in Christ Jesus, but he was not a full-grown man, indeed he was but a babe in Christ. From that time, he had but one passion, to know Christ and to be found in him. To this end he counted all things but loss for the knowledge of Christ Jesus his Lord. He never caught up with his goal, he was ever learning, ever yearning. It must be so with us. A man is born into the Christian life, but he must grow in grace and in the knowledge of the Lord Jesus Christ. It is a life-long, and an age-long process, this coming unto the measure of the fullness of the stature of Christ.

FOR THE CHILDREN

Dear Children:

It is not long before Easter. The budding flowers—violets and daffodils—tell us that the day will soon be here on which our Lord rose from death to life. This is a good day for us to promise to live better and help more people. If any of you are old enough to join the Church and have not, I hope you will be thinking about it. The days before Easter are called Lent and are to be used in preparing our hearts for Easter.

When you join the Church, it means that you want to be a follower of Jesus. Some denominations have creeds that you have to learn and believe, but we do not. The only thing we require is that you be willing to follow the teachings of Jesus and let him be your Master. That is all that Jesus asked of the disciples that He called in Galilee. He said, "Follow Me." Now, everyone should be willing to do that. Don't you think so?

If you think you'd like to be a follower of Jesus and join the Church, talk with your mother and father about it. Then, talk with the pastor of your church the next time you see him. This Easter will be a very happy one for the pastor of your church, for your father and mother, and especially for you, if you decide to join the church at this time.

If any of you do decide to join the church, I hope you will write and tell me about it.

Sincerely yours,
DOROTHY TODD.

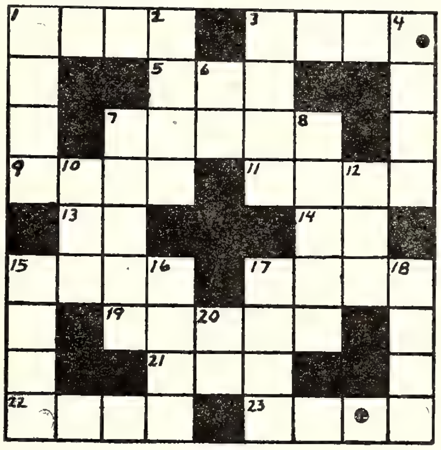
TALKING IN PICTURES.

Many years ago, before people had learned to write words, they used pictures to say what they wanted others to know. The American Indians used to decorate their tents and their clothes with such pictures. The early Christians used pictures to say things that they were not allowed to talk about. One picture that was used more than any other was the picture of a fish. The Christians used this sign because the Greek letters in the word for "fish" stood for "Jesus, Son of God, Saviour." If the Christians had said these words aloud and had been heard by the Romans, they would have been punished; but they could use the picture and the Romans would not know what it meant. Some other pictures used by the Christians were the cross, which stood for the death of Jesus; a lamb, which was a symbol of Jesus, the Lamb of God; a dove, which stood for the Holy Spirit; and an anchor, the sign for hope. Some of these pictures are painted around the fireplace in Mr. Todd's study. Oliver likes to point to them and tell what they are. There are two Greek letters that Oliver calls, "A-B's." These two letters are Alpha and Omega, which are the first and last letters of the Greek alphabet, just like A and Z in our alphabet. These two letters are signs for God. In the book of Revelation, God calls himself, "Alpha and Omega," which means that He is eternal. He was in the beginning and He will always remain. We should remember this when we have troubles and need help. God was not only in the beginning and helped the first man and woman, but He still remains and will help me. Even if the world gets very mean, and men kill and destroy one another, God still loves us, and will be with us. He is from everlasting to everlasting.

CROSSWORD PUZZLE.

ACROSS:

1. Mark made by soldier's spear.
3. That on which Christ was crucified. (I Peter 2:24.)
5. Army Post Office. (Abbr.)
7. Simon helped Jesus carry it. (Luke 23:26.)
9. Christ — — — — — our sins. (I Peter 2:24.)
11. To animate; rouse. (II Peter 1:13.)
13. Toward.
14. Erbium. (Abbr.)
15. Fastens with needle and thread.
17. Not closed.
19. They were used to fasten Christ to the cross.
21. A girl's name.
22. Long ago.
23. Belonging to us.



DOWN:

1. To pierce with a pointed weapon.
2. Unusual.
3. To throw with the hand.
4. Always.
6. Post Office. (Abbr.)
7. Soldiers put a thorn one on Christ's head. (John 19:2.)
8. If we are Christians we must follow His — — — — — —. (I Peter 2:21.)
10. Consumed.
12. Ireland. (Abbr.)
15. To sustain. (Psalms 18:18.)
16. Unchanged; identical.
17. Substitute for butter.
18. Tidings.
20. Iowa. (Abbr.)

Answers to Last Crossword Puzzle.

Across: 1. John; 3. Mary; 5. Eva; 7. Jesus; 9. Slur; 11. Ltd. S.; 13. Ed.; 14. Ai; 15. Seal; 17. Find; 19. Satan; 21. Ill; 22. Down; 23. Love.

Down: 1. Jews; 2. N'er; 3. Maul; 4. Yews; 6. Vs.; 7. Judas; 8. Stain; 10. Lee; 12. Din; 15. Shed; 16. Lain; 17. Fall; 18. Done; 20. Tl.

DECORATIONS FOR YOUR ROOM.

A good way to decorate your Sunday School room is to make a mural, or large drawing, that is big enough for everybody to help with it. If small children, who can't draw well, are to help with it, they will have to use pictures in magazines or patterns to trace. It would be best to meet during the week and work on this, because if you start on Sunday, it will take too much time from the lesson.

One way to make a mural that is simple and easy to put together is to draw pictures or silhouettes of flowers, leaves and birds. A spatter print made of these things is pretty, but the teacher had better do the spattering. In the center of the picture, write the words, "The Dear Lord Made and Loves Them All," or a suitable verse from the Bible. Then put all sorts of living creatures around the words: birds of all kinds, leaves, flowers, butterflies, and anything else you want. Decide as to whether they shall be only outlines filled in with black, or colored patterns that have been cut out and colored by the children, or pictures cut out of magazines. Then get all necessary materials together before beginning.

Of course, the best decorations at this time of the year are real flowers from the yard. It's fun to have bulbs and watch them grow. Another good idea is to have a flower garden near the church building in which grow flowers especially to be used in the church and to send to sick people.

A Smile: It's full of worth and goodness
too, with manly kindness blent,
It's worth a million dollars and it doesn't
cost a cent.

—W. D. Nesbit.

In Memoriam

BOWEN.

Thomas Alvah Bowen, infant son of Jordan and Hattie Bowen, was born November 7, 1943, and died January 21, 1944. This was the only child of the parents. Two brothers are deceased, both died in infancy. This splendid couple, the parents, have had deep sorrows, but they are people of faith and bear their troubles as only those can who know the Christ, who said "Suffer the children to come unto me."

C. E. NEWMAN.

ELLIOTT.

Brother George Apple Lewis Elliott, son of the late Apple Alfred and Lucy Pendleton Elliott, was born August 12, 1892, and died February 18, 1944.

On February 13, 1916, he married Miss Gracie Fletcher. Six sons survive, as follows: George, El Paso, Texas; Clarence, San Francisco, Calif.; Alvah, Alexandria, La.; Ralph, Claude and Briggs, Virgilina, Va. The three older sons are in the service. There are also one brother, Carl Elliott, Virgilina, and two sisters, Mrs. D. R. Bray of Norfolk, and Mrs. Ernest Tuck of Virgilina.

The deceased was an honest, industrious farmer, a good citizen and a devoted husband and father. For a number of years he had been a faithful official in Union Christian Church. The high esteem in which he was held was evidenced by the attendance at the funeral at his church and burial in the town cemetery. This also was seen in the beautiful floral tribute.

C. E. NEWMAN.

LOHR.

Mary Virginia Kerlin was born at Lacey Springs, Rockingham County, Virginia, on August 3, 1881. She was married to J. M. Lohr on October 24, 1901. To this union were born eleven children. One died in infancy. She is survived by one brother, one sister, her husband and the following children: Ralph W., Stanley M., Lester A., Lawrence K., Warren G., Michael R., Everett J., Mrs. Katherine L. Powers, Mrs. Mabel L. Layman, and Mrs. Ruth L. Myers. Also surviving are 24 grandchildren.

Mrs. Lohr was a faithful member of Mayland Church for many years. She loved her church, she loved her home, and she loved her Saviour.

Funeral services were held from the Bethel Church of the Brethren at Mayland, on January 22, 1944, by her pastor, the writer, assisted by the Rev. R. A. Whitten of Winchester, Va. Her body was laid to rest in the adjoining cemetery.

G. H. VEAZEY.

BRADSHAW.

On December 20, 1943, Mrs. Clara Elizabeth Bradshaw, at the age of ninety years, passed to her reward.

Mrs. Bradshaw was preceded in death by her husband, Henry W. Bradshaw, and is survived by two sons, Joseph H. Bradshaw of Norfolk, and Franklin E. Bradshaw of Suffolk, and one dapghter, Mrs. Frank E. Butler, Sr., of Suffolk. She was a member of the Suffolk Christian Church and a charter member of the Woman's Missionary Society.

Therefore be it resolved:

First. That in the death of Mrs. Bradshaw, the Woman's Missionary Society has not only sustained the loss of a faithful charter member, but its oldest member as well.

Second. That we hold in remembrance her loyalty and emulate her virtues by our faithful service.

Third. That we extend to the family our heartfelt sympathy.

Fourth. That a copy of these resolutions be placed on the records of the Missionary Society, a copy sent to the family, and a copy sent to The Christian Sun for publication.

Mrs. W. H. BURCHETT,
Mrs. R. P. JONES,
Mrs. GEO. HOWELL,
Committee.

HOLT.

On January 16, 1944, Mrs. Jeremiah W. Holt passed from our presence to a better world. We feel that in her passing the Burlington Congregational Christian Church and the Women's Auxiliary and Women's Bible Class have lost one of our best members. She was a member of one circle for twenty years and was always willing to do her part.

Desiring to pay due tribute to perpetuating her memory, we resolve:

First: That we acknowledge her loyalty and generous support, her sweet and simple faith.

Second: That both in her home and her church she evidenced the virtues that inspired others to live a Christian life.

Third: That though she was quiet and unassuming, no worthy project failed to stir her to a ready response.

Fourth: That we extend to her sister and family our deepest sympathy, and pray that the comfort and strength of God be theirs.

Fifth: That a copy of these resolutions be sent to the family and to The Christian Sun for publication, and a copy be kept in the records of the Society.

Mrs. S. A. HORNE,
Miss SADIE FONVILLE,
Mrs. C. H. DICKEY,
Committee.

GREENE.

When Mrs. A. R. Greene passed away on December 5, 1943, the Twiddy Bible Class and The Christian Temple lost a faithful and fruitful member. Seldom did she miss attendance at the Sunday sesions of the class, or the services of worship in the church. She was also faithful in attendandce at the meetings of the class and of

(Continued on page 15.)

Notice to Subscribers

The Christian Sun has always been more than lenient in carrying on its mailing list subscribers who have overlooked renewing their subscriptions on the proper date.

Now, at a time when the subscription list would naturally be increasing, we are faced with the question of a serious paper shortage. The Government, in an effort to see that all magazines receive their proportionate part of the paper available, has placed all of them on a quota basis. When that quota is reached, even if paper can be obtained, no more paper can be used for that particular magazine.

The above makes it necessary that the management scrutinize the subscription list more closely than heretofore, and it may be possible that if your name is dropped from the list, it will be necessary for you to take your turn in having it replaced thereon.

Please save us the embarrassment that it would cause us should we have to refuse to send The Christian Sun to an old subscriber who had only been negligent. See that your subscription is up-to-date; and also, please renew at least thirty days before its expiration.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

IN MEMORIAM.

(Continued from page 14.)

the Woman's Council. She was especially active and fruitful in the old Third Church. She put at the service of the church her home and her talents. She was most active in visiting in the community, in bringing others to the church and in greeting strangers. She was generous with her means. She never lost interest in, or loyalty to the church, and the church remained her chief joy until the end of her life.

Although handicapped by ill health in her latter years, she preserved a cheerful spirit, and performed many loving acts of service in and through the church. She was friendly and sympathetic, a woman of good life and good works. She will be greatly missed.

The members of the Twiddy Bible Class take this means of expressing their appreciation of her life and service, and of extending to the members of her family their sincere and deep sympathy in their bereavement. They desire that a copy of this tribute be published in The Christian Sun, and a copy be sent to the members of the family.

Mrs. J. W. MANNING,
Mrs. A. B. JARVIS,
Mrs. J. E. GIBSON,
Committee.

WICKER.

We, the Board of Deacons and Pastor of Turner's Chapel Christian Church, offer the following resolutions of respect as a tribute to the memory of our co-worker and brother member, Mr. J. F. Wicker:

First: That we are in humble submission to Him who doeth all things well.

Second: That we will always cherish the memory of his personality, his willingness to serve as he went about doing good, and the love he had for the church and its work. He was a life-long resident of the community and the last charter member of the church. He had served the church throughout his entire life by his many prayers, his financial support, and his ever readiness to do any act of kindness. He has endeared himself to the people of the community, and his love and loyalty have shown a love and loyalty to that which is noblest and best in the human heart.

We like to think of him as Whitcomb Riley once wrote. "He is just away."

Third: That we extend to his bereaved family our deepest sympathy in this dark hour, recommending them to our Heavenly Father for comfort and resignation to His divine will.

Fourth: That a copy of these resolutions be sent to the bereaved family, one spread on our church records, and one sent to The Christian Sun and local papers for publication.

Rev. R. T. GRISSOM,
B. C. DAWSON,
E. S. WICKER,
DUKE HORTON.

PRESTON.

On December 26, 1943, death came and claimed Mrs. T. J. Preston, formerly of Belew Creek, N. C., and at the time of her death, of Walkerton, N. C. Mrs Preston was the daughter of the late I. A. and Mary Vance Roberson of Belew Creek. She spent her entire life there until the death of her husband, the late T. J. Preston in 1929.

Mrs. Preston early in life professed faith in Christ and united with Goodwill Baptist Church near Belew Creek in November, 1893. When Rev. J. W. Holt came to Belew Creek and organized the Christian Church there, she was one of the first to place her membership there, and one seldom if ever finds one who buried their whole soul and life in a church as Mrs. Preston did hers in the Belew Creek Church. She loved it as her own life. The writer recalls how her efforts in behalf of the new church building, and she never relinquished her endeavors until she saw the walls go up. Much of the lumber that is in the beautiful church that now graces the site was donated by Mrs. Preston. She gave unstintingly of her time and her efforts in contacting her friends and soliciting funds for the new church in the days of its erection. The writer will never forget when he and some fifteen other men went into her woods and began to cut the timber that is now a part of the new church. Neither will he forget the sparkle in her eyes and the fine smile on her face when she had been assured that such a church building was then in the making. This was the prayer of her soul.

She was a great, guiding spirit in the community and the church, and until her health failed her, the doors of that church were never opened without her presence. The writer recalls that when we buried her beloved husband, she remarked how she would have liked to have crossed the river with him then. They were devoted to each other; and even now, while her body sleeps beside the remains of him whom she loved, her beautiful spirit has gone to join his spirit and to ever be with the Lord.

Her body was laid to rest in the Belew Creek cemetery beneath a beautiful floral tribute. Mrs. Preston leaves to mourn her going one daughter, Mrs. J. W. Strader, one brother, V. O. Roberson, Two sisters, Mrs. J. W. Freeman and Mrs. Z. V. Strader; seven grandchildren, Mrs. Willie Walker, Mrs. Howard Walker, Mrs. Rastes Pegram, Mrs. Lacy Fair, Tom Preston Strader, Max Holt Strader and Miss Julia Maud Strader, and six great-grandchildren.

Burial services were conducted by the writer, assisted by Rev. W. E. Wisseman. May God bless and comfort all who mourn her going.

G. C. CRUTCHFIELD.

SATTERFIELD.

The Sunday School of Pleasant Grove Christian Church, News Ferry, Va., deeply mourns the untimely death of Mrs. Lillian Morris Saterfield, which occured on February 22, 1944. She was a faithful and devoted member of the Sunday School. The presence of her and her three small boys will be greatly missed. It was her desire to bring the children up in the nurture and admonition of the Lord. Though they are not in our midst, our prayer is that the kind hand of Providence may ever be over them.

Our sympathy goes out to the sorrowing ones.

G. C. TALBERT,
P. W. FARMER,
J. H. JONES.

SUPERANNUATION.

Previously acknowledged	$1,425.35
Pfafftown, N. C.	4.00
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By Mattie Cox Parker.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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For All the World Christ is the Answer

By DR. E. STANLEY JONES.

There are two ways to give an answer; one is a verbal word, and other a vital word—a word out of life. God chose the latter as the final method of giving the answer: "The Word became flesh."

The Bible is the inspired record of the revelation of God—that revelation is seen in the face of Jesus Christ; God's answer is a person.

That Answer has all the answers in it. There isn't a single situation, in any realm of action, in any part of the world, where the answer to that situation is not to be found in doing the Christ-like thing; and where to do the un-Christ-like thing will not snarl up that situation. Try it and see if you can make any situation work by un-Christ-like attitude. It can't be done. Your relationships will break down and go from snarl to snarl.

Dr. Hu Shih, former Chinese Ambassador to America, said to me: "You do have an advantage in that your ideals are embodied in a person."

When we examine the sunbeam chemically, we can find in it the nature of the sun. When we see the character of Jesus, we see the character of God. We also see the character of the world-to-be. He is the Answer of both God and man.

When we present Christ then as The Answer, we mean it. He is the one Answer that is valid for all people, all classes, and both sexes. In Him men instinctively recognize that here is universality—an Answer that answers all people everywhere.

The presentation of Jesus to another people is not international meddling, imposing on another people our religion. It is not "our" religion—it was not born with us—it will not die with us. It is God's gift to man and belongs to the man of Africa as well as to the man of America. When it is truly presented, men everywhere recognize instinctively that this is their very own. It fits the soul as light fits the eye. It is the Answer that, when it comes, there is no arguing—it is final and completely authoritative. The soul instinctively bows and says, This is It!

We can no more confine this to ourselves than we can confine a truth in mathematics to ourselves. Truth by its very nature is universal. Two and two make four around the world.

If Christ is Truth, then that Truth belongs to every man as a man. You can no more confine Him than you can confine the sunlight. As the sun is the only answer to the world's darkness, so Christ is the only answer to the moral, spiritual, economic, social and political darkness of the world. Put Him into any situation in the world and act in that situation on His mind and spirit and that will be the answer to that situation—and the only answer. To try to disprove that would ruin any situation in which it is tried.

For all the world Christ is the Answer. It is up to us to give the Answer without hesitation, without apology, without the stammering of the tongue—and with complete abandon!

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Volume XCVI. RICHMOND, VA., THURSDAY, APRIL 6, 1944. Number 14.

NOT IN VAIN

By GAIUS GLENN ATKINS

"Therefore, . . . be ye steadfast, . . .abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord."—I Corinthians 15:58.

Thus St. Paul ends his most glorious proclamation of the defeat of death by the risen Christ. It seems an anti-climax, not so. It is a triumphant assurance.

In the defeat of death life takes on a new dimension. Its earthly term has always seemed too short for the greatest and the best. Death leaves too much unfinished, too many wrongs unrighted, too many efforts wasted, too many dreams dissolved in darkness. Why labor on when death "The shadow cloaked from head to feet" throws all away? Easter is the answer.

Since death is swallowed up in victory, says the Apostle, no labor in the Lord, no goodness, no unselfish service nor any unstained love, nor any passion for a divine order in a time-doomed world is ever "thrown away." Life, not death, preserves them in immortal harvests. Amidst all the messages and meanings of Easter, in a time dark with death, take heart from this. Carry bravely on in every worthy task and say with the Saint and the poet:

"No work begun shall ever pause for death:
Love will be helpful to me more and more
. . . in the new path I tread."

NEWS AND VIEWS

Rev. R. E. Brittle is assisting Rev. J. F. Morgan in Holy Week services at Rosemont.

The University of North Carolina has announced its Sesquicentennial, which is being held during the biennium, 1943-1945.

Holy Neck Church is planning an extension of its church building program by the addition of Sunday School rooms. A goal of $3,000 was set, and that goal has already been exceeded by $250.

The Holland community is holding a union communion service on Thursday night of this week. The following churches are cooperating. Holland and South Quay Baptist, Somerton Friends, Holland and Holy Neck Christian.

The Duke Endowment trustees have announced the appropriation of $674,379.43 to 97 hospitals and 40 orphan homes in the Carolinas. Appropriations were made on the basis of charity work in 1943. The Christian Orphanage at Elon College received $2,233.27.

The Christian Temple has just completed a rather elaborate program of repairing and redecorating, involving both the main church or sanctuary and the general assembly room of the Sunday School. The first service in the redecorated sanctuary was held on Palm Sunday.

It has become traditional for the Sanford, North Carolina, Church to have a sunrise service on Easter morning, followed by breakfast at the church. On Wednesday before Easter, Rev. Chas. Storrs spoke, and Holy Communion was celebrated on Maundy Thursday.

The College of William and Mary conferred the honorary degree of doctor of laws on Field Marshall Sir John Dill, head of the British Joint Staff in Washington and senior British officer on the combined chiefs of staff, at a special convocation at Williamsburg, Va., last Monday.

A marble cross and a pair of brass candlesticks were placed on the Communion Table in the Chancel of Circular Church, Charleston, S. C., on Sunday, March 26, as the gift of Miss Agnes Kessler in loving memory of her mother, Mrs. Agnes Steiber Kessler. The dedication was during the morning service.

The First Congregational Christian Church of Newport News is holding special Holy Week services under the general theme, "In the Presence of His Passion." There will be a sunrise Communion service on Sunday morning and 7 o'clock, and the regular Easter service at 11 o'clock. An Easter musical and pageant will be presented in the evening.

WHAT WOULD IT COUNT?

By Herman M. Knudson.

Whether my simple soul has strived,
The way of Life to learn,
Or, seeking gold for gold's own sake
The wanted Prize I earn,
What would it count,
Had Christ not risen?

Whether I be feeble and of men afraid,
Or am of heart real strong—
Unknown be I to the crowds that pass,
Or leader of the throng;
What would it count,
Had Christ not risen?

Though I have dined with kings and laughed,
Or much alone have walked,
Ritual and form have I observed,
Or God himself have mocked;
What would it count,
Had Christ not risen?

Rich or poor, plain or proud;
I too am one of such;
Teacher of the wise, or simple fool,
It does not matter much,
For none of these would count,
Had Christ not risen.

The Booker T. Washington High School chorus choir of seventy-five young people, under the leadership of Prof. Sherman Greene, were guests of The Christian Temple on Sunday morning, March 26, and presented an inspiring program of sacred music and Negro spirituals. Members of the choir wore attractive vestments. An unusually large congregation very greatly enjoyed and were deeply impressed by the program.

Rev. Roy C. Helfenstein writes as follows: "The enclosed poem, 'What Would it Count?,' was written by one of my fine laymen. H. M. Knudson has been a member of the Iowa House of Representatives for several terms and is to run for Senatorship at the next election. Knowing that laymen as well as ministers like to read what laymen have to say about their religious convictions, I thought you might like to have this for the Easter number." The poem referred to is printed on this page.

Rev. H. D. Poythress writes: "The South Norfolk Church is making progress in its efforts to pay off the entire indebtedness this year. It needs $8,500 to reach this goal. It would be a fine thing if all of the churches in the Southern Convention would follow the example set by the Berea Church of Norfolk County and send in $100.00. The pastor and members hope to see the desired goal reached by July 1, 1944." Mr. Poythress also states that the church has received fifteen new members since last October, and that special services have been held in honor of the 110 service men of his church.

A LETTERGRAM.

The Christian Sun Endowment Fund really came to life the past week. More than twice as much received as any previous week. Pray that those who really love The Sun will join in making it an ever brightening ray of Christian light.

Jesse H. Dollar,
Treasurer,
Board of Publications.

SPAULDING SPEAKS TO INTERRACIAL GROUP.

C. C. Spaulding, president of the North Carolina Mutual Life Insurance Company, a Negro organization, spoke recently at a meeting on race relations held in the Congregational Christian Church at Sanford, N. C. He said that the best way to solve problems is to discuss them with one another in frankness and sincerety. He pointed out that meetings similar to the one held in Sanford were being held throughout the South and would be the means of bringing harmony and good will to pass between Negroes and whites.

Sharing is the great and imperative need of our time. An unshared life is not living. He who shares does not lessen but greatens his life, especially if sharing be done not formally nor conventionally, but with such heartiness as springs out of an understanding of the meaning of the religion of sharing.

—*Rabbi Stephen S. Wise.*

Today's pioneeers are building tomorrow's progress.

—*Thomas J. Watson.*

The Southern Convention

By Dr. J. H. Lightbourne, *Secretary.*

COMMITTEE ON REVISION.

The Committee on Revision has completed its work and is ready to make its report to the Convention. For the most part, there have been minor changes in wording, the enrichment of some of the orders of services and the incorporation of actions taken by the Convention since the last edition was ordered.

There are some changes recommended and these will be noted here. Churches are being requested to deed their properties to the conference in which they have membership, and each conference is being asked to appoint or elect a Board of Conference Trustees, which Board can have the custody of these deeds and other material valuables of the conferences.

Convention officials: the president, the Promotional Secretary, Editor of Christian Sun, the president of the Mission Board, the president of the Woman's Board, the president of Elon College and the superintendent of the Christian Orphanage, are made ex-officio members of each and all conferences.

Ministers are required to be present at the sessions of their conferences, or satisfactorily accounted for, and must leave the sessions of conference only upon requesting permission and securing it from the president with the common consent of the conference.

There will be included along with a statement of duties of ministers and deacons, a similar statement of duties for members of church.

The purpose of the Convention is stated as the supervision of all the general enterprises of the denomination within the bounds of the conferences of which it is composed.

The officers of the Convention are named as follows: a president, a vice president, a treasurer, a recording secretary, a promotional secretary and an editor of The Christian Sun.

The duties of the treasurer are stated in this wise, he shall receive all funds for the Convention through the Convention office, record the same, pay out on order of the president of the Convention and make a report at each biennial session of the Convention.

The Promotional Secretary shall be a full-time paid worker who shall have general oversight of the work of the Convention in cooperation with the Executive Board. It shall be his duty to become informed concerning every phase of the Convention and denominational work, to organize, direct and coordinate all the work of the Convention at the discretion of the Executive Board so that each phase of the work may be duly emphasized and that all the work may be done with efficiency and economy of time and money. He shall visit and assist with fraternal counsel both pastors and churches, but shall have no authority over either. He shall have charge of the Convention office and its employed personnel. He shall be at the service of all boards, institutions and committees of the Convention, and shall attend their meetings when requested. He may edit The Annual and furnish materials for the Year Book. He shall represent the Convention in denominational and interdenominational meetings when authorized by the Executive Board. He shall report his work regularly to the Executive Board, and shall make a full report of his administration to the Convention at each biennial session.

The Executive Board shall be composed of the president, vice president, the treasurer, the recording secretary, the editor of The Christian Sun, one member from each constituent conference nominated by the conference, one member from each board and institution of the Convention nominated by the board and institution and five members at large who hold no other Convention office. It shall be the duty of the Executive Board to consider all plans of work suggested by the Convention, to carefully coordinate all plans so there may be a well-rounded program of Christian activities for the Convention; and to review and ratify the actions of boards and institutions and committees, when such plans call on the churches for funds. The Board shall have authority in matters that deal with the personnel of the Convention office.

It is required that the membership of the Mission Board shall consist of representatives from all constituent conferences of the Convention.

The nominating committee of the Convention shall be elected by the Executive Board at least three months before the regular sessions of the Convention.

Conferences are asked in the interest of uniformity to conform to the organization of the Convention.

The Convention office shall carry on the activities of the Convention and shall be under the supervision of the Executive Board and the Promotional Secretary. The office shall be centrally located; shall have adequate personnel to do effective work; shall seek in every possible way to serve the churches, the institutions, the boards and the committees of the Convention; shall endeavor to make effective the plans, programs and ideals of the Convention; and shall be supported financially by the churches through the system proposed by the Finance Committee and adopted by the Convention. The Convention office shall receive for the treasurer all moneys for the Convention and denominational enterprises, give receipts for the same, transfer them to the designated treasurers at stated intervals and keep accurate records. The Convention office will have the same relationship to the General Council and boards of the denomination as other state offices.

The Executive Board shall meet regularly twice annually, and more often if needed.

The Finance Committee shall propose a budget at each biennial session of the Convention which shall include adequate support for such enterprises as the Convention undertakes, and shall be in keeping with the ability of the churches to contribute.

The Executive Board shall have authority to create within its membership such sub-committees as seem necessary.

The churches shall be requested to send all money for Convention and denominational (not Conference) enterprises to the Convention office with a statement as to the purpose for which it is sent.

Members:
L. E. Smith,
R. Lee House,
James H. Lightbourne, Ch.,
Appointed by Convention;
Stanley C. Harrell,
F. C. Lester,
Appointed by Executive Board.

AS TO THE REVISION.

By Chairman of the Committee.

In this issue of The Christian Sun a resume of some of the more important changes proposed by the Com-

(Continued on page 11.)

THE EDITOR'S MESSAGE

INVEST IN MISSIONS.

We speak of "giving to missions." Giving has become a Christian grace and a Christian habit. We are a part of a great company of givers. Giving to missions is admittedly a most commendable and unselfish kind of giving. And yet this is hardly the whole story, the whole truth. Missions is an investment, an investment for this generation and succeeding generations. It is an investment in the Kingdom of God, where one "shall receive a hundredfold and shall inherit everlasting life."

It is a kind of ecumenical taxation to which we not only submit, but eagerly respond. Those who give and invest are a part of a great concern which is redemptive in its purpose, thoroughly competent in its personnel and comprehensive in its program. Give and invest to the limit on Easter Sunday!

THE INEVITABLE CROSS.

"He saved others; himself he cannot save." This taunting remark of the chief priests and scribes was an unintended statement of profound truth. Reason and experience confirm its validity.

"He saved others." True. He saved others whom no one else thought worthy of saving. He saved others whom no one else thought could be saved. He saved others: the devil-possessed and the money-possessed; the drunkard, the profane and the profligate. He saved them from triviality, immorality and rascality. He saved them to a life which they but dimly perceived and never hoped to achieve. He saved others, others, others—whom no man can number. Our missionary program makes it possible for Him to save others today, in China, India, Africa. "Others, Lord. Yes others!"

But, "Himself, he could not save." The cross or its equivalent was morally, not mechanically, inevitable. The cross is an unavoidable concomitant to the life of unselfish devotion in a high cause. "His guilt was his love," someone has said, "the guilt of loving universally." As sympathy becomes universal, the suffering points are infinitely multiplied.

Would we have it be otherwise? Not really. We know that "the crossless Christian is a Christless Christian." We also know that the immortal are the unselfish. John Homer Miller states it this way: "People seeking appreciation worry themselves into nameless graves; unselfish souls forget themselves into immortality."

THE LURE OF LIFE ETERNAL.

"Tell me about the future life," said a lady to her minister. "Will we recognize others?" The majority of our spiritual leaders think so. Here is the seasoned opinion of Dr. Alfred Grant Walton: "My belief that we will recognize others in the spirit life after the process of physical dissolution is over, is predicated on the importance of personal relations in our earthly life. The greatest thing in the world is persons, and they are our source of deepest satisfaction. Love and friendship are indispensable requirements of the human soul, and if God were to grant us a future existence in which these supreme values were to be taken from us, He would give us an existence which no one would want, and it would deprive us of that which earthly experience has revealed to be most worth while. We cannot think of God as unreasonable or without mercy, and therefore a belief in the continuance of our personal relations after death is wholly justifiable."

The lure of eternal recognition is literally multiplied by the happy prospect of greeting not only those who lived in our own generation but those of all generations. The limitations of time and space will have been gloriously transcended. If we are with Christ, then we shall enjoy fellowship with all those who are with Christ. This realization should enable us to live daily in the power of His resurrection.

GOOD FRIDAY AND EASTER.

Easter does not nulify Good Friday; it only clarifies and vindicates it. Good Friday should not be forgotten in the pageantry of Easter. The two are eternally real and inseparable. Nor can the order be reversed: The cross before the crown. Thus it was in the life of Christ, and thus it must be in our own lives.

How rich His life was in content and influence! And that influence flows like a mighty current, irrigating the spiritual deserts of the centuries. Sherwood Eddy tells the story of Amy Carmichael in India. She landed in India nearly fifty years ago after she had been ordered home on account of a breakdown in Japan, having resolved to try once more before admitting complete failure, the tropics in South India. Since that day she has never left her adopted country of India. One of her many tasks has been the saving of hundreds of little Hindu girls just before or after their dedication to lives of temple prostitution. When asked as to the secret of her life, she referred to a meeting some fifty years ago. While a simple Christian was praying, she heard him say, "We thank thee that thou art able!" If God was able to make all grace abound to her, to do exceeding abundantly above all she could ask or think, to fulfill his ever promise and make even the weak one to stand, why not trust Him now and forever? Then and there she began to trust Him for everything and to live the triumphant life of faith working by love.

He is still able—for us and for our world. The example and power of Christ may be harnessed in an ordinary life for extraordinary achievements.

R. L. H.

"Because I live, ye shall live also . . . I am the resurrection and the life."

We Invaded the South Pacific

By DOROTHY P. CUSHING.

The war news from the South Seas, which today captivates the attention of Americans, also brings poignant memories to many of our older citizens and church members.

The First Americans in Micronesia.

The first "taking of the Marshalls" as well as the Caroline and Gilbert Islands by Americans was a process of peaceful penetration beginning back in 1856. The "troops" engaged were young Congregational missionaries serving under the oldest foreign missionary society in the United States—the American Board, which today represents the Congregational Christian Churches in their overseas service.

The close tie of all the Micronesian group is because of five little sailing ships called the *Morning Stars* which were built from funds given by Sunday school children to be used by their missionaries in work among these Islands.

To this day are cherished faded but still gay little certificates bearing a tropical island scene and a picture of a *Morning Star* which testifies that Mary, John or Ann had bought a share in the vessel for ten cents.

The Morning Stars Sang Together.

These five little *Morning Stars* made South Sea Island history for the people there. The first three of the *Morning Stars* were sailing vessels. The fourth had auxiliary power and the fifth was a small steamship with auxiliary sails.

The first *Morning Star* was built in Chelsea, Massachusetts in 1856. She was a brigantine costing $18,351. She gave ten years' service, and then, since she needed extensive repairs, was sold to the Sandwich Islands. Her name was changed to the *Harriet Newell.* It is the tradition of the sea that to change a ship's name means bad luck. The *Harriet Newell* sailed away and was never heard of again.

Morning Star number two sailed from Boston in 1866. Built at East Boston for $23,406, she was under the command of Rev. Hiram Bingham, who was a passenger on the first *Morning Star.* He brought her around the Horn in a 122-day passage to Honolulu. This boat was wrecked in the treacherous Micronesian seas off the port of Kusaie when a strong current swept her on the rocks.

In 1871 *Morning Star III*, commanded by Captain George F. Garland, still alive in Oberlin, Ohio, sailed from Boston and cheered the peoples of the Islands for 13 years until wrecked, also off Kusaie. When word came of this second wreck, which could have been avoided by steam power, the next *Morning Star* was a barkentine of 340 tons *with an auxiliary steam attachment.* Built in Bath, Maine, plain but beautiful, she served well until in 1900, when she was deemed unfit for service in those waters which take such a toll of ships. She was sold in 1901 for $10,000.

The last, or fifth, *Morning Star* was a four-year-old boat of wood, coppered and well built throughout, fitted with two masts and sails, and able to steam ten or eleven knots an hour! Her name when purchased was *The Sunbeam,* and she was renamed *Morning Star V.* She, too, had her difficulties with storm and tides. Furthermore, because she used coal her expense of operation soon became too great. Meanwhile, steamship lines had been finally established to give regular communication every three months to the principal Marshall and Caroline Islands.

So, after half a century of *Morning Stars* (1856 to 1905), they passed—but their light still shines and will shine even brighter in the days that are ahead.

Dangers Two-fold.

One of the gravest dangers which faced these American missionaries on their first trip was the possible reception they would receive, not wholly because the islanders were pagans, but because they had had some previous contact with the white man, and always it had been a matter of killing and plundering, and the ravaging of their women. The missionary, therefore, had to combat not only the original pagan attitude of fear of strangers but the sins of their own race.

How They Started.

A cold night in November, 1856, saw historic Park Street Church, in Boston, lighted from top to bottom. Inside Captain Moore and his crew were receiving instructions before sailing the next day in the first *Morning Star.*

With the Godspeeds of relatives and friends ringing faintly across the cold harbor water, the little boat spread its white sails the following morning and started through wintry seas on a voyage that lasted over four months before it even reached the Hawaiian Islands—its first stop.

Almost immediately the *Morning Star* struggled through a terrific storm off the lea of Cape Cod. Anchored during a dreadful night of tempest, the daylight found her safe, but the two vessels which had been moored on either side of her had been driven ashore.

Some have called these little Micronesian Islands "the Orphans of the Sea." They were once owned by Germany and Spain. After the first World War they were mandated to Japan, with the understanding that they would not be fortified. How well this pledge has been kept the whole world now knows.

While the lure of the South Seas, with their exotic, sweet-scented breezes, has exercised a magnetic spell over the American mind from the first days of the Republic, it is believed that actually the first white men to go into the islands were the Spanish buccaneers in the early 1600's, who raised the flag of Spain over the Caroline Islands and brought death and terror to uncomprehending natives.

It was hardly 60 years after the spectacular "Mutiny of the *Bounty,*" so graphically presented in the film of that name, that these young American missionaries faced the dangers of the elements in sailboats bound for Micronesia.

Still living are two former veteran workers in these islands: Miss Jessie Hoppin and Miss Jane D. Baldwin, who are now in America. A third worker is retired in the islands, and his exact fate is not known.

During the depression the American Board missionaries were withdrawn from the Marshall Islands. The churches and schools, however, continued. The Board plans to resume this work in Micronesia on a more adequate scale after the war.

"Please Fly Old Glory."

It was Miss Jessie Hoppin who, when invited by the late William K. Vanderbilt to dine on his private yacht, when he toured the South Seas, declined because "one of my boys has reached the crisis in a serious illness, and I dare not leave him." Said she to Mr. Vanderbilt as he departed: "Please fly Old Glory as you leave shore."

Under American missionary leadership the Marshall Islanders built their little churches and developed their own preachers and deacons. The "religion" of these islanders in the early days was varied, but everywhere the people believed that the air swarmed with spirits, most of whom

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CONTRIBUTIONS

SUFFOLK LETTER.

The discussion in this paper of certain proposals for consideration, by the next session of the Southern Convention, is ended as far as this correspondent is concerned. We presume the delegates to the Convention will dispose of these matters according to their best judgment, and we have no desire to dictate any conclusions for others. The cause of Christ is more important than any personal opinions.

But we do wish to add a statement in the interest of good fellowship. During the years, as the Convention work has developed, and the boards and institutions have assumed larger tasks, we have noted an increased tendency of many people to think in terms of institutions and boards and to overlook the larger interests of the Convention and the denomination. This tendency has been slow in growth and, to many people, it may not appear to be deeply rooted. But to one who has been intimately associated with the Convention for a number of years, this situation has become significant, if not disturbing. And the situation is evident in many personal relationships. The result is, in some areas, a definite alignment with the "for" or "anti" groups. Some people are strongly "for" some institutions, or boards, or persons; others are "against." Under these conditions, the constituency of the church is more or less divided in its opinion and in its loyalty and support.

The presentation of this kind of a picture is not very comforting or encouraging. But the facts support such a conclusion and we must face it frankly. It is our candid opinion that we must begin to plan for unity and forget our points of difference. We are brethren. We should be brotherly and fraternal. He that would be great among us must become willing to be a servant and not a master. One is our Master, even Christ our Lord. Many backgrounds of training, fellowship, denominational relationship, and personal experience are represented in our Convention, both in the ministry and among laymen. Consequently, there are many differences of opinion and methods. In a free church, such as ours, no man can stand up and have the last word of authority over others. Therefore, we must increasingly learn to give and take, to practice goodwill and understanding, and to be charitable with those who differ.

Churches suffer much in war-time. They unconsciously take up a belligerant attitude towards others. In this they suffer great loss. Here is hoping that our people may broaden their vision and their plans. Submerge personalities and ambitions for the sake of the kingdom and our Christ. We must learn to get along well with each other, if we are to reach an indifferent world. This is not the time nor the place for heated discussion, striving for the mastery, or winning an argument. The world needs are sufficient to give to every one a place to work. Church honors should be far beyond the reach of our ambition.

The tasks before us are large, and they challenge us. What I think does not count for much. What you think may not be much more significant. But what God says and plans for us should be upon our hearts. What is His will? Prayer and good fellowship will unlock the answer for us. How shall we greet those who do not agree with us? What shall be our reaction to the defeat of some cherished personal plans? Shall the Convention be rich in spiritual fellowship or shall it be a battle arena of contending opinions and plans?

These questions can be answered in the closet of your own home. God help us to grow in grace and in charitable understanding.

I. W. JOHNSON.

AN EASTER CHALLENGE.

Whatever happened long ago
The third day after Calvary
When Jesus died, this thing we know—
(Or Jew or Christian we may be)—
Annihilated He was not.

Too evident His spirit sweet
In kindly eyes and patient hands
And transformed lives with joy replete
Too prevalent in many lands
For us to say He is not here.

Shall He live on victorious
O'er fiendish plots to kill God's name
Through a risen life maintained by us?
Or die again in baffled shame
Deserted by His followers?

Oh, let us greet the Easter morn
With resolutions strong and high
That as for us He once was born
For need of us He shall not die
But risen be perpetually!

—Edith Aldrich Roberts.

THE NEEDS OF ELON COLLEGE.

The causes of Elon College have been continuously before the Church since the day of its authorization. These needs are as acute today as at any previous day. Evidently the Church grows weary at the thought of such needs and some become dull of hearing so that appeals are ineffective. The chances are that so long as the College exists, those who are responsible for its support and continuance will be compelled to face these needs even though distasteful. They may be brushed aside in the heat of discussion or in the lure of a new undertaking that promises satisfying returns. Even so the needs are neither dissipated or met. They are stern realities and remain on the steps of the institution and weigh heavily upon the hearts of those that care.

These needs have been and are largely financial. Scholastically, socially, and religiously, the College has experienced approximate adequacy; financially it has been and is in great need. Its products have been challenging, but its security has been and is uncertain.

After fifty-four years of service to the Church in the field of Christian higher education, the College is still in the questionable column as regards accrediting agencies. It would seem that those who have brought it into being and have supported it through the years, together with those who have received its administration and blessing, would be ill-content to withhold their gifts or cast their resources to other interests until their own institution was relieved of its stigma and elevated to a position of respect and confidence. Yet declarations are made and pledges sought for other interests in the field in which the College operates.

Some months ago after repeated, continuous and continual efforts permission was received from proper authorities to launch a campaign for $100,000 that an immediate financial need of the College might be met. This campaign was partially launched even though meeting with avowed opposition on the part of some whom the College had thought its friends and supporters. To date it has been impossible to form an organization or to find officials charged with the responsibility who had the time to consider the organization authorized that the friends of the College might be given opportunity to make their contributions to meet the needs of the College in this particular. Naturally

(Continued on page 11.)

FOR THE CHILDREN

Dear Friends:

Are you ready for Easter? Is your church ready for Easter? I hope that you will have worried as much about getting your heart prepared for Easter as you have about getting that new dress or hat or suit! If your heart is full of love for others, then you will be beautiful for Easter. Being prepared from the heart out is what we as Christians should strive for; and not just being prepared from the skin out. Your clothes may be ever so beautiful and yet that selfish set of the lips; that empty, hungry look in your eyes; that limp, uninterested handshake give you away.

Have you thought of helping to get your church ready for Easter? Is it not fun to go and help clean up the church and to fix your own corner, or Sunday School room so that it will be clean and beautiful? Some Sunday School classes elect a house-keeper each month. The duty of this housekeeper is to see that the chairs are dusted; the room clean; the curtains kept fresh; and fresh flowers in the vases. There may be other duties according to the furnishings of the room. Pictures are much lovlier if they are kept free from dust. The black-board should be kept clean. Books in the bookshelves should be dusted. People frown when they pick up a book to examine it and find it dusty.

Perhaps you say that you have a custodian in your church whose duty it is to keep things clean. That may be, but regardless there are little things to be done which the regular custodian doesn't have time to do, or perhaps he just doesn't think about doing them. I think it would help him for you to offer to help take care of your room. Try it and see.

AN EASTER LITANY.

Has your class or department ever tried writing a litany for your worship service? The April issue of *Children's Religion* has a song and a story of the writing of the song, by the Primary and Junior Children of our First Church, Greensboro, N. C. I know they had such fun working this song up. Let us all try to learn to sing it and write and tell these boys and girls what fun we had learning it. You may feel that you can't write a song, but I am sure that any of you can write a litany! Try it sometime. Here is one that some Primary Children wrote:

A Litany.

Leader: For the color and fragrance of flowers; for the tender, green grass,

Response: We praise and thank Thee, O God.

Leader: For the buds swelling on the trees; for the music of the wind playing through the branches,

Response: We praise and thank Thee, O God.

Leader For the gentle showers of spring; for the soft warm sunshine,

Response: We praise and thank Thee, O God.

Leader: For the joy and gladness that we feel because it is springtime, and all about us is new life,

Response: We praise and thank Thee, O God.

Leader: For Thy Son, Jesus, and his love for children everywhere,

Response: We praise and thank Thee, O God.

Leader: For our Bibles and our friends who help us to learn about Thee,

Response: We praise and thank Thee, O God.

Leader: For Easter Day and the beauty of our church,

Response: We praise and thank Thee, O God.

Amen.

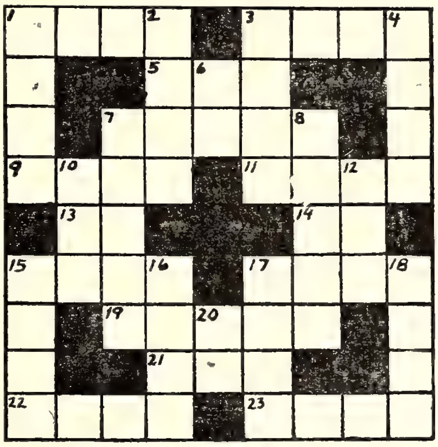
CROSSWORD PUZZLE.

ACROSS:

1. Means of access; portal.
3. To satisfy hunger.
5. Army Invasion Equipment. (Abbr.)
7. Ascended from the tomb.
9. Willingly; gladly.
11. Opposite of death.
13. Roman numerals for four.
14. Onward; forward.
15. To get water from a well with a rope.
17. To spill forth.
19. Opposite of dark.
21. Latin for lion.
22. That which is due; trespass.
23. Discharge a debt.

DOWN:

1. Unable to hear.
2. Spring shower.
3. To have the passions moved.
4. Symbol of the Holy Spirit.
6. To be; exists.
7. One who strives to equal another.
8. Period of darkness.
10. That which we breathe.
12. An enemy.
15. Inanimate; without life.
16. To wither; fade.
17. To visit shops to buy goods.
18. An illustrious achievement.
20. Germanium. (Abbr.)



Answers to Last Week's Puzzle.

Across: 1. Sear; 3. Tree; 5. A. P. O.; 7. Cross; 9. Bare; 11. Stir; 13. To; 14. Er; 15. Sews; 17. Open; 19. Nails; 21. Mae; 22. Yore; 23. Ours.

Down: 1. Stab; 2. Rare; 3. Toss; 4. Ever; 6. P. O.; 7. Crown; 8. Steps; 10. Ate; 12. Ire; 15. Stay; 16. Same; 17. Oleo; 18. News; 20. Ia.

THE CHILDREN SANG TO JESUS.

Long ago on a beautiful spring morning from the opened gates of Jerusalem, music could be heard. At first it seemed faint and far away. Then it grew louder and clearer. The song was a joyful one. Happy people were singing praises to someone.

"What do you suppose is happening?" the people said to each other.

"Come, let us go meet them and see," said the children as they started on their way toward the city gate.

As they looked out through the opened gates of the city, they saw a man riding a donkey. He was surrounded by people: some walked, some ran, and some leaped for joy. All were singing:

> "Hosanna! Hosanna!
> Hosanna in the highest!
> Blessed is he who cometh in the
> name of the Lord."

"It is Jesus!" the children cried out. "Let us go to meet him!"

"Yes, it is the friendly teacher who comes," called the mothers as they followed their dancing, happy children.

"What are these children doing here? They are in our way," said some of the men close to Jesus. "Send them away."

"No!" said Jesus. "I love to hear their voices. No music is so sweet as theirs!"

(Continued on page 14.)

Missions
The World for Christ

MISSIONS IN A COUNTRY CHURCH.

Not all country churches are alike. Since all mission programs and purposes are not the same, they may be worked out differently in various churches. Our church, the Happy Home Church, has had the privilege of creating some interest in missions.

Our educational program in missions has been slow. It has grown on us. We country people like to see things grow, not spurt up suddenly. Thus, better crops result. Missionary speakers are invited whenever we can secure one. We keep a standing invitation before Dr. F. C. Lester to send us a missionary whenever one comes to our Convention. There is nothing like the personal touch. How rich is their experience with God and his marvelous grace! It overflows into our hearts.

Our Missionary Society has charge of the opening worship program at the Sunday school hour each third Sunday morning, as this is Missions Sunday. Thanks to Miss Crew and others, we have their delightful programs. The Society thus puts on a public program each month, as well as meeting in their regular meetings each month.

Literature is an important part of our mission program. Our Missionary Society urges each member to take *The Missionary Herald* and The Christian Sun. Then, for our library, our Sunday school bought a large number of books which bring the mission message. The adult books were ordered, then the delightful mission books for the children: "Tommy Two-Wheels," "The Pigtail Twins," ten books of the Eagle Book Series, "Welcome Home," and The Nursery Series. All of these books and others are listed in *Missionary Education*, 1943-44. What fun our people have had reading these books! The children have almost worn out several of theirs. The adults read and enjoy them, too! Our library has each book filed and we use the Card Catalogue System. Our books are checked in and out; they keep circulating when someone keeps tab on them.

Before the "duration," we were able to have mission plays by the young people. In the country, gas is most too scarce to gather and practice now. Whenever we can give a play, it is generally a playlet for the Sunday school hour. Mission posters and pictures are displayed whenever we can secure any.

The pastor teaches the Bible study book (Acts, this year) to the three adult classes the first three months of each year. This is under the sponsorship of the Missionary Society. Missions is constantly urged also in sermons and song.

* * *

TO ALL THE WORLD.

"To all the world"—the Son of God has spoken;
His to command, 'tis ours but to obey.
His word is: "Go," the bread of life is broken,
And fainting souls are needing it today.
"To all the world," where'er men are dwelling,
No East nor West His messengers may know;
"To all the world" they fare, the good news telling;
Enough for them the Master bids them "Go"!
It is enough that He, our Lord commands it;
We dwell in light, and darkened souls are there:
We have the bread, a brother's need demands it,—
We have the light, but it is ours to share.
O Lord, our God, reveal as men and brothers
All souls for whom the Christ in mercy died.
Help us like Him to ever live for others—
Till all shall know and love the Crucified.

—Geo. O. Webster.

* * *

Missions in our country church is an integral part of our whole program. It is the center of our life, for in it is imposed the Spirit of Christ, with His universal love and His universal heart. The more we become like Him, the larger becomes our world.

W. J. Andes.

DISTRICT RALLY AT WINSTON-SALEM.

At the District Rally at Winston-Salem, N. C., on April 14, luncheon will be served by the local churches. For the information of those attending the Rally, the church is located on Academy Street, near Lockland. This street runs west from Main at a point near Salem College.

OUR YOUNGEST CHURCH.

The Copeland Park Community Church, Newport News, Va., is our baby church of the Convention. A Sunday School was started last May, after Miss Angie Crew had spent a month in visiting people in that entirely new community of 20,000 people. We had 123 present for the opening day. The average attendance, until the exceedingly rainy winter set in, was over one hundred. The enrollment is 300. Miss Crew stayed with us for another month after the opening day. When she had to leave, one of our college students, a senior at Lynchburg College, came for six weeks. Bill Hadden, who is preparing for the ministry, was the young man, and he did good work. From September 15, the work was carried on by Mr. Dollar of our Newport News Church, and Miss Virginia Webber, director of Religious Education there. Others came from our Newport News Church and helped, and Sunday School was held regularly. A fellowship service also was held on Wednesday nights.

In September, a church organization was formed with sixty-three charter members. This organization followed a week's revival in which Mr. Dollar and Mr. Hadden did the preaching. Services were held on Sunday evenings as arrangements could be made for them. After a long search for a pastor for Copeland Park, Rev. Francis H. Wise, a senior in Union Seminary, Richmond, was secured. He has accepted the call

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MISSIONARY OFFERINGS.

WEEK ENDING MARCH 30, 1944.

Sunday Schools.

First, Portsmouth, Va.	$	9.23
Bethlehem (Nans.), Suffolk, Va.		2.60
Newport, Shenandoah, Va.		5.08
Ingram, Va.		7.03
Pleasant Ridge, Ramseur, N. C.		9.72
Timber Ridge, Gore, Va.		5.12
New Elam, New Hill, N. C.		5.85
Mt. Olivet (G), Geer, Va.		6.99
Auburn, Raleigh, N. C.		11.75
Holland, Va.		20.00
Total	$	83.37

Individuals and Churches.

Hebron, Nelson, Va.	$	15.58

Specials.

First S. S., Burlington, N. C. ..	$	25.41
Total for the week	$	124.36
Previously acknowledged		11,182.88
Total since Sept. 1, 1943		$11,307.24

Gratefully,

Mattie Cox Parker,
Secretary.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

NOTE.—Your editor has been in Florida for a month on account of the illness of her mother. Therefore, material which you have sent in may have been delayed in publication, and important announcements overlooked. Please accept my apologies for any mistakes.—E. C. L.

SPRING RALLIES.

Each spring the women of our churches look forward to the Rallies as a time of inspiration and of practical help for the work of the societies in their local churches. This month both North Carolina and Eastern Virginia will hold their Rallies. The programs have been carefully planned and it will be well worth your while to attend these meetings. Come with questions as to ways in which your society may go forward, with open hearts as you hear of the problems of India from the guest speaker, Mrs. Joseph L. Moulton, and with receptive minds to take back to your group the inspiration you will receive.

The schedule for the North Carolina Rallies, each of which begins at 10:00 a. m., is as follows:

April 11—Chatham-Lee-Moore and Randolph, at Parks Cross Roads.
April 12—Durham - Wake, Vance - Warren, at Liberty (Vance).
April 13—Halifax at Ingram.
April 14—Alamance and Guilford-Rockingham - Forsyth, at Winston-Salem.

The Eastern Virginia Rallies will be held the following week:

April 18—Norfolk at Rosemont.
April 19—Suffolk at Oakland.
April 20—Waverly at Waverly.

RALLY SPEAKER FROM INDIA.

As stated above, the speaker for our April Rallies will be Mrs. Joseph L. Moulton, who has been a missionary in India with her husband since 1918. She is a native of Maine, where she graduated from Bates College. She has lived in Vadala, Satara, and Sholapur, as well as Rahuri, where her husband has been a highly successful "district missionary" with the responsibility of supervising a large number of schools, churches and village work over a wide territory.

Mrs. Moulton brings a sympathetic story of the Marathi village people of India, telling of their customs, problems and achievements in building their own Christian churches.

Mr. and Mrs. Moulton founded in Rahuri a library which became highly successful. It is the only cultural center of its kind in Rahuri and has earned the support of Hindus and Moslems as well as Christians.

Mrs. Moulton will give us a well-rounded picture of Indian life, as she has not only been a home-maker there, but has helped Indian mothers with their family problems, supervised Bible training among Indian women, visited constantly in the villages, and has been of great help to her husband in his work. She still keeps in close touch with the work, for her husband returned to India last October to take up work in Vadala, a large district near Rahuri.

You will profit by hearing this Christian missionary tell of the work of Christ and His Church in the vast and strategic country of India.

MY ALTAR.

In my heart there is an altar,
Beautiful in its design,
Dedicated to the Father
Unto whom I all resign.

In my heart there is an altar,
Where to worship God I go
And petition my Creator
That His will I, too, may know.

In my heart there is an altar,
Where in penitence I kneel,
When my thoughts and conduct falter,
And forgiveness then I feel.

In my heart there is an altar,
Where the light of God does shine
As a permanent revealer
Of a guidance that is mine.

—W. Bradford Maskiell.

MISSIONS AND WOMEN.

In many churches the words "missions" and "women" are almost synonymous, for that is *the* work the women of the church do. This is probably not the ideal, for missions should be a part of the life of the whole membership of the church—men and children and young people, as well as women. Women's interests, too, should be represented on the various boards and committees and not just related to organized missionary work.

However, the missionary work of the church would be sadly neglected in many places if it were not for the faithful group of women who, year after year, "keep on keeping on" in their efforts to promote the cause of missions at home and abroad.

Last year the women of our various churches did a fine job in raising money for missions. This year the challenge for increasing their gifts is even greater—not only because our goal is larger, but because the need is greater. And we are sure that our church women will respond to this call with their prayers, their time and their gifts of money.

During this Mission Period is a good time to evaluate just what your church is doing for missions, and to see if there are things the women should be doing in addition to their present work. Perhaps very little is said to the children in your Sunday school about missions—you could furnish the teachers with the mission study books for their age groups and urge them to present this material to their classes. No doubt the response on the part of the children will be in the form of money to help those about whom they learn. You may need to be the group to awaken the church to its responsibility to the world in which we live, and to promote the raising of $1.00 per person for foreign missions during this Conference Year. You might suggest to the young people that they present a play or pageant based on a missionary theme—thereby not only raising some money for the cause of missions, but causing the young people to become interested in this important phase of Christian work.

N. C. SPRING BULLETIN.

Mrs. Jerry D. Strader, president of the North Carolina Women's Conference, has recently sent out her Spring Bulletin, the theme of which is "Faith." We would like to share with you some sentences from her opening message:

"One half of our year's work is over. Are you pleased with what your society has done? You know, when I think of the responsibility that is ours in helping to make the church stronger, morally and financially, I wonder if God is *pleased* with what we have done. We have failed so many, many times in doing one-half as good as we know how.

"My constant prayer is that you work harder this year than ever before. I'm sure you have heard this saying, but I think it bears repeating: 'When the world is at its worst, Christians should be at their best'."

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

AN "ARMY HOUR" WORLD-WIDE BROADCAST.

From our far western bastions in the Aleutians I bring you the traditional Easter Greeting with its message of hope renewed. All winter, chaplains hardened by the rigors of the Artic have traveled by foot, dog sled, jeep, boat, and plane to bring spiritual strength to our soldiers in improvised chapels, mess halls, tents, dugouts, and out-of-doors; they serve in large camps and lonely outpost. No Gothic towers and solemn processionals, but "Onward Christian Soldiers" accompanied by the williwa, the drone of planes, and often the staccato pitch of the machine gun and anti-aircraft fire.

As Easter dawn breaks, its age old power to awaken renewed strength in man is again felt. Its resounding affirmation that there is a quality of life that cannot be destroyed finds a welcome response. For our enemies it brings a paralyzing fear, for their might cannot destroy our quality of life based on the life of a man whom even the mighty power of ancient Rome could not destroy.

For those at home it brings assurance that God will bring victory to the righteous cause; that the chains on millions are soon to be broken and our freedoms given to all men.

For we soldiers it brings new resolve that we shall add our life and strength to assure that the quality of life for which we stand, shall not be destroyed for lack of a hero to defend it.—*General Council Church Calendar.*

A SUPERVISED PLAYGROUND.

There is a very special need for supervised playgrounds for children in Chengtu, West China, today because of the economic conditions in the city. The influx of large numbers of refugees has resulted in great overcrowding and the housing problem among the poor has become especially serious. In addition, the tremendous rise in food prices makes it necessary for mothers to find employment to supplement the family income, thus leaving large numbers of children unsupervised all day.

In an effort to meet such conditions, the Child Study Center of the institutions on the West China Union University campus opened a playground and invited twenty of the most needy children in the area, ranging from two to eight years of age, to register. Space was provided for both outdoor and indoor activities. The director is a kindergarten teacher and is with the children from two in the afternoon until they go home at sundown. A nurse is also in attendance to direct the training in the simplest habits of cleanliness and personal hygiene, and to give medical attention when needed. A mid-afternoon lunch of bean milk or bread is given. As these children are from the poorest families and have no opportunity to go to school, stories, songs, organized games and some instruction in reading and writing are included in the program. Since the opening nearly a year ago, now, the enrollment has increased to thirty, and the daily attendance is well over twenty.

THE EASTER MUSIC.

Sweet Easter bells are ringing,
Cathedral choirs are singing,
That Christ the Saviour lives!

Glad voices are telling,
Our hearts with joy are swelling,
Eternal life He gives.

All hail the Easter chanting!
For Him our souls are panting,
Who conquered in the strife;

His victory confessing,
From Him we gain the blessing,
Receive Eternal Life!

—Charles Daniel Brodhead.

The playground serves as a laboratory for the students who are being trained for child welfare work. These students assist in the routine work of the daily program, visit the homes, study the individual needs of the children and submit reports to their director. They are being taught to consider a playground not only as a place where children play, but as a means to physical health, the developing of good moral and social habits in children, and a channel through which the home may be reached and the parents led to cooperate in creating a healthy social environment for the child.

So successful has the work been that those responsible are eager to increase its scope. They need more play equipment, a bathroom so that in the winter the children may be given warm baths, the funds to keep the playground open all day, and the facilities for serving a simple warm noon-time meal. They are confident that there is almost unlimited opportunity for this work if the support for it can be found.

A UNIQUE BIBLE SUNDAY CELEBRATION.

Probably the most unique celebration of Bible Sunday held in connection with the observance was in an Evacuation Hospital just back of the battle front. Chaplain James Kirkpatrick of the United States Army writes that he spoke to the hospital personnel and patients on "The Word, the Need of the World." He followed his address by a presentation of a blood-stained copy of the New Testament which had miraculously saved a soldier's life when a fragment of steel passed through the book and lodged in the back cover.

When Chaplain Kirkpatrick stressed the great privilege of the chaplains in being able to present copies of the Testament, free, through the aid of the American Bible Society, he received an offering from his audience of more than $150 "to provide Testaments for other members of our armed forces." This gift was forwarded to the Bible Society.

The Society has supplied over 3,000,000 copies of Bibles, Testaments and Portions to chaplains for free distribution at their discretion. The books are bound in brown for the Army, blue for the Navy, and can be supplied with the proper insignia, imprinted on the front cover, to the ten branches of the Service.

One of alcohol's peculiarities is its affinity for nervous tissue. Animal experiments show that the concentration in the brain is twenty per cent above that for the body as a whole. Substances in nerve cells and fibers absorb the narcotic readily, and it accumulates at the synopses between nerve cells. These alcohol-saturated junctions have difficulty in transmitting nerve impulses; hence the Old Soak moves slowly when intoxicated, is staggering of gait, uncertain of speech, and rather insensitive of pain.

—*George W. Gray, M. D*

AS TO THE REVISION.

(Continued from page 3.)

mittee on Revision is printed. Its study is requested by the committee, especially by those who will be delegates to the Convention this May.

Besides the five men whose names are carried with this resume the late Dr. J. O. Atkinson together with Doctors I. W. Johnson and C. Rexford Raymond made contributions of great value to the work of the committee.

It is quite impossible to have the whole of the Revision printed in The Sun. A resolution will be offered at the Convention requesting the Convention to underwrite the cost of publication, the Convention to be reimbursed through the sale of the books at practically cost price.

The report of the Committee goes to the Convention with the approval and support of the members. The Committee will move its adoption.

In the issue of THE CHRISTIAN SUN of July 22, 1943, page 2, Vol. XCV, No. 29, notice was given that certain changes would be proposed in the organization of the Convention. The Committee feels that since it was authorized to revise the Government and Principles of the Convention by the Convention, this notice was sufficient. However, the Committee has acted in all good faith, receives no remuneration and has only the good of the Convention at heart and so submits its report.

Three changes are proposed which should receive careful consideration. These changes are proposed by members of the Convention who have been intimately associated with the whole work of the Convention for two or more bienniums. They are not conclusions hastily arrived at and certainly for no ulterior motive. These changes are the expansion of the Executive Board, the establishment of a Convention office and the receipt of all apportionment funds by one treasurer through the clerical use of the Convention office.

Professor L. L. Vaughan, who is in the business office of a great university, has served as Convention treasurer for four bienniums. It is his sincere conviction there should be one treasurer through whom our apportionment funds should go.

The writer has served on the Executive Board of the Convention for eight years and through the last six of these eight years he has witnessed the expansion of the work of that Board. This expansion has been a natural one, reflecting the enrichment of the program of the Convention and the complexity of its problems. It follows the Board should be representative of the several interests of the Convention as well as of the several conferences. For at least two bienniums only two of the five conferences have had representation on the Board.

For several years the Mission Board of the Convention had an office and at different periods the Board of Christian Education has had an office. So an office of a kind is not new to our Convention. The proposal now is that instead of an office for one Board or for two Boards that the Convention have an office. In a sense the office of Dr. Atkinson was that kind of office but it was in reality the office of the Mission Board. The proposal now is that we establish a Convention office and then later, if it seems wise and necessary incorporate with that office field workers in special fields, such as missions, Christian education, young people or extension.

Working under the Convention and in cooperation with the Executive Board and for the interests of the whole program of the Convention would be the Promotional Secretary. He would work out of the Convention office, which would be under his immediate supervision with the cooperation of the Executive Board. The duties of the Promotional Secretary are outlined and his work is a very important one.

It will require time to secure the cooperation of our churches in the matter of reporting and forwarding funds. But the churches follow no uniform plan now. Blanks can be provided, the treasurers of the different boards and institutions will have to lend their assistance. With patient education the desired end can be secured and probably faster than many would now believe to be possible.

JAMES H. LIGHTBOURNE.

NEEDS OF ELON COLLEGE.

(Continued from page 6.)

the campaign moves slowly at a very discouraging rate. If we could find the time and representatives who are willing, an organization could be formed that would be convincing and effective. There is sufficient money to be had to meet this immediate need, but the appeal and the solicitations must be made if success is to be realized.

Many years of service with and for the institution convinces me that a large percentage of the natural constituency of the College is loyal and will give its support. They have a certain amount of money to give; they believe in the College; and they are willing to give it.

We have, however, come to the parting of the ways. There are many causes and other institutions calling for our support. The needs of Elon College stand out in plain view of everyone. To fail to recognize or meet these needs means stagnation for the school, decline and ultimate disappearance. These needs will not be met by passive approval, good sounding recommendations or mere lip service. The one thing the College needs is a united front for its support. The injection of an interest that will divide our forces would be most unfortunate and spell defeat for the institution that has made the most significant contribution to the growth and development of our Church in the South.

L. E. SMITH.

FIFTH SUNDAY OFFERINGS.

As of this date in 1943 total offerings received by the College from Sunday Schools and churches on conference apportionments totaled $1,849.10. The amount received to date is $1,551.20 which is $297.90 less for the current year. Surely some of our friends have just delayed in sending in their offerings. In face of the acute need of the College, I know they will want to do their best. The support of the Sunday Schools and churches will help tremendously and will be greatly appreciated.

L. E. SMITH,
President.

Previously reported	$1,531.20
Church.	
N. C. and Va. Conference:	
Burlington	10.00
Sunday School.	
Holland	10.00
Total to date	$1,551.20

The number of languages in which some part of the Scriptures has now been published is 1,062, according to an announcement of the American Bible Society. There is a record of four new languages making their appearance in 1943, three of them Gospels which will be used in Africa—Walamo spoken in Ethiopia, Yipounou and Yisangou for tribes in Gaboon, French Equatorial Africa; and down in Sydney, Australia, two books of the Bible were published in Gunwinggu, a language spoken by natives of northern Australia.

Sunday School Lesson

By **Rev. H. S. Hardcastle, D. D.**

CHRIST'S VICTORY OVER DEATH.

(EASTER LESSON.)

Lesson II—April 9, 1944.

Golden Text: *"Thanks be to God who giveth us the victory through our Lord Jesus Christ."*—I Corinthians 15:57.

Lesson: Mark 16:1-8; I Cor. 15.

Devotional: Psalm 73:23-28.

Easter will have new significance for many people this year. For from time to time, there have come into many homes telegrams or letters or messages notifying members of the family circle that a loved one has been killed or is missing in action. And out of distracted minds and aching hearts there comes among other questions, not only why he had to go, but where he has gone. Deep down in their hearts these loved ones know that there was something more than a mere body to that fine young fellow who bade them good-bye and went away into service—they know that the body was simply the earthly dwelling place, and the instrument of the spirit. They know, too, if they come to think of it, that a bullet or a bomb cannot do anything to the spirit of their loved one. They feel that it was only the physical life that was snuffed out, that somewhere, somehow, the spirit of their loved one goes on living, is more alive than ever. To these, to those who have lost their loved ones and friends in natural causes, to those who ponder over the problem of immortality, this Easter lesson comes with a note of finality, authority and comfort.

The Fact of Christ's Resurrection.

The fact that Jesus Christ rose again from the dead, came alive again from the tomb, is a sober, stubborn, sure fact of history. The evidence is too overwhelming and too well attested, not only by historical records, but by history itself, to be refuted. A Christian may not understand how it happened, he may not be able to explain it either to himself or to others, but he need have no hesitancy in founding his faith on the fact that Jesus Christ rose from the dead, that He is alive forevermore. That is one sure rock on which personal faith can be based, and on which Christianity rests. One cannot account for the amazing story of the birth and growth of the Christian Church apart from it. It is accepted as a fact by thinking men everywhere, and at all times. That is the place to start, and that is the place to which we eventually return, when we consider the problem of immortality, of life after death.

The Pledge of Our Resurrection.

"Because I live, ye shall live also," said Christ. "I am the resurrection and the life; he that believeth on me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die," said Jesus. As a man faces death, his own or the death of a loved one, he can face it calmly, confidently, because he knows whom he has believed, and because he is persuaded that God is able to keep that which he commits unto him against that day. He can, like Jesus, commend his spirit into the Father's hands, and lay him down to sleep, knowing that he will wake up in the encompassing care of the Father's love. Of the location and the nature of that new life, he may not know, and he need not know. If he has faith in Christ, he will have a new life in Christ and a new life with Christ.

The Fact and the "Filosophy" of the Resurrection.

In today's lesson, we have what might be called the fact and the "filosophy"—I know that is not the way to spell philosophy, but I was simply using a catchy phrase—of the resurrection. In the lesson from Mark's gospel, and in the opening verses of Paul's letter to the Corinthians, which is the basis of today's lesson, we have the fact of the resurrection. Mary gives us a simple, sincere, short account of how the women found not the body of the Lord Jesus but simply the empty tomb. Paul tells how this doctrine of the resurrection of Christ was the basic theme of his preaching, and then cites one fact after another as evidence of this fact itself. He shows how the whole structure, not only of Christian preaching, but of Christian faith, is based upon it. There is no doubt of the fact. The only question is the "how."

Space here will not allow an extended discussion of the nature of the resurrection body. The basic fact is that it will be a different body, a spiritual body, a glorious body, an incorruptible body, an honorable body, a powerful body, a changed body, an immortal body. Even as one plants a seed, and that seed breaks forth into new life, even so it is with the body. We shall have a spiritual body, indeed a body like unto his own glorious body. We shall be alive, we shall preserve our identity, we shall know and we shall grow.

Taking the Sting Out of Death.

"Death where is thy sting, O grave, where thy victory?" When a bee stings, it dies. Death did its worst to Jesus Christ, yet he triumphed over death, he conquered death. He took away its sting, and robbed it of its power and victory. Death no more has dominion over him or over us, that is over the essential spirit of man. We can be steadfast, unmoveable, going about, and ahead with our work for the Lord, knowing that our labors are not in vain in the Lord. And investment in character or service is a sound investment with assured dividends. Wherefore let us take courage.

WE INVADED THE SOUTH PACIFIC.

(Continued from page 5.)

had returned to earth not to help, but to cause injury. The gods of the South Sea Islanders were not loved or esteemed, but dreaded and served in blind terror. It is not strange, therefore, that the Christian message took hold rapidly once it was understood.

By 1871 the missionaries had trained the native teachers well enough to instruct others and had translated the Bible and other text books into four island tongues.

One missionary, who has spent the most of his life among the Micronesian people, insists vehemently that Marshall Islanders have never been cannibals. A part of the Polynesian race, in appearance they are brown in complexion, some with straight hair, some wavy and others curly, but none woolly. This worker believes them to be mentally superior to many Orientals, but not possessing the energy and aggressiveness of people like the Japanese. They have good physiques and what physical breakdowns have come resulted mostly from the introduction of white men's diseases and vices of early traders who came to the islands for selfish reasons. But there were also among these traders fine captains and crews who sympathized with the mission-

(Continued on page 15.)

MEDITATION ON THE LORD'S PRAYER.

[Source unknown. Probably originated in a young people's group directed by Jane Voorhees.]

Our Father who art in heaven,

Not alone in heaven, but in the hearts of men, whatever their race or color or creed, do we find thee, O God of all. Teach us to live together as sons of one Father, in true brotherliness and love.

Hallowed be thy name—

For men blaspheme not alone in word but in every deed which profanes thy beautiful world, in every act which outrages thy beloved children, in every thought which hurts their own souls. O Lord, help us to reverence thy holy name.

Thy kingdom come.

In tortured China, in broken Europe, where men and women and little children pray for peace! in all the lands where apprehensive hearts seek to guard those lives and those liberties dearer than life, from the horrors of war.

Thy will be done in earth as it is in heaven.

Thy holy will, that all men shall love each other as brothers; thy will that they all shall be one.

Give us this day our daily bread.

To all thy hungering children, in this world which thou, O Lord, hast filled with abundance, and to those who hunger also for the true bread of life, give this day the fulfillment of their deep needs. And teach us that our hands must be as thy hands and that our bread must be shared to be blessed.

And forgive us our debts as we forgive our debtors.

Remember not our transgressions, O Lord. Give us clean hands and pure hearts, that we may ascend into thy holy hill and stand at last in thy holy place.

And lead us not into temptation, but deliver us from evil.

From the temptation to be less than our best; from exploitation of the weak, from selfishness, from littleness of spirit, from coldness of heart, deliver us we pray.

For thine is the kingdom and the power and the glory forever.

For what shall it profit a man if he gain the whole world and its glory, if he lose his own soul? For the Kingdom of God is an everlasting kingdom, in which the nations of the world shall walk and into which the kings of earth shall bring their glory and honor. Let thy kingdom come in our hearts, O Lord, and in the hearts of man around the world.

Amen.

WHY I BELIEVE IN MISSIONS.

There are numerous reasons why I believe in missions. Here I suggest only three.

First. The Word of God teaches it. "The word of the Lord is right." (Psa. 33:4.) We believe that whatever the Bible says is so. No one reading the Bible with an open mind can doubt the oft-repeated teaching to carry the word of the Gospel to the ends of the earth.

Jesus our Lord, during His ministry, said, "Let us go into the next town, that we may preach there also." He was a missionary. He not only went, but told His disciples to "Go ye rather to the lost sheep of the house of Israel, and as ye go preach." (Matt. 10:6-7.) While this mission work was limited, it was nevertheless a missionary objective. Then came the command in no uncertain words, "Go ye into all the world and preach the Gospel to every creature." (Mark 16:15.) His last message before He ascended was a great missionary enunciation: "Ye shall be witnesses unto Me . . . unto the uttermost part of the earth."

Not only does the Bible teach missions by precept, but by example also. Broadly speaking, it was Peter's ministry to the Jews and Paul's to the Gentiles that outlined the great missionary work as recorded in the book of Acts, but it is also recorded that, "They that were scattered abroad went everywhere preaching the Word." (Acts 8:4.) Verse 1 tells us that the "scattered" ones were not the apostles, but the rank and file of the church. Again, in Acts 11:19, "They which were scattered abroad . . . traveled as far as Phenice and Cyprus and Antioch, preaching the Word . . . " If we believe the Bible we must believe in missions.

Second. I believe in missions because the unsaved people need the message of salvation that a true missionary brings. "The Gospel is the power of God unto salvation to everyone that believeth." (Romans 1:16.) But in Romans 10:14 we read, "How shall they *believe* in Him of whom they have not heard? and how shall they hear without a preacher?" The thing I am trying to emphasize is this: the unsaved in other lands have one means of salvation, that of hearing the good news of Jesus Christ crucified for their sins. They are they who "sit in darkness" and need to see a "Great Light." They are in the "region and shadow of death" and must know "the Light" and "the Life" that "is sprung up." They are in bondage and need to know the Truth that makes men free. They are perishing and need the Bread of Life. They are in the way of eternal doom and should know "The Way" who is life eternal.

Our Lord loves their souls; do we love them? Are we who claim that "Christ is the power of God and the wisdom of God," doing anything to reach them with the gospel of Jesus Christ? I believe in missions because these need it "for whom Christ died."

Third. I believe in missions because of what it repays. All of us like to be happy (now this is not selfishness), and I believe that no Christian, knowing something of heathen darkness, can be truly happy if he or she is doing nothing to cause the Light of Calvary to shine into these lands. How can we enjoy the blessings of His salvation without a desire to make Him known to others? How can I be content that the Light shines in my heart and in the hearts of those all around me and never care whether it shines in dark Africa or not? Oh, the blessings that come in sharing with others that which God has given us, that they too may know our Christ.

You may say, "I'm too poor. I have so little or nothing to give." Well, put God to the test; give and get more to give every time. I have yet to see any man poorer in anywise who, even out of his poverty, gives of his substance to make Christ known. But I have witnessed again and again, both in individuals and in churches, that giving to send the Gospel of Grace to dying men makes for increase in joy of heart and home and house of God, and *always* more to give.

J. LEE JOHNSON.

OUR YOUNGEST CHURCH.

(Continued from page 8.)

of the church and comes each week-end. He and Mrs. Wise will move to Copeland Park on June 1, and begin what to us who know the field seems one of the most challenging opportunities to be found anywhere. The military draft is hitting the community hard, but there will be thousands of people to whom we can minister. We have planned a fine ministry indeed. Pray for the work at Copeland Park. It will speak for itself as time goes on.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

On March 30, after a number of days and nights of rainy weather continuously, it cleared off and the blue sky certainly looks good. Our farmer, Mr. Wagoner, has certainly had the weather man against him since Christmas, but he has used his time painting.

Irish potatoes to plant, fifty acres of land to top-dress, forty acres of Lespedeza to sow, forty tons of agricultural lime to haul and spread, and the corn and bean crops to plant, makes it look like a mountain of work to do—and it is. But with modern machinery to do it with, we can do a mountain of work in a short time.

We are preparing to put in a full crop this year in case we have a good season, we hope to reap a larger crop than last year.

Our friend, Mr. Hilliard, when not at work in the dairy helps on the farm, and he has not been sleeping on the job. The weather does not bother him so much. I think that it would be interesting to you to know that he produced, last year, 24,938 gallons, or 214,480 pounds, of milk.

The good women are coming to our rescue again this Easter season. They always do. They certainly have been a wonderful help to us through the years. Boxes of Easter dresses are coming in every day. The girls have lots of curiosity and are anxious to see us open up the boxes so they can select a dress for Easter wear.

Easter is always a happy occasion if Easter Sunday is a pretty day—at the Christian Orphanage.

It is a real pretty sight to see the little girls and boys all dressed up and marched off to Sunday school. It makes the writer and his assistants happy to see the children happy. We have often thought, if the good women who send us dresses could be here and see how happy they had made the children on Easter Sunday, they would be well repaid for any trouble or expense incurred in making them happy.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 6, 1944.

Amount brought forward		$5,950.71
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Tryon, Erskin Memorial	$ 20.00	
Bethel	5.50	
Liberty	3.84	
Greensboro, Palm St.	18.34	
Belew Creek	2.50	
Bethlehem	8.42	
		58.60
Eastern N. C. Conference:		
New Elam	$ 2.15	
Auburn	11.20	
Wentworth	12.00	
Pleasant Hill	5.34	
Morrisville	4.74	
Christian Chapel	3.40	
Beulah	8.50	
		47.33
Western N. C. Conference:		
Hank's Chapel		8.89
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 8.75	
Shelton Memorial	3.00	
Oak Grove	10.00	
Mt. Carmel	11.25	
Newport News	6.25	
		39.25
Valley Va. Conference:		
Winchester		9.09
Alabama Conference:		
New Hope, Abanda		1.96
Special Offerings.		
Mrs. Kelly	$ 5.00	
Mrs. Simmons	25.00	
Mrs. Simmons	25.00	
		55.00
Total for the week		$ 220.12
Grand total		$6,170.83

FOR THE CHILDREN.

(Continued from page 7.)

The children picked flowers by the road and threw them on the path before Jesus. "Hosanna! Hosanna! Praise! Praise!" they sang.

Jesus was happy to be with all these friends. He was glad that the children loved and trusted him.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

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* * *

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Established 1808.

Dayton, 2 Ohio

Notice to Subscribers

The Christian Sun has always been more than lenient in carrying on its mailing list subscribers who have overlooked renewing their subscriptions on the proper date.

Now, at a time when the subscription list would naturally be increasing, we are faced with the question of a serious paper shortage. The Government, in an effort to see that all magazines receive their proportionate part of the paper available, has placed all of them on a quota basis. When that quota is reached, even if paper can be obtained, no more paper can be used for that particular magazine.

The above makes it necessary that the management scrutinize the subscription list more closely than heretofore, and it may be possible that if your name is dropped from the list, it will be necessary for you to take your turn in having it replaced thereon.

Please save us the embarrassment that it would cause us should we have to refuse to send The Christian Sun to an old subscriber who had only been negligent. See that your subscription is up-to-date; and also, please renew at least thirty days before its expiration.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

WE INVADED THE SOUTH PACIFIC.

(Continued from page 12.)

aries and won the gratitude and appreciation of the native peoples.

American soldiers, sailors and marines today can testify that these island paradises have their definite drawbacks. The American missionaries found that true. Silvery moons were mixed with poisonous centipedes and monstrous non-poisonous spiders. Ants became bookworms, and to preserve books or other possessions, it was necessary to shellac them. Drinking water has to be caught in cisterns and then boiled. Native food is limited and consists mostly of fish, taro and a few fruits.

Writing some years back of the topography of these little coral atolls among which he had sailed for so many years, one missionary said:

"The islets distributed along the boundary reef average about 300 yards in width from the ocean to the lagoon shores. They vary from less than 100 yards up to three or four miles, with an average height of about two feet above high water. These are all surrounded by water at high tide, but between most of the islets the reef on which they are built is exposed at low water. Here and there are clefts in the reef between which ocean-going vessels must navigate to gain access to the sheltered water of the lagoon—sheltered by a 10-foot rise above sea level."

The early missionaries found many friends not only among the people but among the kings of the islands. One such, known as "Good King George," who was on Strong's Island, or Kusaie, welcomed the missionaries clad only in great dignity and a flannel shirt. He told them that he would be "All Same Father" to them, and he lived up to his promise. A second king on Butaritari was also a friend of the missionaries and a man who knew his own mind.

The annals of the early missionaries read like pages out of the rarest fiction. For example, there was young Dr. George Pierson, who accompanied Hiram Bingham and went in one of the little *Morning Stars* to the island of Ebon. The men of Ebon were quite famous for their barbarity. There were, however, some real reasons back of this attitude, namely, the treatment of their own people by the white traders. So they vowed vengeance on anyone cast on their shores. However, some of these same warriors who had been shipwrecked on the island of Kusaie had been saved and cared for by the missionaries in their own homes. When, therefore, Hiram Bingham and Dr. Pierson dropped the anchor of the *Morning Star* off Ebon the sequal to the story leads back to this Christian act.

Breathlessly, Bingham and Pierson watched the large proas (battle canoes) shoot out from the lagoon filled with natives in war array. Unarmed, the missionaries watched the approach of the angry warriors with real apprehension. The men swarmed up the sides of the *Morning Star*. Suddenly, Dr. Pierson spoke to the man steering the largest canoe.

A bewildering scene took place. "Docketur! Docketur! Mitchinari! Mitchinari!" came the repeated shout, followed by laughter and greetings. The warriors of Ebon remembered the friendship of the missionaries to them, and their oath to kill all white men was forgotten. The chief of the island called Dr. Pierson, "Son," and the missionaries settled down to live with the people—their heads still on their shoulders!

* * * * *

When an Army Chaplain "somewhere down in the South Seas" was helping evacuate the native people to places of safety from the shelters where they had been hiding, an old lady emerged from a cave tightly clasping her Bible. "This is our Book," she told the Chaplain firmly. "We are Christians *from Boston!*"

The story came from Dr. Oscar E. Maurer, former moderator of the General Council and now the recording secretary of the American Board, who is now serving as minister ad interim in the Central Union Church at Honolulu, Hawaii.

The Chaplain who talked with Dr. Maurer had surmised that he might be sent to the Micronesian area, and therefore had learned a little of the native language from American Board missionaries. He received great help from the native people.

One evening, after a long and tiresome day, the Chaplain was helping transport a group of young people to a point of safety. They were on a landing barge. The Chaplain moved to one side for a moment to watch the shore recede and unconsciously began to hum "Jesus Lover of My Soul." At once the young people began singing with him in their own tongue. From then on it was a song fest. The only drawback, said the Chaplain, was that the young people knew more hymns than he did!

Near by stood two soldiers just back from the battle front. They also had been working with the native people. The Chaplain overheard one of them say, "Gee, we have certainly got a new angle on Foreign Missions."

"They are a wonderful people," said the Chaplain, referring to the fine Christian character of the natives he had met. "They are intelligent, dignified, moral. Your missionaries must have been wonderful people, too. They gave these natives something they could hold on to through their troubles."

The enemy had confiscated most of the Bibles and hymnals of this particular group of native Christians, but about 15 on the island had been hidden. When the Americans came, they were produced with great reverence, and it was one of these which the old lady referred to earlier had proudly displayed.

Precedent embalms a principle.
—*Disraeli.*

IN BREAKING OF BREAD

By REV. THOMAS ANDERSON, D.D.

The manner in which one acts in relation to ordinary things is most revealing of what he really is. It is not only ability to do the unusual which reveals one's inner self, it is the manner in which he performs commonplace tasks. This is beautifully illustrated in the story of Jesus of Nazareth.

Following the crucifixion, two of His disciples, with hope lying dead in their hearts, turned homeward, going afoot to Emmaus. As they journeyed a stranger approached and joined with them in the walk along the dusty, tiresome way. They talked with Him of the occurrences during the days immediately passed. They referred to the prophecies concerning the Messiah. The stranger expounded their meanings. Yet they did not know Him, though a strange fever was in their hearts, for they testified afterward, saying: "Did not our hearts burn as He talked with us by the way?"

As the day waned they reached Emmaus. Prevailing upon their companion to stay with them, occupants of the house in the village set food before them. It was then something happened most suggestive to all mankind. The story records that when the stranger broke the bread, they suddenly knew the Master had companioned with them as they walked.

Doubtless it was the manner in which He performed the simple homely act that revealed who it was sitting at the table with them.

Souls truly great are not revealed by the learned discussions and oratory along the way, but by the manner in which they do ordinary things. Any one looks rather well when surrounded with large and numerous instruments of expression, but it takes one who possesses a rich heart to make humble things agencies of revelation of inward spiritual stature.

Jesus was known to them "in the breaking of bread." This is a great utterance. It should be etched into every mind so deeply that the wash of the years could never erase it.

God has always used simple things such as Jesus used in Emmaus to reveal Himself. Elijah learned that when standing at a cave's mouth on Mount Carmel. He discovered that God would not employ an earthquake, nor a raging fire, nor a breaking wind, to reveal Himself to Israel, but that He would use an ordinary "still small voice." People who are God-like do likewise, always.

Jesus roundly denounced people who had horns blown before them to make their greatness known. All of us are wearied with that kind. The world has far too many such. Occasionally one finds a person who reveals a real greatness by the quiet and beautiful manner in which ordinary tasks are performed. Life is better because of such people. It is toward this we should all strive more zealously.

A commonplace life, we say, and we sigh;
  But why should we sigh as we say?
The commonplace sun in the commonplace sky,
  Makes up the commonplace day;
The moon and the stars are commonplace things,
And the flower that blooms, and the bird that sings:
  But dark were the world and sad our lot,
  If the flowers failed and the birds sang not;
And God, who studies each separate soul
Of our commonplace lives, makes his beautiful whole.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN
ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, APRIL 13, 1944. NUMBER 15.

To An Absent Son

By INEZ BARKLEY KIRBY

I cannot rise at night and come to you
When suddenly the autumn wind turns chill,
To bring an extra coverlet or two
And kiss you in your sleep, as mothers will.

Now, somewhere, half a world away from me
The hour is noon. You may be safe and warm,
Winging in light above the Middle Sea
While I lie anxious, listening to the storm.

Strange, when about my daily tasks I go
Less troubled since the radiant morning shines,
Nightfall may wrap you and the bitter snow
In some lost chasm of the Apennines.

I cannot come to you with loving care
By day nor in the watches of the night,
But ceaselessly my heart goes out in prayer
That all your ways be precious in His sight.

—*The Washington Star.*

NEWS AND VIEWS

The *Presbyterian of the South* now makes its appearance as *The Presbyterian Outlook.*

Dr. Stanley C. Harrell is a member of the Sponsoring Committee for the World Order Compact.

Twenty members were received by Dr. H. S. Hardcastlee at The Christian Temple on Palm Sunday.

Mr. Floyd Hurst, energetic member of The Christian Temple, is in St. Luke's Hospital, Richmond.

Mr. John L. Carr, a leader in the organization of our church in Richmond, is in the Kecoughtan Veterans Hospital, Hampton, Virginia.

The Central District Christian Endeavor Spring Conference will be held in Lynchburg on May 20, 21, at the Rivermont Presbyterian Church.

From Rev. A. R. Flowers comes the following: "I am expecting to spend the month of April and until about May 15, in the State of South Carolina, among the Baptists, Methodists and Freewill Baptists. I will be in the section from Lake City on as far west as Sumter. This is the sixth time these brethren have extended me special invitation to visit this field of labor in religious and educational work. I went with them through a part of two of the leanest years in the early thirties that many it."
of them ever remember. I stood with them, and they have not forgotten

Rev. Joe A. French of Reidsville, North Carolina, writes: "Sunday, March 19, was observed by the church as a day to pay tribute to the men who have gone from our church families into the armed forces. The roll call of the service men revealed that very nearly all of them had members of their families or friends in the church for the service. Many of those present indicated that they would attend church and Sunday school in place of men who are in the service. The matter of a chain prayer was presented to the congregation and 75 people signed cards indicating their willingness to join with service men and others in daily prayer: 1, for an early end of the war; 2, for the men in our armed forces; 3, for a growing loyalty to our church; and 4, that God will prosper His church through the consecrated efforts of its members. Many others are expected to join in this daily prayer. All service men are urged to join us at home in this daily prayer. There are at present 139 men from our church families in the armed forces."

DR. DAWBER TO BROADCAST.

The Home Missions Council of North America announces that the 1944 radio series on home missions by Dr. Mark A. Dawber which began on April 2, will continue each Monday through April, May and June, at 12:00 noon, Eastern War Time, over WJZ and stations of the Blue Network.

The topic for April 3 was "The Church and America's People." The topics for the coming weeks are as follows:

April 19—"The American Way of Life."
April 17—"The Indian."
April 24—"The Negro."
May 1—"The Jews."
May 8—"The Japanese."
May 15—"Alaska."
May 22—"Puerto Rico."
May 29—"The Portuguese."
June 5—"Rural America."
June 12—"The American City."
June 19—"America's Disadvantaged People."
June 26—"Home Missions and the New America."

APPOINTED SECRETARY OF INTERNATIONAL RELATIONS.

Rev. Vernon Howard Holloway of North Stamford, Connecticut, has just been appointed Secretary of International Relations of the Council for Social Action, and will begin his new duties on April 15, with headquarters at 289 Fourth Avenue, New York City. One of his first duties will be the promotion of the program which is being launched for the nation-wide signing in Congregational Christian Churches across the country, on May 21, of a World Order Compact.

Born in Toledo, Mr. Holloway is a graduate of Ohio Wesleyan University and Yale Divinity School. He held a Hooker Fellowship at Yale University for graduate study and in 1938 became a Fellow of the National Council on Religion in Higher Education. From 1928 to 1940, he taught Christian Ethics and Sociology at Ohio Wesleyan University. In 1940-41 he completed residence requirements at Yale University for his Ph. D. in Social Ethics.

Mr. Holloway has held several pastorates in Connecticut, his last being in North Stamford. He was a member of the Congregational Christian delegation to the Federal Council of Churches Conference on "A Just and Durable Peace" in Delaware, Ohio, in 1942.

The Council for Social Action is calling Mr. Holloway to a new post as Secretary of International Relations and one in which he will guide the Council program at a most significant time in history.

A SUGGESTION TO LAYMEN.

For more than a century now THE CHRISTIAN SUN has been a visitor in the homes of the constituency of the Southern Convention. This is a compliment both to the Convention and to the editors, past and present.

Much has been said relative to the value of THE SUN; and its importance to our denomination must not be underrated. Interesting news-notes are found in the columns regularly. Indeed, much can be written about the only weekly paper in our denomination!

But readers, have you considered how *you* can help make this paper *more* interesting? Have you, during the past year, sent in just one article from your church or auxiliary, or something special which has meant much to you? Or do you wait for your pastor to do all the work and reporting?

The more a layman attends and supports his church, the more interested he becomes in its welfare. Why cannot the same be applicable regarding one's contributions to the columns of this paper?

By passing along worth-while information through this medium, many may be benefited. It is interesting to meet people through the columns of any paper, to share their thoughts, ideals, spiritual experiences. No matter how great a paper is, it becomes even greater when it interests more people with better effectiveness.

Let us be more news-minded and follow this suggestion through. Shall we?

VERA L. GERRINGER.

A man may be ungrateful, but the human race is not so.

—Milton.

PROGRAM OF EASTERN VIRGINIA SPRING RALLIES.

April 18, 19, 20, 1944.

Theme: *"Venturing for Peace."*

Morning Session—10:30.

Opening Hymn—"Lead on, O King Eternal."
Chain of Prayers.
Worship Service.
Roll Call of Societies.
Recognition of Visitors and Ministers.
Appointment of Committees and Announcements.
Messages of Superintendents.
Special Music.
Address by Mrs. Joseph L. Moulton, Returned Missionary from India.
Hymn—"In Christ There is No East or West."
Offering.
Prayer and Adjournment for Lunch.

Afternoon Session—1:30.

Hymn—"Onward Christian Soldiers.
Prayer.
Group Meetings:
"Personal Christian Living."
"Missions and Peace."
"Program Planning."
Reports of Committees.
Hymn—"Sweet Peace, the Gift of God's Love."
Benediction and Adjournment.

THE KIND OF WORLD WE WANT.

What kind of world do we want after this war?

1.—We want a world whose maker and builder is God.

2.—We want a world whose leaders are "four square," seeking to put first things first, for the welfare of the nations.

3.—We want a just and lasting peace of good-will for a united brotherhood of all mankind.

4.—We want to ever preserve "The Faith of Our Fathers Living Still," whose guide was the "Golden Rule" embracing the "Four Freedoms."

5.—We want leaders whose service relieves starvation of body and soul and whose "righteousness exalteth a nation" to the rise of intelligent voting citizens, who are not given to strong drink, and will discourage its use as a beverage or traffic. Preferable total abstainers.

God's plan of redemption is the only safe way, and prayer is the key to the situation. How then shall we escape if we neglect so great an opportunity?

Mrs. Margaret Pulley.
Smithfield, Va.

A WORLD ORDER COMPACT.

On Sunday, May 21, there will be presented in Congregational Christian Churches across the entire country for public signing by members, a World Order Compact. The text of this compact has just been released by the Council for Social Action, and is as follows:

"In the name of God, Amen. We whose names are underwritten, loyal members of .... Church of ...., do solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together to work for a just and cooperative world order. We pray that our nation shall help to establish an international organization for the better ordering of the interdependent life of nations, the preservation of peace with justice, and the furtherance of the general good of all peoples. Unto this great task we commit our wills and our ways. In witness whereof we have hereunder subscribed our names.

"Anno Domini, 1944."

This World Order Compact is a part of a program of personal enlistment for American participation in a just and cooperative World Order. It is being sponsored by a National Committee appointed by Dr. Ferdinand Q. Blanchard, the moderator of our General Council, who says:

"We cannot personally participate at the council table of the nations in the formation of a New Order. We *can* pledge ourselves to demand and support such plans, and only such plans as will bring at last a just and righteous order. We owe this to the future. We owe it in the present to those whose names are written in our church on the service roll."

The World Order Compact which members of Congregational Christian Churches will have an opportunity to sign on Sunday, May 21, is adapted in format from the original Mayflower Compact signed in the cabin of that historic little ship in 1620, but includes modern text from recent resolutions on World Order passed by the General Council.

According to plan, these signed compacts will be brought by delegates to the biennial meeting of the General Council, to be held at Grand Rapids, Michigan, June 21-28, where they will be presented in an impressive dedication service, Sunday, June 25.

This program for the mobilization of Christian sentiment in favor of a cooperative World Order in the Congregational Christian Churches is under the direction of Rev. Vernon Howard Holloway, whose appointment as Secretary of International Relations of the Council for Social Action has just been announced.

FIFTH SUNDAY OFFERINGS.

It is a privilege on the part of the Church to continue its support of its institutions. Elon College represents the Convention's effort in the field of higher education. To take its place in the program of education and to maintain respectability in the Association of American Colleges, an institution of higher learning must be adequately endowed and otherwise supported by its constituency. Fortunately Elon College has the Church and its alumni to look to for support. The response of these two organizations in recent years has been encouraging. The College today is facing its most critical period. The war is robbing it of its principal source of income. It is imperative that the Church and its alumni come to its help. The offerings from the Sunday schools and churches help tremendously and the College is most grateful.

L. E. Smith,
President.

Previously Reported	$1,551.20
Churches.	
N. C. and Va. Conference:	
Shallow Ford	$ 9.00
Eastern Va. Conference:	
Isle of Wight	30.00
Va. Valley Conference:	
Concord	4.44
Sunday Schools.	
N. C. and Va. Conference:	
Shallow Ford	$ 8.00
Eastern Va. Conference:	
Dendron	3.00
Total	$ 54.44
Grand total	$1,605.64

OVERLOOKED SOVIET FACTOR.

For years previous to the war, the Soviets followed a policy of relieving alcoholism as an illness, through education and the raising of cultural standards. A visitor to the Soviet Union in 1933, reported that he found "a great and completely organized anti-liquor movement; an equivalent of local option; no liquor sold in the vicinity of barracks of soldiers or sailors or of labor exchanges. Sale was forbidden on pay days, as were advertisements of liquor in the press, on the streets, at railway stations and other public places. There was anti-liquor teaching in primary and secondary schools, in training schools for teachers and anti-alcohol propaganda in theatre and cinema productions."

THE EDITOR'S MESSAGE

TROUBLE AND BEREAVEMENT.

Holy Week, if it meant anything to us, reminded us that we live in a world of crisis, chaos and catastrophe. The Easter message does not overlook this fact. It simply adds another fact: the spirit of Christ brings order out of chaos, redemption out of suffering, and immortality out of death.

Trouble and bereavement, inherent elements in our world, are accentuated during a time of war. We live in an atmosphere of impending disaster. Just as every important building in London is buttressed with protecting sand-bags against the constant threat of the enemy, so every life should be fortified by a staunch faith to withstand the shock of bad news. Ample spiritual reserves should be prepared "against that day." Trouble and bereavement do not give thirty and sixty days notice. Indeed, we know not the day nor the hour.

Two suggestions are offered for this spiritual fortification: Dr. E. Stanley Jones has written a small 24-page booklet, "When Sorrow Comes," which sells for 5 cents a copy of ten copies for 25 cents. It contains "seven don'ts and seven constructive suggestions" for meeting the sorrows and disappointments of life, and may be ordered prepaid from The Upper Room, Medical Arts Building, Nashville 3, Tenn. A wide and wise use of this booklet should prove to be an incomparable blessing to many. It is a most economical way of providing orientation for those who are floundering in a sea of trouble.

Our second suggestion, designed especially for those who have sons or relatives in active service, is prompted by the reading of a book, "Upon This Rock," by Emile Cammaerts (Harper and Brothers, Publishers, $1.00). Here is the throbbing story of a father whose son lost his life with the R. A. F. Here is an honest and helpful record of a father's effort to accept and understand the fact of death. Emile Cammaerts is a Belgian poet, playright and patriot, who since 1933 has occupied the Chair of Belgian Studies at the University of London.

Every American parent who has to face the possibility or reality of bereavement will find guidance in the experience of Professor Cammaerts. The first temptation of the bereaved is a resort to self-pity. A corrective in the imaginary voice of Pieter (the son) comes to the father: "Your pain has hitherto been sterile, try to make it fruitful and help others to make theirs fruitful." The voice continues: "Cry, by all means, if it relieves your anguish, but let the tears clear your eyes. Look at life as it is, not as you wish it to be or as you think it should be. . . . Your knowledge of happiness is far greater than your knowledge of sorrow. You have only explored one side of life, and you lose your way in the other. . . . Mummy is far nearer the mark when she says that she brings me into everything you think and do. . . . Since you insist on caring for me, do it properly. Love me for myself, as you tried so hard to do, a few years ago, when our real friendship began."

The author states: "I started this little book for the sole purpose of placing on record my personal efforts to overcome a selfish grief and to purge this grief of self-pity and wishful thinking." He finally arrives at this healthy and mature conclusion: "What renders pain so unbearable is that we are badly prepared for it. Our pain is legitimate and, if properly understood, might bring with it untold blessings, but our sense of grievance prevents us from reaping any benefit from our experience. . . . We must go on sharing our pain as we used to share our joy. Just as joy and pain are inseparable because they represent the two sides of the human soul and contribute to its development, temporal and eternal life cannot be divided because they feed upon each other. . . . Christians no longer believe in eternal life simply as a prolongation of human life, but as a new kind of life linking together the natural and the supernatural worlds, which may be lived before as well as after death."

TREATMENT OF WAR DISABLED.

Treat war disabled normally and ignore handicaps. So advises Major Walter E. Barton, in a report to "Public Health Nursing," a professional journal for nurses. Major Barton lists nine points to remember in helping deformed or crippled war veterans regain their emotional stability and "focus attention on what is left instead of what is lost." Although written for a professional group, these pointers may be a useful guide for the general public. They are:

"1. Be natural. A natural manner that one would bring to a normal person is all that is necessary.

"2. Face the reality of the disability. Create within the patient a willingness to face the fact of his limitation.

"3. Ignore the deformity. Let no horror or sorrow appear in the face or manner of the person in contact with the deformity.

"4. Reassure the handicapped. Help the soldier concentrate on the determination to get well and on the determination to overcome the loss.

"5. Restore his faith in his ability. The martyr's attitude may be noble, but it doesn't bring much happiness to the individual.

"6. Continue social living. Encourage the patient to resume social contacts after he returns to his own home.

"7. Give the patient a job to do. Work is associated in our minds with health.

"8. Keep a balance in life. In order to maintain mental health, some work, some play, some rest should be a part of every day.

"9. Stress the importance of beauty of spirit. The handicapped person who has overcome his disability carries a great message to those who feel overburdened by life's many tribulations." R. L. H.

Man's Extremity Is God's Opportunity

By Percy Waxman, in *Cosmopolitan Magazine.*

There in the jungle night, where cold stars glisten—
Brave men can talk with God, and God will listen.

Anon.

Many years ago Adam H. Dickey, a well-known writer and lecturer, made the following statement: "If a man were drowning in midocean with apparently no human help at hand, there is a law of God which, when rightly appealed to, would bring about his rescue."

Indisputable proofs of the truth of that startling declaration are pouring in from every quarter of the globe where our armed forces are engaged in combat. Army and Navy files in Washington contain records which reveal that on land, at sea and in the air men in dire distress have prayed for Divine help and have received it. Scores of men in their extremity today do not hesitate to turn to God. Tough sergeants under fire kneel and pray openly. Sailors from torpedoed ships, aviators from crashed planes float adrift for weeks without food or water, singing hymns, holding prayer meetings and later thanking God frankly and unashamed for sustaining their faith in Him.

It is not surprising that men fighting for (among other things) Freedom of Religion should turn to a Power outside themselves for deliverance in the hour of need. The only thing surprising about it is that we think it surprising. These praying soldiers, sailors and aviators of ours are merely following the example of Washington who knelt in the snows of Valley Forge to ask God for aid, and of Lincoln who, in the darkest days of the Civil War, declared: "Without the assistance of that Divine Being who attends me I cannot succeed; with that assistance I cannot fail."

Yes, prayer does work. Major Allen Lindberg of Westfield, New Jersey, is convinced of that. He was pilot of a Boeing Flying Fortress forced down at sea while on his way to Australia. He and his crew of nine men were given up for lost.

"It was before dawn when we crashed," Major Lindberg reports. "We just had time to shove off on two rubber rafts, without a crumb of food or a drop of water. The boys were pretty worried—all except Sergeant Albert Hernandez, our tail gunner. Right away that lad from Dallas started praying, and pretty soon he startled us by announcing that he knew God had heard him and would help us out."

Drifting beneath a broiling sun with their lips too cracked and their tongues too swollen to join Hernandez in singing hymns, their prayers continued just the same. On the third day just before nightfall they saw the outline of a small island and soon after that the almost unbelievable spectacle of three canoes of naked men coming toward them. Their rescuers turned out to be Australian aborigines — black - skinned, kinky - headed fishermen from the mainland several hundred miles away. These men told Lindberg that the day before they had been homeward bound with their catch, when a strange urge came over them. Something impelled them to change their course and steer for this uninhabited and worthless bit of coral. And from that atoll they spied Lindberg and his companions.

Still further proof of the efficacy of prayer is found in the United States War Department's record of an experience which Major General Nathan F. Twining lived through. General Twining while Commander of the Thirteenth United States Army Air Force found himself adrift with fourteen others in rubber rafts after their Flying Fortress crashed in the Coral Sea.

"Once a storm rose to a terrific height, sending us streaking over the wave tops," General Twining says. "We must have drifted one hundred and fifty miles. It was like being pulled into a nightmare by a giant devilfish. The only food during the entire experience was a bar of chocolate for all, a small can of sardines and two albatrosses I killed with my .45."

When asked how they were sustained through all this, the General declared, "We were helpless. I just prayed out loud and was joined by my men." After five days of terrific hardship, hunger and thirst, they all were rescued.

Man's extremity is indeed God's opportunity, and interestingly enough that spiritual fact is being discovered by many men who have not been in the habit of praying but who in their hour of need have recognized the hand of God when stretched out toward them. The widely publicized cases of Eddie Rickenbacker, Vern Haughland, Harold Dixon, Gene aldrich and Tony Pastula, are but a few of literally dozens. Incidentally, in discussing what has been termed the "miracle" of Haugland's rescue from almost certain death, a well-known psychologist said:

"God may be likened to an electric dynamo. We can receive the power of this dynamo by attaching ourselves to it by prayer; or we can prove it has no influence in our lives by refusing to attach ourselves to it by prayer. The choice is ours."

It is a common human failing that with our limited sense of things we find it difficult to accept as possible anything that is not within our own personal experience. Dr. Livingstone once tried to explain what ice is to an African chief, only to be greeted with an outburst of laughter. Never having seen ice himself, the African refused to believe a word that Livingston was saying. The world is full of skeptics who, like that African savage, refuse to believe in the reality of anything beyond the evidence of the five senses.

Clifford Anderson, an Aviator Cadet, had a thrilling experience during a routine training flight that he is not anxious to repeat. About nine o'clock at night he was compelled to make a forced landing. "It so happened," he said, "that I was too far from a landing field to glide in without power, and was too low to use my parachute. If it had been daylight, a forced landing would have been that much simpler, but the conditions of visibility were very poor. It closely resembled being inside of an ink bottle looking out.

"Gliding down at ninety miles per hour, I did not have the slightest idea what was under me. I could see the ground but that was all.

"Fortunately, I made a nice three-point landing, and got out of the plane to look around. A farmer came running up to tell me that I had missed his house by only a few feet. He also pointed out a wind-mill which I had cleared by about three feet. However, the thing I was looking at was the power line I had landed parallel to only twenty feet away. Directly in front of the plane was a fence and another power line.

"It was a nice little cornfield, but I would never have attempted a landing there in daylight, because it just couldn't be done. It wasn't humanly possible. We had to move the plane over into another field the next morning for the take-off because the cornfield was much too small.

"I have been asked how I did it, and there is only one answer. The Lord did it for me. I wish more people could realize that we are not self-

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The churches have cooperated in giving much emphasis to the Easter season. As a rule the children and young people are given a prominent place on the program during this period of church activity. After Easter there is a tendency to ease back into an attitude of ease and complacency. A children's program will always attract more people to attend church. And there is a good reason for this fact. In the first place the children are on the program. That means there will be something new and unusual. Children have their own way of doing things. A little tot may not respond to all the training of those who are in charge. But it will be interesting and they usually make a hit with the congregation, if they are given an opportunity. They are entitled to this recognition. Jesus put the child in the center of the kingdom of God. Then the parents are there to observe. In their home the child holds a high place. When their child takes a place on the church program a deeper interest is manifested by the parents.

Children are attractive. Parents and other adults respond to this charm. They should be given a larger place in the general program of our churches. They are willing to help. Parents like to have their children recognized. The church needs the children to balance its program and to quicken the spirit of youth. Why not use this available talent throughout the church year? It can be done and it should not end with Easter or Children's Day. The church has lost something by emphasizing the point that children do not understand the adult type of worship and, therefore, they should be sent home after Sunday school. If children are encouraged they prefer to attend the preaching services of the church. Encourage them to come, and give them a larger place in the service.

Children like to play, but they are capable of doing real work in the church. They are responsive to the spiritual appeal of the kingdom of God. Greater effort should be made to enlist them for Sunday school membership. And the Sunday school should cease to be regarded as a separate institution. It is a part of the church, and there should be such close relation that it would not be easy to determine where one ends and the other begins. There is no actual point of separation. The use of different names has made it appear that there are two institutions in one. The fact that one is a member of the Sunday school and not a member of the church seems to emphasize a difference without a distinction. In some respects membership in the Sunday school is membership in the church. It should be considered a step toward full membership in the church.

The isolation of young people has its disadvantages as well as its apparent advantages. If the church is to grow it must enlist the children and the young people. They can make a better church in the future, and when the church improves its life and its program, the world will be a better world. We need a better church today. And church leaders need to concentrate their efforts upon that objective. The church cannot do much through external effort, to improve the world. But it can improve itself. And childhood is the time to begin. It is too late after one reaches maturity. Give the children a place and an opportunity.

I. W. Johnson.

THE BIENNIAL SESSION.

The Southern Convention of Congregational Christian Churches is scheduled to meet in biennial session on Tuesday, May 2, at 2 p. m. The meeting is to be held in our Reidsville Church. For the second time in the history of the Convention every local church within its bounds has the privilege of being represented directly and officially. When an individual is recognized and honored by his church in being elected as a delegate to the Convention, it becomes not only his privilege but his duty to serve as elected. Some will find it impossible to attend, but the great majority of the elected delegates will find it possible to go and should. According to published intentions, matters affecting the organic life and efficiency of the Convention will be presented. The question is raised as to the legality of presenting such questions without proper notice having been given to the entire Church through the proper channels. Actions affecting the status, the efficiency and the future of the institutions of the Church created and directed by the Convention will call for a vote. These matters are of great concern to our people.

It is not the purpose of this article to raise the question of right or wrong, but to urge every elected delegate to be in attendance at every session of the Convention that he may express his judgment and thereby express the wish of his local church. When the entire Church has the privilege of deciding a question, in all probability, that question will be decided fairly and rightly. Injury is done to the Church, not by the rank and file of its membership, but by its prejudiced and biased members of the Church that have been entrusted with responsible positions. It is difficult to conduct the affairs of the Church along accepted political lines without affecting the real life of the Church by steering into wrong channels. The Southern Convention is what it is today as a result of its compact organization and its vision as to the contributing ability of institutions founded and sponsored by the Church. Has the time arrived for the Convention to change its course, shift its emphasis, and look to other sources for inspiration and support, or shall we set our house in order, marshall our forces and continue to push ahead along the general lines that have meant much to the convention's stability, effectiveness and progress? These questions are vital, are of great concern to every interested member and must be determined by the Convention itself.

May God be with us and guide us.

L. E. Smith.

EARL BALLOU ELECTED EXECUTIVE SECRETARY.

The news that the Reverend Earl H. Ballou of the North China Mission of the American Board has been elected Executive Secretary of the Associated Boards to take office on May 1, 1944, will cause two reactions in the wide circle of his friends and acquaintances.

They will congratulate the Associated Boards that at this critical time in its history it will have the services of the man who, as author of "Dangerous Opportunity," has made clear to tens of thousands of Americans what a crisis means in Chinese thinking: a time of great danger and great opportunity. After a year of service as secretary of the Yale Christian Association, following his graduation in 1912 and his subsequent graduation from Hartford Theological Seminary, both with high scholastic standing, Mr. Ballou went to North China

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FOR THE CHILDREN

Dear Friends:

Are any of you using "Far Around the World"? It is one of the Children's Study Books for this year by Grace W. McGavran. In this book are fascinating stories of adventuring men and women, who in the spirit of Jesus, walk the world's roads today, living in busy cities or in jungle-surrounded villages. They have gone wherever humankind calls out for help. Wherever they find people needing something in their lives to help them live more nearly as children of God. They make that which was beautiful still more beautiful. They are men and women with keen minds, high courage and noble purpose. There is joy in their hearts and a great sureness that God's way is best for every man and woman and child in all the world.

Here is one of the stories which is good for this season of the year, I think. I hope that you will use it in your Missionary Group.

TO GOD BE THE GLORY.

The Master Craftsman of Ceylon lifted his eyes from the huge teak beam he was carving for the pillar of a Buddhist temple. Flower, leaf and fruit were pictured in the wood. A smile flitted across his face as he looked about him and saw the waving palm branches, green against the deep blue sky. Near by a crimson flowering tree added more color to the scene. Color! Color! The Master Craftsman dreamed for a few moments of the vivid colors with which he would stain the rich carvings of his temple-beam. Not for nothing had he been given the honorary title of Master Craftsman. His hands were strong and beneath their handling of the wood-carver's tools, the dead wood blossomed into eternal beauty.

A shadow fell across the doorway. The Master Craftsman finished the delicate shaping of a flower petal and looked up. Ah! It was a foreigner—one of those pale-skinned people from across the seas—looking so sickly beside the rich brown arms and faces of the people of Ceylon. But the Master Craftsman knew this man, the missionary from the school at Peradeniya. He both knew and liked him. They greeted each other. The missionary examined the carving.

"There is no other hand with the power to create beauty such as does yours, O Master Craftsman," he said. "My eyes are refreshed by the sight of it."

"Truly, sahib," came the answer, "you, although from across the seas, have a real understanding of our craftwork here in Ceylon. It is not given to all of your people."

The missionary ran his fingers over the velvet finish of the carving. "So much do I think of the crafts of Ceylon, O my friend, that I have called this afternoon to ask you to come and live at our school and teach our students the love of these carven beauties. There may be some among our students in whose fingers lie unnoticed till now the skill of the craftsman. Come to our school. Find them. Teach them. Let them learn to revere the skill of hand and the dream of beauty which lies within you."

The Master Craftsman consented—not at once, but after he had let his thoughts wander through the past and across the future and within the present—after he had sat many hours under the blue sky in earnest consultation with his son, who must move to the school too if he went. At last, he consented. He would become a teacher in the Christian school at Peradeniya.

Now the Master Craftsman was a Buddhist and his greatest joy had been to create beauty for the temples of Ceylon. In the Christian school he heard of Christ. Yet he still worshipped at the shrine of Buddha and gave his best work to making his temples of worship into places of beauty..

Then one day a strange thing happened. One of his students died. The Master Craftsman expected the wailing and mourning that custom demands for funerals in Ceylon. Instead, the congregation sang, "We Praise Thee, O God."

"Praise for *death?*" wondered the Master Craftsman.

"Praise for eternal life!" sang the congregation. The minister read of the resurrection of our Lord Jesus. He talked of the joy which comes as one leaves this body and is free to go to God.

The Master Craftsman's thoughts went further than they had ever gone before. Always before they had ended with death. If this teaching were so, death was only a door to a more beautiful life. The Master Craftsman's heart and mind became full with a singing joy. Life! That day he became within himself a follower of the Christ who had conquered death.

When they baptized him, they gave him a new name, out of the Bible. They named him Bezalel, after the Master Craftsman of the Children of Israel, who, as they wandered in the wilderness, fashioned the tabernacle and the vessels of gold and silver for the worship of Jehovah.

Bezalel went no more to the Buddhist temples. He became filled with a desire to make the Christian houses of worship into places of beauty. As he had offered to Buddha his craftsmanship, he would now offer to God the work of his hands and the dreams of beauty with which his mind was filled.

"Bezalel, my friend," said the missionary, "for many years we have had the spot chosen on which to build a chapel, where we might worship. We have wished to build such a chapel as might call not only the hearts of the white strangers in your country to worship, but which would say to every bronze-skinned son and daughter of Ceylon, 'Come, here is a place of worship, which is beautiful with the ancient beauty of Ceylon, a place of worship, which speaks of God in the forms of beauty of Ceylon and which speaks of a new hope through our own richness and color.' Bezalel, when I think of a chapel, it is of a little white building with windows and a steeple such as is found in my country. But you, who are the Master Craftsman of all Ceylon, will be able to think of a chapel which is as much suited to Ceylon as the blue sky and the green palm leaves and the scarlet flowers of the trees and the beautiful bronze color of your skins. Will you plan a chapel for us, Bezalel?"

"Show me the spot," Bezalel answered.

Together they walked to the little hilltop with no buildings upon it. Only the palm tree trunks stood there like pillars, and the wind blew softly among them. Leaning against a tree, a far-away look came into Bezalel's eyes, and the missionary seeing it, went softly away. Bezalel did not even notice that he had gone.

The stars came out to find Bezalel still standing there, planning the place where all that is beautiful in the arts and the crafts of Ceylon should join to praise the Lord. At length, under the starlight, he walked

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Missions
The World for Christ

SHOULD A CHRISTIAN TITHE?

A comparatively few professing Christians give serious consideration to this all important matter. A matter as vital to the growth and progress of the spiritual life, as is a balanced diet to the growth and development of the physical life.

One could hardly find a Christian who would question the importance and duty of paying taxes to one's county, state and nation, in which he claims citizenship, but on the contrary, he would likely give many good reasons why one should pay taxes. Yet many are reluctant to pay even a tenth into the treasury of the Lord of all the earth.

One pays taxes to his country with the expectation of receiving benefits promised by those in authority, but not always is value received in full, for sometimes tax money is misappropriated and the benefits promised are not received. But not so with the tithe paid into God's treasury, for God's promises are steadfast and sure, and whatever is promised, is received.

You may ask, does God need our money to run His business? No! He does not need *our* money; for it is not *our* money, but *His money*. He has only placed it in our hands as His stewards, and is only asking a tenth for usury. Everything is His. We are His. First Corinthians 6:19-20: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." Also I Corinthians 10:26: "For the earth is the Lord's and the fulness thereof." And again, in Psalms 50:12: "If I were hungry, I would not tell thee; for the world is mine and the fulness thereof."

No! God does not need our money. He needs us. He needs our love and our obedience, and when He has these, He will have all of the tithes in His storehouse, and then He will have the money needed to send missionaries to every nation, with the light of the gospel of Christ; and then will He open the windows of Heaven and pour you out a blessing, that there shall not be room to receive it. And then wars shall cease, and brethren shall dwell together in peace; and the wolf shall also dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them.

R. O. Rothgeb.

* * *

LET ME GO BACK!

(The Prayer of a Veteran Missionary.)

Let me go back! I am homesick
For the land of my love and my toil,
Though I thrill at the sight of my native hills,
The touch of my native soil.
Thank God for the dear home country,
Unconquered and free and grand!
But the far-off shores of the East, for me
Are the shores of the Promised Land.

No longer young—I know it—
And battered and worn and gray,
I bear in my body the marks that tell
Of many a toil-filled day.
But 'tis long to the end of a lifetime,
And the hour for the sun to set;
My heart is eager for years to come;
Let me work for the Master yet.

My brain is dazed and wearried
With the New World's stress and strife,
With the race for money and place and power,
And the whirl of the nation's life.
Let me go back! Such pleasure
And gains are not for me;
But O, for a share in the Harvest Home
Of the fields beyond the sea.

* * *

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 6, 1944.

Sunday Schools.

Newport News, Va.	$	14.50
Happy Home, Ruffin, N. C.		4.03
First, Richmond, Va.		9.17
First, Greensboro, N. C.		9.13
Shallow Ford, Elon College, N. C.		16.00
Oak Level, Youngsville, N. C.		4.00
Dendron, Va.		4.15
Willing Workers Class, Shallow Ford S. S., (adult), Elon College, N. C.		10.30
Shiloh, Seagrove, N. C.		12.14
Pleasant Ridge, Guilford College, N. C.		5.00
New Hope, Harrisonburg, Va.		1.57
Newport, Shenandoah, Va.		6.75
Liberty, Nathalie, Va.		3.37
Ether, N. C.		2.05
Bethlehem, Elon College, N. C.		5.00
Pope's Chapel, Franklinton, N. C.		3.00
Total	$	110.16

Individuals and Churches.

Newport, Shenandoah, Va.	$	18.00
Liberty, Nathalie, Va.		13.45
Liberty Spring, Harrellsville, N. C.		68.00
Spoon's Chapel, Asheboro, N. C.		14.00
Randleman, N. C.		12.00
Miss Vera Gilliam, Reidsville, N. C.		1.00
Lynchburg, Va.		6.00
Isle of Wight, Va.		25.00
New Center, Seagrove, N. C.		2.71
Total	$	160.16

War Victims and Services.

Young Ladies S. S. Class, Apple's Chapel, Gibsonville, N. C.	$	6.50
Young People's S. S. Class, Apple's Chapel		2.50
Total	$	9.00
Total for the week	$	279.32
Previously acknowledged		11,307.24
Total		$11,586.56
Less War Victims and Services		9.00
Total since Sept. 1, 1943		$11,577.56

Gratefully,
Mattie Cox Parker,
Secretary.

MISSIONARY EDUCATION.

Education opens the windows of the mind so that the light of knowledge and understanding can come in. The purpose of life is to unfold to the beauty and wisdom about it. As the warmth of springtime awakens nature and buds come forth and flowers blossom, so should education unfold and develop life. But it must be education of body, mind and soul. Thus Missionary Education, which includes Christian Education, is necessary for the perfect unfolding of life. How do we get it? What does it do for us?

This training should start in our Beginners' Department, continue with Juniors, Young People and Women's Organizations. Our Board furnishes all of the material we need for a complete program of Missionary Education, and our women's organizations are responsible for seeing that it is carried out. The Christian Sun and the *Missionary Herald*, with sermons from time to time by our pastors, should enable all who desire it to receive this education.

Missionary Education gives us a world vision. We learn about other peoples and learn to love them as we understand them. Our interests are enlarged until they reach beyond home and family, and we are inspired with ideals of brotherhood and goodwill to all. We see Christ as the center of this education. He stands out as the world's greatest need. If we wish to make our world better we must share Him and make Him known everywhere. Our outlook on life is changed when we know there is a

God who loves and cares for us. This is our ideal. Because it takes money to realize it, we gladly share a part of what we have. Only through this method of education can we learn the secret of true greatness, that real living is not getting, but giving. May we seek to attain this greater knowledge.

Mrs. J. F. Morgan.

INCREASING OUR GOAL FOR MISSIONS.

What have you given for Missions this Easter? If we could only see how the money we give through our Sunday schools, churches and missionary organizations will send ministers, doctors, nurses and teachers to the needy places of the earth to minister to and bring new hope to all of God's people, then we would give gladly.

As we think of giving today, we know that there are those who at one time could only give in small amounts, but now are able to give generously. We do not know how long this will last, but we do know that God's work should have first place.

There is so much that needs to be done in our world today that all who will work are needed We should start now, planning for the post-war program. Oh! if we could only raise as much money to rebuild as we have to fight, wouldn't it be wonderful?

As I think of the suffering that is in the world today, I feel that we may become useful in healing, serving and in helping to build a World Christian Community.

Giving to missions is truly an investment in Kingdom Building, and we should be grateful for this privilege.

The North Carolina Woman's Missionary Conference voted to raise $6,000.00 this year. We can do this if each of you will help. *Will you do it?*

Mrs. Jerry D. Strader.

THE JOY OF MISSIONARY ACTIVITY.

When, at the age of eleven, I accepted Christ, there came into my heart a deep joy, which, through the years, has been my most cherished possession.

In times of sorrow, which seemed too heavy to bear in human strength, there has always been that hidden peace which outward circumstances could not disturb, a never failing source of power. In great happiness, the experiences are always richer, sweeter, because of this deeper joy, within.

One characteristic of Christian living is sharing. It would naturally follow that one who has found Christ and has known fellowship with Him would be anxious to share Him with others. This, to me, is Missions—helping to make possible the spreading of the Gospel. Jesus said, "Go ye into all the world." We may not all go in the flesh, but we can go in spirit. By our means and our prayers we can go to the uttermost parts of the earth. And, too, we can stay, for there is the need of spreading this Gospel story perhaps to our next-door neighbor.

A missionary friend of mine once asked me, "How, with your zeal for Missions, have you ever managed to stay at home?" And then she smiled as she said, "Oh, yes, I know. God sends us out into the field and keeps our enthusiastic supporters back home. We could not go unless you stayed. There is as much need for you here as for us there." That missionary's words have meant much to me.

And so I like to think that even though my share in the mission enterprizes of my church are small and the place I have been called to fill an humble one, there is need for each of us in the joyous task of spreading the Gospel. Did it ever occur to you that there are perhaps those who may never hear of Christ if you should fail? Suppose somebody had failed you?

There is great joy in missionary activity. For after all, is not this a command of the King? And who would not be happy in the service of so wonderful a King?

Mrs. Robt. A. Whitten.

MAN'S EXTREMITY IS GOD'S OPPORTUNITY.

(Continued from page 5.)

sufficient. We must all put our lives into the hands of Jesus Christ that we may be saved. The Lord watches out for His own; I know that."

Pfc. Fred Peter found himself with a bunch of his buddies in a tight spot on an island "somewhere in the South Pacific." For two days the Japs dive-bombed and shelled that little pocket with almost unbelievable ferocity. But the Americans didn't lose a man. "We all know," wrote Peter, "It wasn't luck that saw us come out alive. It was the guiding hand of our Divine Protector. Even some of the wayward boys admitted that they prayed as they never prayed before. When we got back to a bivouac area, I noticed that the fellows were all attending to their faiths—which reminds us of God's invitation to 'call upon Him in the day of trouble and He will deliver us'."

Whatever perils may confront humanity, faith in a power above and beyond ourselves can assert itself and dispel fear and doubt from the mind. There is hardly a being on earth who does not possess some kind of spiritual yearning, some unformulated inner sense that there is a Power to which he instinctively (and often blindly) turns in the hour of need. Dr. Alexis Carrel once said: "Today, as never before, prayer is a necessity in the lives of men and nations . . . Our deepest source of power and perfection has been left miserably undeveloped."

Many men and women in attempting to account for the intervention of God in time of danger refer to these rescues as "miracles"; by "miracles" meaning that they had a supernatural origin or were based on some deviation from the natural order of things. Most people find it difficult to believe that such "miracles," instead of proving to be a *suspension* of natural law, are in reality proofs of the *fulfillment* of natural law! Which recalls the story of the famous physicist who was asked how he would explain the phenomenon if he saw a bar of steel floating in the air.

"Why," said the physcist, "if I happened to witness such a thing I would know that it proved the temporary suspension of one of nature's laws." But when Thomas Huxley, the great biologist, was asked the same question, he replied:

"If I saw steel floating in the air I would know that it proved the existence of a law of nature about which *I* happened to be ignorant."

Apropos of this it is related in the twenty-sixth chapter of Acts that when St. Paul was defending himself before King Agrippa, he startled that monarch by declaring: "Why should it be thought a thing incredible with you, that God should raise the dead?" Why, indeed! And by the same token, why should we think it incredible that God may save the lives of those who in their dire distress and helplessness appeal to Him? In the seventh century John Flavel summed the matter up in one succinct sentence. In a sermon addressed to a group of naval men about to serve overseas, he boldly asserted that "Man's extremity is God's opportunity." There is overwhelming evidence that that statement is as true today as when Flavel first uttered it. *—Copyright 1944, Reprinted by permission.*

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

YOUNG PEOPLE OF MEBANE CHURCH ORGANIZE.

The young people of the Mebane, North Carolina, Congregational Christian Church meet at the church on March 26 and organized a Pilgrim Fellowship Society.

The response of the young people was very heartening, with an initial enrollment of 16 members. Officers elected were: Edgar Lynch, president; Virginia Moore, vice-president; Alta Phillips, secretary; Lois Winstead, treasurer; Nancy Nodson, pianist, and Betty Lynch, reporter.

The pastor, Rev. Ellis Clark, assisted by Miss Mary Fowler, acted as counsellors for the society.

BETTY LYNCH.

PLANNING FOR MAY MEETINGS.

By RAY S. UTTERBACK.

May might have three emphases in your youth group. In the first place, we celebrate Mother's Day. A good change has come in our observance of Mother's Day. We are making it more and more a festival of the Christian home, emphasizing all the problems, joys, and opportunities we all share in making our homes Christian. Then, in the second place, the last Sunday is usually observed as Memorial Sunday. Thirdly, this is the time for summer conference promotion.

Observe Memorial Sunday.

This is a year when Memorial Sunday needs a very thoughtful observance. You may have held Memorial services during the year for certain boys and girls from your church who already have laid down their lives in this war. For what are we fighting? Can we make their sacrifices count for anything? How are we going to make our lives count? Lincoln said to the wounded veterans of the battle of Fredericksburg "that their enemies were their 'brothers in error' and that after the war ended their children and grandchildren would have to live together with those from the South for many generations." One of the things we need to be doing in these days is preparing our minds and hearts for the peace that is to come, that our children and grandchildren can live with their contemporaries all over the world in peace and concord. Such a future will be difficult to achieve, but will be completely impossible unless we can overcome hatred and the desire for revenge on our part. Memorial Sunday is a good time to make that emphasis.

Summer Conference Preparation.

Summer conferences offer significant opportunities for leadership training and larger fellowship. Does your particular conference have slides or movies of conference scenes and experiences? Obtain them and have an enjoyable evening re-living some of your memorable experiences. How are your summer conference delegates selected? Have you a commissioning service for them? Do older delegates help the new ones plan so they may get the most possible out of the experience? Does your church, Sunday school, or youth group share in the expenses of the delegates? Do the delegates realize they have certain responsibilities when they come back because they have represented you? Are there opportunities for the delegates to report to the church, Sunday school, and youth group when they come back? These are matters which you might well discuss with your minister, deacons and trustees. In our church we find increased interest in summer conferences by using the conference hymn and song books. Each year we buy enough of the small song books so that all may share in the fun songs and folk games. Be sure your church is represented at summer conference.—*Pilgrim Highroad.*

INTER-COUNCIL COMMITTEE ON POST-WAR PLANNING.

In order to deal more effectively with the problems facing the Church in the post-war period, seven interdenominational bodies have recently constituted an Inter-Council Committee on Post-War Planning, with Dr. Herman N. Morse, secretary of the Board of National Missions, Presbyterian Church, U. S. A., as chairman.

The church bodies are: The Home Missions Council of North America, Foreign Missions Conference, Federal Council of the Churches of Christ in America, International Council of Religious Education, Missionary Education Movement, United Stewardship Council, and United Council of Church Women.

At its first meeting on March 28, the new Committee thoroughly canvassed the two new major fields of service with which it is concerned—ministry to the returning service men and women and to the shifting civilian populations during the period of the reconversion of war industry.

The Committee, which will act as a clearing house for the coordination of programs being developed by the various national interdenominational agencies, heard a report on the probable needs of the returning service personnel and on the plans that have already been made by the agencies to meet these needs.

There was a thorough discussion of the responsibilities of the interdenominational bodies to assist denominations, local churches and church councils in working out their programs.

The committee also discussed what the national agencies could do in clearance with government and with community agencies, in research, and in the preparation of literature and other program resources.

Some of the specific problems that were brought up at the meeting were: the readjustment of the service man or woman to family life; special ministry to returning service men injured in body and mind; the problem of the older people who will have no place in industry after the war; and special problems of women returning from war industry.

RECENT PUBLICATIONS.

The following publications have recently been made available by the Home Missions Council of North America, Inc., located at 297 Fourth Avenue, New York City:

MORTGAGED LIVES. The story of sharecroppers whose plight constitutes a national social problem. Information about the significant interdenominational program for them. Copiously illustrated. Price 5c.

WAKE UP! To the Facts, the Dangers, the Opportunities of Our Migrant Problem. By Jennie Cartland Callister. Current conditions among agricultural migrants; new tensions; effects of using imported labor. Well illustrated. Price 5c.

TOWN AND COUNTRY CHURCH. A new bulletin aimed to keep the workers in small communities in touch with activities of other churches in all parts of the country, specializing

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"THE MINISTER'S SATURDAY NIGHT."

By Charles H. Davis.

Saturday night is the Mecca toward which all the days of the week march. From Monday to Saturday alert eyes look to that time, longing hearts with vivid imagination picture it, and to the laborer it is the hour when "the weary are at rest."

"Going to the dance Saturday night, John?"

"Sure thing! Wouldn't miss it!"

"Well, Wife, the week has seemed long. We do not have to get up early Sunday, let's go to the movies and relax."

"It seems good to come to the end of the week, to get off the old "duds," wash up, shave, put on some clean clothes, do a little trading, including a goodly supply of tobacco, and with Sunday's paper, I'll be all set for a day of rest!"

Thus, "ad infinitum" the anticipations of Saturday could be recorded.

And one year in six that Saturday night includes Christmas. And the minister? "Merry Christmas" to him. And with his voice he answers, "Merry Christmas," but in his soul he remembers that tomorrow is Sunday. "Joy to the World." Yes, says he, but tomorrow I must bring joy three times to my people. "O Come, All Ye Faithful." "Yes," says he, "I'm one of the faithful. And being such I must teach a Bible Class, must preach a sermon, attend the young people's meeting, and conduct the evening service."

Morning (Sunday morning from Saturday night), afternoon and night!

Bible Class, Morning Service, Pilgrim Fellowship, and Evening Service—the weekly song repeats itself. While the young people dance. The middle aged attend the movies. And the old man sits with a halo of smoke around his bald head.

Make the Bible Class a talking class, the morning service an inspiration, the young people's meeting a conference, and the evening service an evangelistic one—and you have won the Monday off in the minister's meeting.

EARL BALLOU ELECTED SECRETARY.

(Continued from page 6.)

under the American Board in 1916. Fifteen years of solid work in teaching in a high school and in administrative work in both the school and the church work in the Tientsin Station prepared the way for his election in 1931 to the post of General Secretary of the North China Kung Li Hui, the Christian body which conducts the work of the American Board in North China In this he continued until he left China for America in November, 1941. For the year 1937-38, he was loaned to the National Christian Council of China as a special secretary to prepare for the 1938 meeting of the International Missionary Council, originally scheduled for Hangchow and ultimately held at Madras. He was the business manager for the China delegation to Madras. On returning to North China, he served concurrently as secretary of the branch North China Christian Council and as secretary of the North China Coordinating Committee for Emergency Relief. As chairman of the Executive Committee of the Trustees of the Peiping Union Medical College and as a member of the Board of Managers of Yenching University, he has rendered yeoman service and acquired valuable experience in the conduct of institutions of higher education. The Associated Boards are very fortunate to have his leadership in meeting present and post-war problems.

Most of his friends, however, will also be very conscious of what it would mean to the Christian movement in China if Mr. Ballou should limit his participation in it to one aspect of the total work, and that based in America. His wide knowledge of the Christian movement and of China, his acquaintance with hundreds of Christian leaders who know and trust him, his insight into the basic problems and the fundamental principles essential to their solution—all seem to make him indispensable for residence actually in China, and will make his friends wonder whether this new position is permanent. It remains to be seen whether the special circumstances which have made Mr. Ballou willing to accept this election for a period of three years will allow him to return to China at the end of that period, or whether those circumstances and the needs of the Associated Boards at that time will make him available for longer service in this position. However, for three years at least, the China Colleges will profit by his services, and under his able guidance, will face the perplexities of the times with new courage. For him we bespeak your support and cooperation.

Wynn C. Fairfield, *Pres.*,
Associated Boards for Christian
Colleges in China.

FOR THE CHILDREN.

(Continued from page 7.)

slowly home, still thinking and planning.

The missionaries and the builders and those in authority listened with deep respect to the plans of Bezalel. For was he not the Master Craftsman of Ceylon, famous through all the world for his artistry?

"Thus will be the building," said Bezalel. "We will make it in the shape of a cross. Around the altar will be walls to protect it from the weather. But around the rest will be no walls. A platform will go about it all, that we may walk, chanting God's praise, and circle it before we enter for worship."

"So be it," they said.

Teacher and students went deep into the jungle to choose trees for the church. Men felled them. By elephants and oxen they were taken to the railroad and the train carried them to Peradeniya. The students came and with shouts and laughter dragged them to the hill top. Bezalel, his son and the students hewed them to the right shape and size. They carved them and laid color on with delight and skill. The pillars were raised where the trees had been; the mighty carved rafters were laid in place; the roof was laid upon them. Stone floors and platform were constructed. It was done! They offered it to the Lord, with prayer and with chanting, that his glory might become known and men's hearts drawn to Him. Bezalel, who had given the dreams of his heart and the skill of his hands to the service of God, was content!

RECENT PUBLICATIONS.

(Continued from page 10.)

on resources, methods and tools for ministers in the town and country churches. Nine issues a year. Subscription $1.

Let's Look at the Indian. A new leaflet which, with a copy of a special number of "Our Times" published by the Board of National Missions of the Presbyterian Church, U. S. A., will be sent free by sending a three-cent stamp.

Indian Wardship. Data regarding the peculiar relationship of Indians to the United States Government. A brief history of more than a century of wardship, showing injustices that have resulted because the exact meaning of Indian wardship has never been clearly defined. Valuable as a background or supplementary information for the 1944 home mission study. Price 15c.

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PAUL'S EARLY PREACHING.

Lesson III—April 16, 1944.

Golden Text: *"I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth."*—Romans 1:16.

Lesson: Acts 9:19b-30; 11:19-26.

Devotional Reading: I Timothy 6:11-16.

An Experience, Then an Expression.

"And straightway in the synagogues he proclaimed Jesus . . . " Paul had an experience of Christ, and he began immediately to share that experience with others. He expressed what he had experienced. And we may be sure that as he witnessed for Christ, Christ became more real to him. One of the best things those who confess Christ and unite with the church can do, is to do something for Christ. It might be such a simple thing as ushering in the church services, singing in the choir, witnessing for Christ, anything that gives expression to impression. One of the problems of those ministers who will receive a large number of people into their churches at the Easter season will be to set them to doing something for Christ. If He means anything to us we ought to share Him with others.

The Son of God.

"He proclaimed Jesus, that he is the Son of God." Paul preached and wrote about many things, some doctrinal, some practical. But there was a simple philosophy or theology that underlay and undergirded all that he said or wrote—Jesus was the Son of God. He was divine, He was Deity. It was his belief in Jesus as the Son of God which gave vitality and power to his preaching. Any preaching that regards Jesus as simply a man, even a Perfect Man, lacks something dynamic and life-giving.

Increasing in Strength.

"But Paul increased the more in strength . . . " It is the law of life and growth. As he preached Jesus, as he met opposition and was forced to examine the grounds of his own faith, as he did what he could as best he could, he learned how, and developed the ability to do more and to do it better. It is quite likely that his sermons at this time were not quite what they should have been, but he was growing. One increases in strength in the Christian life as he uses the strength he has. If one can only crawl, let him crawl, and in due time he will learn how to walk, and to run, and to fly.

The Christ.

"Proving that this is the Christ." For Paul Jesus was not only the Son of God; He was the Christ. In short, Paul saw in Christ the fulfillment of the Scriptures concerning the Messiah, the One-Who-Should-Come, the Christ. Jesus was God's Annointed. There was, and there is no use to look for another. The human Jesus was also the divine Christ and is become Lord of all.

Faithfulness in Little Things.

"But his disciples took him by night, and let him down through the wall, lowering him in a basket." This is a sidelight in this lesson, but it is a highlight on faithfulness in little things. The man who made that basket never dreamed that it would ever hold so precious a cargo. Think what an incalculable contribution this man Paul made to the cause of Christ and His Church, and think how immeasurably poorer the world would have been if the rope had broken or the basket had fallen to pieces and allowed Paul to plunge to his death. The bolt which the man on the assembly line of the airplane or the tank or the automobile factory, the seemingly trivial and tiresome things which so many of us have to do in our daily work, may be more important than we even dream about. How much emphasis Jesus put upon being faithful!

Opposition, Suspicion, Persecution.

Paul had a hard time in his Christian life. He had to face opposition, ridicule, suspicion and persecution because of his faith in Christ and his loyalty to Christ. It is not easy to be a Christian now. Many a young fellow is finding this true as he goes into service and tries to be true to Christ. Many other young people find it true when they try to live by their ideals in their social or business life. Many are finding it true as they steadfastly bear witness to their faith in totalitarian states. It takes red blood and real courage sometimes to be true to Christ.

Hometown Boy.

"They brought him down to Caesarea, and sent him forth to Tarsus." Tarsus was his home, and he was going back there to preach. It must have been a strange experience in a way, especially in the light of his past life as a persecutor of the One whom he had now come back to preach. But aside from that, it is always a great moment when the hometown boy comes back to preach. Folks come out to hear him, some merely curious, but many sympathetically and prayerfully. Preaching to your home town folks is in one sense an acid test. Preaching to those who know us most intimately is always an acid test.

A Friend in Need.

This man Barnabas, what a great-hearted fellow he was. When Paul went up to Jerusalem, the folks there, even the apostles and the disciples, would have nothing to do with him. They looked upon him with suspicion. But Barnabas, great-hearted that he was, vouched for him, stood by him, helped him, encouraged him. Happy is the man, either when he is misunderstood, or simply discouraged, who has some large-hearted, warm-spirited friend who will stand by him. These new converts coming into our churches will need somebody to encourage them and help them in their new Christian life.

A Great Team.

"Paul and Barnabas"! What a team they were, a happy combination that did effective and efficient work as a gospel team. How many times in history has God used teams of workers to do His work. Moody and Sankey, Sunday and Rodeheaver.

A REPORT FROM THE CONGREGATIONAL CHRISTIAN COMMITTEE FOR CONSCIENTIOUS OBJECTORS.

Our committee serves the denomination in matters concerning Congregational Christian boys who are conscientious objectors to war. It is not a committee of pacifists—it contains both pacifists and non-pacifists. It is a committee which does believe, however, as we assume all our people should, in the sanctity of conscience and the vital importance of protecting the rights of sincere religious convictions even in war-time.

Congress has recognized the position of those whose religious convictions prevent them conscientiously from entering the armed conflict by assuring them opportunity for al-

(Continued on page 13.)

THE TASK OF THE CHAPLAIN.

[Exerpts from an address delivered by Chaplain Clinton A. Neyman, USN., Officer-in-Charge of the Williamsburg Naval Training School (Chaplains) on the occasion of the second anniversary of the school.]

It is a great task that Chaplains have to perform. Perhaps no task in all the world is more important right now. It is a many-faceted task. Only those who have superlatively in their hearts unfaltering faith in God and unselfish, sacrificial love of God's weak, needy, children are truly fit for this task. They must be able always to see in the officers and men whom they accompany into battle's hell, the nobility and strength that is inherent in mankind. They must help men to die without fear in their hearts. They must help restore to normalcy those whom war's unsufferable shocks and wounds have harmed beyond all human and scientific repair. They must keep before their eyes the vision of what the world can and must be. They must be strong themselves, and faithful, that those who are weak and faltering may be restored to strength and faithfulness.

Many who have come here from the cities and towns all over our land have gained here not only something of the mechanics of working as clergymen and priests and rabbis in the Navy, but have gained, as well, a fresh appreciation of the sincerity and the unquestionable devotion of those of other faiths. We are not and we cannot be of one faith; but we can be of one mind and determination—that this war must be won to preserve the blessed rights which are ours to worship in our own way.

We who have our vocations to the service of God among men are concerned primarily about the spiritual aspects in and after the war, since we see in an elevated spirituality the only hope for the human race. But we must avoid being too sanguine about the residue of religious affirmation and conviction that will come out of the hell and explosion and dangers of war. Realistically, we must concede that we are part of a fundamentally quarrelsome race. For all our science and the varnish of our civilization, our wits and deft fingers have raised the race but a little above the level of the dogs. We still quarrel over our precious bones—our selfish interests.

Right though it be—and necessary—to fight and win this war; and righteous though our cause and righteous those who fight it conscious of the implications; righteous we must teach men to be individually if there is to be a harvest of abiding peace.

The church—meaning organized religion—is in this war, and the chaplains are the church's most visible representatives. They are all that many men will see (near and far) of the organized church. Many a man in training station, on board ship, in far-away islands where the war is waged, will see these representatives of the church and will have more association with them than he ever had before in his life. What a challenge, and what an opportunity!

Let us not forget, either, that the great mass of soldiers and sailors and marines is not nearly so sure of the importance of organized religion and its rightful place in the present and future world as are we who are the priests, and clergymen, and rabbis who make up the Corps of Chaplains. Therefore, the place we win in their hearts through our ministrations in these days of crisis, will have an immeasurable weight in the balance of their judgment and response in the future.

Soberly, we know now that this war (like any other) will not create a spiritual renaissance in the world. But the Chaplains and those under arms who see eye to eye with them know that the war does not permit a moratorium on the debt that mankind, individually, owes to God. Farmers in rolling country have learned to fashion furrows and banks, running horizontally along the slopes, in order to check the runoff of water to a walk. The Chaplain puts his efforts into the war to serve the same end in the lives of his fellow-men: that they may pause to retain the sanity of faith in God. We are helping to keep sound in heart and soul the timbers from which must be shaped the human structure of society in the future.

The chaplain asks no proxy in the service of men's spiritual needs. He goes himself to do a task which has supreme importance both to those who are destined not to return from the sacrifice they are making and to those who shall survive to shoulder the heavy tasks of the days of peace. He can be proud of that fact; and must at the same time humbly acknowledge his need of reliance on strength and blessing from above to accomplish it. There are those who do not understand us. But we know we are striving to change the hearts of men. We know, indeed, that it is not enough to turn the cuffs on society's shirt.

A REPORT ON CONSCIENTIOUS OBJECTORS.

(Continued from page 12.)

ternative service of national importance under civilian direction and control. But Congress appropriated no funds to implement this. Consequently the historic peace churches, Quakers, Mennonites and Brethren, met the situation by providing at their own expense Civilian Public Service Camps. Very generously, they offered to accept in these camps boys of all other denominations who were classified IV-E by their draft boards. The per capita cost in these camps is $30.00 a month.

There are now 153 Congregational Christian conscientious objectors assigned to these camps, though 52 of them are serving in special projects outside the camps. Many interesting and important details are given in folders entitled, "They Serve Without Weapons," and "Loyal to Their Christian Convictions," which may be had on request.

I need to emphasize that we of the Congregational Christian churches are some $29,332 behind in taking care of our own boys in these C. P. S. camps. True, with the contributions of the boys themselves and their families, we ourselves have also turned in about $40,000—or a little more than half of what it has cost. But the peace churches have provided the rest.

Now I assume that, while this is a moral and not a legal obligation that confronts us, we have enough denominational spirit not to want to leave these smaller sister denominations carrying this heavy burden any longer. Surely we can take care of our own! But to do so we shall need largely to increase our gifts earmarked "For C. O. Committee" through War Victims and Services. We hope the current needs will grow less as men are sent out from camps on self-supporting special assignments and also as governments, entailing no expense to the churches open up. But in the meantime this accumulated slack of $29,322 must be made up to bring us square with the world.

More than money is needed to serve these boys of ours. Keep them aware of the warm interest and concern the churches of their denomination have for them. Some of the great Christian leaders of tomorrow are going to come out of these camps as well as out of the armed forces. The church must not neglect any of her youth in days like these.

Albert W. Palmer.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

At this season of the year, the children have in a large measure worn out their winter shoes. Just before Easter they begin to call for new shoes to wear on Easter Sunday. It has been our custom for many years to give the children new shoes, the boys new clothing for spring wear and the girls new dresses. Of course, if they do not need new shoes, we don't buy them.

Now to look after nearly one hundred children and the larger part of them little fellows, and to see that they have new shoes if they need them, and to get their clothes ready for Easter Sunday morning is quite a job.

If it were not for the good women of our denomination sending us many dresses for the girls and a number of suits for the little boys, I hardly see how we could get along. The good women in our Southern Convention have for many years made and sent to us at the Easter season many beautiful dresses for the girls to have a new dress on Easter Sunday.

This year has been no exception to their custom, and this year they have acquitted themselves in a fine way. Many new dresses have come in, and the girls will have new dresses and will be happy.

The writer wishes to thank each missionary society, ladies' aid society and individual who had a part in making our children happy for the Easter season. May the kind Master bless each and every one—is our earnest prayer.

The matrons always have a busy week the week before Easter. The children have to have their clothes fitted, the buildings have to be cleaned and clean curtains have to be hung, so that everything will harmonize with the Easter season.

We have been doing a lot of painting in the Baby Home building and also in the old building. These two buildings are in good shape now and look so clean and nice with the newly painted walls. The painting job comes along every eight or ten years. The smoke from the furnace will get in the building and soil the walls and make it necessary to repaint them more often than it would otherwise have to be done. This year seemed to be the year to paint.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 13, 1944.

Amount brought forward		$6,170.83
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Reidsville	$15.00	
Reidsville, Philathea Class	13.35	
Bethlehem	12.85	
Durham	21.11	
Ingram	7.18	
Happy Home	5.75	
Shallow Ford	10.00	
Greensboro, First	16.92	
Union	15.00	
		117.16
Eastern Va. Conference:		
Dendron	$11.95	
South Norfolk	150.00	
Rosemont	25.00	
		186.95
Valley Va. Conference:		
New Hope	$2.75	
Antioch	6.00	
		8.75
Western N. C. Conference:		
Flint Hill (M)	$1.91	
Spoon's Chapel, Jan.-Mar.	4.20	
Ramseur	50.00	
Shiloh	9.14	
		65.25
Eastern N. C. Conference:		
Plymouth	$9.30	
Pope's Chapel	4.50	
Pleasant Union	4.09	
Oak Level	4.00	
		21.89
Alabama Conference:		
New Hope	$12.00	
Dadevoille	2.55	
		14.55
Special Offerings.		
Mr. Donald Watkins	$60.00	
A Friend	5.00	
J. W. Scott & Co.	279.81	
Mr. Dabbs	20.00	
J. W. Burke	10.00	
A. M. Cook	18.00	
C. W. Louderbach	20.00	
Elsie T. Hutchins	29.84	
		442.65
Endowment.		
Duke Foundation		2,233.27
Total for the week		$3,090.47
Grand total		$9,261.30

SUPERANNUATION.

Previously acknowledged	$1,442.35
Carolina, Burlington, N. C.	5.00
Pleasant Ridge, Ramseur, N. C.	11.43
First, Burlington, N. C.	23.42
Holy Neck, Holland, Va.	25.00
Interest	1.22
Total in bank April 6, 1944	$1,508.42

BOARD OF SUPERANNUATION.
By Mattie Cox Parker

Notice to Subscribers

The Christian Sun has always been more than lenient in carrying on its mailing list subscribers who have overlooked renewing their subscriptions on the proper date.

Now, at a time when the subscription list would naturally be increasing, we are faced with the question of a serious paper shortage. The Government, in an effort to see that all magazines receive their proportionate part of the paper available, has placed all of them on a quota basis. When that quota is reached, even if paper can be obtained, no more paper can be used for that particular magazine.

The above makes it necessary that the management scrutinize the subscription list more closely than heretofore, and it may be possible that if your name is dropped from the list, it will be necessary for you to take your turn in having it replaced thereon.

Please save us the embarrassment that it would cause us should we have to refuse to send The Christian Sun to an old subscriber who had only been negligent. See that your subscription is up-to-date; and also, please renew at least thirty days before its expiration.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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One Year	$2.00

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Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

MEDICAL EDUCATION AT CHENGTU.

Chengtu is rapidly becoming one of the most important focal points of medical instruction under Christian auspices in Free China.

The teaching staff of the College of Medicine and Dentistry of West China Union University was reinforced in 1937 by the arrival of twelve members of the faculty of Shantung Christian University. A few months ago the China Medical Board sent three additional professors to help with the teaching load which had been increased by the arrival of 30 former students of the Peiping Union Medical College. The combined faculty now numbers 94 of whom 20 are westerners. There are over 500 students, of whom one third are women.

Another notable event was the transfer last autumn to the West China campus of the Nursing School of the Peiping Union Medical College, which had been the top-ranking nursing school in the whole of China.

In return for the hospitality of West China University, the refugee institutions have contributed toward the completion of the building of its well-planned medical center. In addition the China Medical Board last year appropriated U. S. $66,000 to complete the unfinished unit of the three recitation and laboratory buildings of the College of Medicine and Dentistry, and also to finish the central service and supply building of the University Hospital. In this hospital and other mission hospitals in Chengtu there are 418 beds available for teaching purposes. Though there are many shortages of drugs and supplies due to war-time conditions, the combined institutions have 99 microscopes, and the pre-war library of West China is intact and has been supplemented by 1316 books added since 1937.

The instruction in dentistry at West China is one of the unique features of the work. Up till 1939, this was the only institution in China giving university dental education. In that year the National Central University from Nanking organized a dental department under its College of Medicine. These two institutions are so wholly inadequate for the nation's needs, that the National Health Administration has urged West China to enlarge its dental classes and has assigned to this work U. S. $24,000 received from UCR through ABMAC.

At Kukong in Northern Kwangtung, the Sun Yat-sen Medical College of Lingnan University is being laboriously reestablished after having been successively driven out of Canton and Hongkong. President Lee and Dean Ling have assembled seven of the seventeen professors formerly on the medical faculty. These men with the aid of five instructors and six assistants are instructing 115 medical students. Of this number, 32 are women.

The opening of the Medical College was made possible by the cooperation of the British Methodists in Kukong, who made their hospital available for teaching purposes, and who allowed two members of the hospital staff—Dr. S. H. Moore and Dr. K. F. Woo—to serve on the medical faculty.

At first only the upper division of the Medical College was located at Kukong; the lower division students were temporarily admitted as guests in the National Chung Cheng Medical School in the adjoining province of Kiangsi.—*The China Colleges.*

HOW THE DRINKING IS DONE.

Twenty-eight states of the American union are now "open license" states where alcoholic beverages of all kinds are lawfully sold by the drink. In these states both beer and stronger beverages are dispensed in saloons, beer joints, restaurants, night clubs, cocktail rooms, and in similar centers of social infection.

Seventeen states are in the liquor business and are known as "monopoly" states. In the monopoly states all the liquor stores are operated with state employees, beer being dispensed by licensees in beer joints and similar places. The monopoly states are free from the curse of cocktail rooms and the sale of distilled spirits by the drink.

Three states are "dry" as to the sale of distilled spirits, but permit the sale of intoxicating beer on the absurd and thoroughly dishonest legal assumption that an intoxicant is not intoxicating unless it is distilled.

Of the 28 open license states, 20 have local option in some form, and there are many dry counties and other dry subdivisions, except that the people of these communities commonly have the sale of beer forced upon them in defiance of all justice and democracy. Of the 17 monopoly states, 13 have local option in some form, but they also commonly deny the people the right to prohibit the dispensing of beer and consequently are cursed with a great deal of beer-caused drunkenness and crime.

Of the 28 open license states, 16 have regulations prohibiting Sunday sales in many areas. Of the 17 monopoly states, 13 prohibit Sunday sales in districts not under local option.—*The Voice.*

Drink does not drown care but waters it and makes it grow.

—*The Voice.*

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Established 1808.

Dayton, 2 Ohio

A Prayer

By Roy C. Helfenstein

Minister First Congregational Church, Mason City, Iowa

God of life, of love and of light in whose hand rests the destiny of every nation, we pray that our own America may be worthy of Thy love and Thy protecting care. We pray that love may be permitted to rule in the affairs of our national life and in international life and relationships. We pray that our nation may sincerely seek divine guidance and may ever hold to the paths of justice, truth and right.

We pray, O God, for light, the light of Thy wisdom and understanding to enable our nation and the nations of the world to find their way out of the darkness of the world's present midnight of despair—into the blessed sunlight of peace, brotherhood and good-will.

We pray that Thou, who hast made and preserved us as a nation, wilt guard and guide our national destiny through the present world crisis and on through all the years to come.

May every person, blessed with the matchless privilege of living in America, accept the challenge of duty and honor to play fair with those who are in War Service to defend our national heritage. Inspire us on the home front to do our part in sacrifice and in accepting the discipline of honest and useful living as consistently and as faithfully as we expect those on the war front to do their part.

May high moral purpose and lofty spiritual concern characterize our daily lives. Make us to realize, O God, that the character of a people determines the strength of a nation even more than do battleships and arsenals. Make us individually worthy of the victory for which we so earnestly pray. And forbid that any one of us should be responsible for helping to prolong the War for even a single day, with its attendant loss of life and of property, by our being out of harmony with Thee and Thy will for us, or by our failing to do our full part on the home front in this hour of destiny.

In the name of our Lord we pray. Amen.

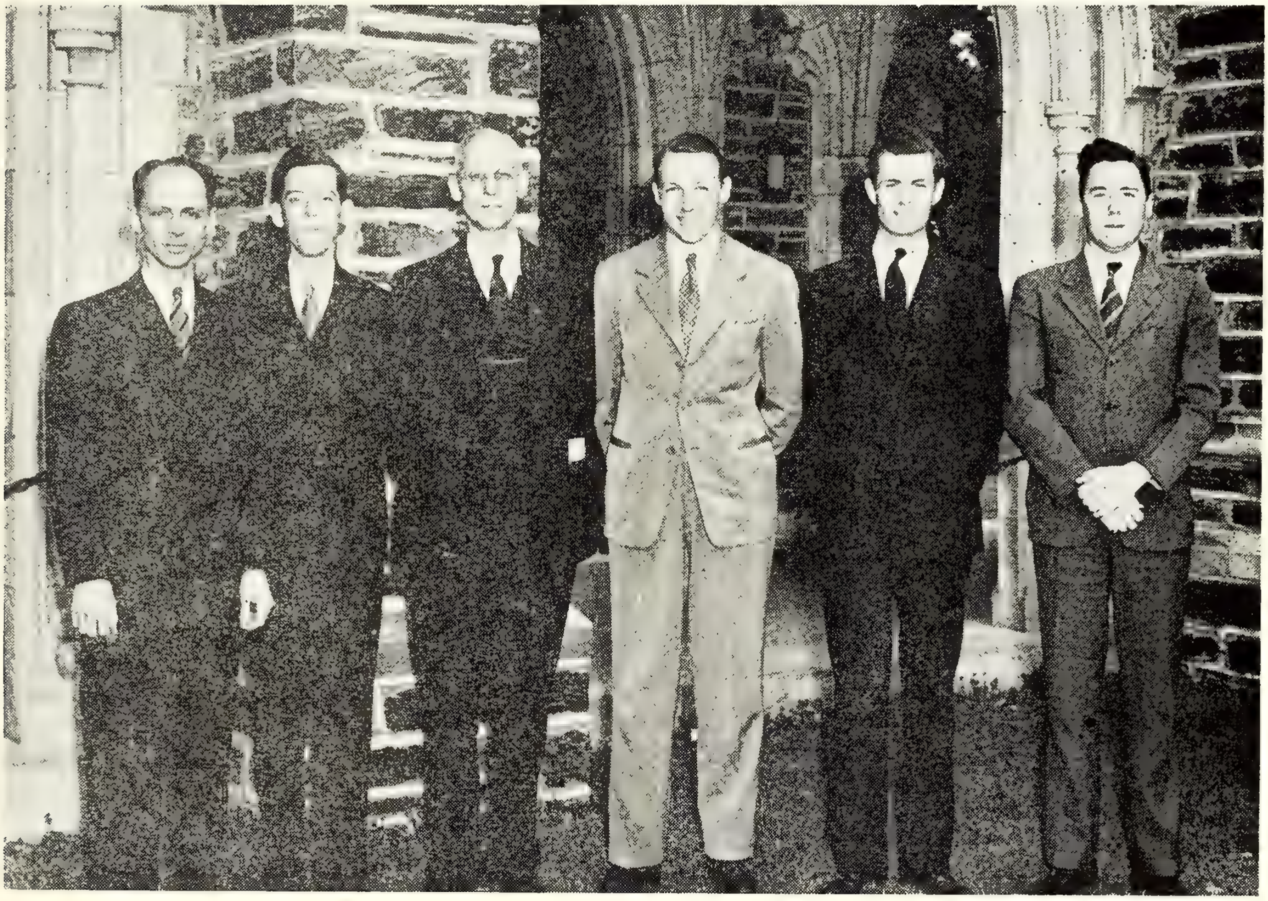
HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, APRIL 20, 1944. NUMBER 16.

Congregational Christian Ministerial Students at Duke Divinity School



Edward Hall Broadhead, Ernest F. Brickhouse, H. Shelton Smith, Duke Professor of Christian Ethics, Johnson Griffin, A. Greig Ritchie, Kenneth D. Register

NEWS AND VIEWS

The dates for Elon Commencement are May 20-22.

Rev. Jesse H. Dollar is preaching each evening this week in revival services at Franklin.

Newport News has doubled its apportionment for Missions and forwarded $1,000 to the treasurer.

Rev. W. E. Wisseman reports 19 members received on Easter Sunday and $196 received for Missions.

Rev. J. Frank Morgan received 17 members during the Easter season. The Easter offering for Missions at Rosemont was $450.00.

Dr. John G. Truitt received 14 members during the recent revival at Suffolk. This makes a total of 23 received during the year.

Rev. A. Greig Ritchie announces the arrival of a daughter, Jane Elna, on Good Friday. He says that both mother and daughter are doing fine.

Rev. Allyn Robinson was the principal speaker at the annual banquet meeting of the State College Board of Publications held in Raleigh last week.

The young people of the Suffolk Church entertain service men in the Fellowship Hall every Saturday night, under the direction of Miss Ruthanna Foard.

Mr. H. M. Lynch, a graduate of Elon College and teacher in the Holland High School, was the speaker at the Eastern Virginia Ministers' Association last Monday.

This year Rural Life Sunday, the fifth Sunday after Easter, falls on May 14. An order of service appropriate for the day has been prepared and can be secured from the Town and Country Department, located at 287 Fourth Avenue, New York 10, N. Y.

Rev. D. D. Nash reports that the attendance at the Hopewell Church has been good recently in spite of the bad weather which has persisted most weekends. Since taking over the work there he has received seven new members and is expecting others to join.

Dr. John G. Truitt has reviewed Lloyd Douglas' "The Robe" twelve times in recent months before as many organizations, including service clubs, women's clubs and churches. He finds the public interested in the great truths of the gospel as set forth in this book.

Mrs. Stanley C. Harrell of Durham and Miss Margaret Alston of Henderson were elected co-chairmen to head the Durham-Wake and Vance-Warren Districts of the North Carolina Woman's Missionary Conference for the coming year, and Mrs. R. U. Rothgeb of Raleigh was elected secretary.

Miss Susie Allen attached this jubilant note to her current treasurer's report: "We increased our goal last fall from $4,500 to $6,000, and we have paid in for the first two quarters, $3,242.98. I think this is wonderful!" More power to you and your societies, Miss Susie!

Dr. E. Stanley Jones will hold a preaching mission in Richmond next week. Dr. Jones will speak each evening at the First Baptist Church. Dr. Jones will be heard in the following radio schedule: WMBG, Monday and Thursday at 8:15 A. M.; WRNL, Tuesday and Thursday at 2 P. M.

Rev. T. Fred Wright was pleased with the service at Antioch last Sunday. The Women's Missionary Society held a public service at the regular hour of worship. The Easter program prepared by Miss Crew was used. The attendance was large and the Conference apportionment for Missions was raised.

The Disciples of Christ in Virginia have raised more than $155,000.00 for Lynchburg College during the past fifteen months, and they are planning to raise an additional $60,000.00 on Sunday, May 7, which they have designated as "Victory Day." Two years ago the college had a debt of $285,000.00 Their present plans are to free the college of debt during the present year.

Edward Hall Broadhead, pictured on the extreme left of the cut on page one, is Duke University Organist. Prof. H. Shelton Smith says of him, "He is deeply religious and plans to prepare himself for a teaching position in the field of Christian Music and Liturgies." Prof. Smith adds this comment about our ministerial students at Duke: "About twenty men are now alumni of the Divinity School. Had it not been for the war, eight or ten would now be enrolled."

A CHRISTIAN FELLOWSHIP WEEK.

The First Congregational Christian Church of Norfolk, Va., is planning a "Christian Fellowship Week" from April 23 to April 30. The general topic is, "Being a Christian Today." Rev. Charles H. Davis, the pastor, announces the following schedule of subjects and speakers: for the week:

Sunday—"Life Begins This Morning," the Pastor.

Monday—"A Christian's Vision," Rev. J. F. Morgan of Rosemont.

Tuesday—"A Christian's Help," Rev. O. D. Poythress, South Norfolk.

Wednesday—"A Christian's Joys," Rev. G. C. Crutchfield, Old Zion, Norfolk.

Thursday—"A Christian's Challenge," Rev. Frank H. Lewis, Portsmouth.

Friday—"A Christian's Responsibilities," Rev. J. E. Neese, Ocean View.

Sunday—"Life Ends Tonight," the Pastor.

Rev. O. D. Poythress will be the song leader every evening.

The object of these services is stated by the pastor as "Revival, Rededication and Consecration."

AMERICAN BOARD REPRESSENTATIVES VISIT LATIN AMERICA.

Dr. Fred Field Goodsell, Executive Vice-president of the American Board of Foreign Missions, and Dr. Theodore A. Greene, minister of the First Church, New Britain, Connecticut, left New York City by plane on Monday, April 10, for a two months' official visit to Argentina, Brazil and Mexico, at the invitation of the Congregational churches of those countries.

On this deputation of friendship, Dr. Goodsell will represent not only the American Board but the International Missionary Council. Both Dr. Goodsell and Dr. Greene are official representatives of the General Council, of which Dr. Greene is a member of the Executive Committee. He is also a member of the Pruden-

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NOTICE TO CONVENTION DELEGATES.

The Reidsville Church is looking forward to the coming of the Convention session and will do all it can to make the stay of the delegates comfortable.

Delegates coming to the session by car may reach the church by following these directions:

Those coming by way of Danville, Va., on U. S. 58, will turn left at the first traffic light, drive straight on through the second and third lights, turn left at the fourth light and right at the fifth light.

Drivers coming by Yanceyville on U. S. 158 will drive straight through the first traffic light and turn left at the second light.

Delegates coming by Burlington on N. C. 87 will turn left at the first traffic light and left again at the second light.

Passengers coming by Greensboro on U. S. 29 will turn right at the first traffic light and right again at the second light.

Visitors coming by Winston-Salem on U. S. 58 will turn right at the first traffic light, drive straight on through the second, and turn right again at the third light.

Those coming by Leaksville ond N. C. 87 will drive straight through the first and second traffic lights and turn right at the third light.

The church is less than a half block south of the last traffic light mentioned in each of the above paragraphs.

Those who come by bus or train may call 396-W or 396-J on arrival, and a car will be sent to meet them.

Joe A. French.

SAYS INDIA WILL OBTAIN FREEDOM AT WAR'S END.

At the District Rally held at Liberty-Vance Church, near Henderson, North Carolina last week, Mrs. Joseph Moulton, returned missionary from India, told her audience that "India after the war must have some kind of freedom." She expressed her belief that India will achieve this freedom at the war's end "either because Britain concedes it or by revolution." She pointed out that between 15,000 and 20,000 of the ablest people in India are in prison today because of the government's opposition to the Nationalist Party and declared that Winston Churchill's remark that the Atlantic Charter did not apply to India had caused "great resentment." But she added: "I am not one who condemns Britain out of hand; the British government has done much for India and my own hope is that India will have dominion status."

Speaking of the famine in India, Mrs. Moulton said: "As serious as the present famine in India is, the really great problem is one of chronic famine; a great portion of the Indian population always goes to bed hungry." She believes that missionaries are making a real contribution not only to the spiritual life of India but to the solution of difficult economic and health problems. We must extend our missionary activities," she said, "for it will be vastly important to the peace of the world whether we have India as our ally or our enemy in the post-war world.

Mrs. Moulton spoke at the other North Carolina District Missionary Rallies last week, and at the Virginia Rallies this week.

FIFTH SUNDAY OFFERINGS.

Not in the history of the College has its financial needs been more acute than at this particular time. In order that there might be a measure of support for the College during the spring months, the Convention provided that the churches and Sunday schools should contribute through what is known as "fifth Sunday offerings" on each recurring fifth Sunday during the year. These offerings, though small, have been of great help. Last year a fairly-good showing was made, and the College was greatly encouraged. The records this year are slightly behind those of last year. The fifth Sunday in this month will be an excellent opportunity not only to reach the record of last year, but to pass it, and we will if every Sunday school and church will do its best. We greatly appreciate your cooperation.

L. E. Smith,
President.

Previously reported		$1,605.64
N. C. and Va. Conference:		
Monticello		26.00
Churches.		
Eastern Va. Conference:		
Cypress Chapel	$ 25.21	
Union (Southampton)	32.00	
		57.21
Sunday School.		
N. C. and Va. Conference:		
Lebanon		1.40
Total		$ 84.61
Grand total		$1,690.25

Thought makes the whole dignity of man—therefore endeavor to think well for that is the only morality.

THE CHRISTIAN SUN ENDOWMENT.

We give this week the most encouraging report we have yet been able to make. The report has been held up because of unavoidable delays in making the compilation.

Mr. and Mrs. T. G. Hyatte	$ 2.00
Mrs. Robert Sahnow	1.00
Dr. W. H. Boone	1.00
Rev. Arnold Slater	1.00
Rev. O. D. Poythress	1.00
Rev. J. F. Morgan	1.00
Rev. E. M. Carter	1.00
Dr. L. E. Smith	5.00
Sunday School, First Church, Portsmouth, Va.	10.00
Mrs. C. F. Rudd	1.00
Mrs. H. W. Lee	1.00
E. M. Story	1.00
B. L. Bowles	1.00
Mrs. Dorothy Bushwell	1.00
W. T. Tuttle	1.00
Mrs. C. W. Parker	1.00
Mrs. J. W. Hood	1.00
Mrs. T. J. Hendrix	1.00
Mrs. W. R. Holland	1.00
First Christian Church, Portsmouth, Va.	20.00
Mr. and Mrs. R. C. Jarrett	1.00
Rev. M. W. Butler	1.00
Rev. R. L. Williamson	1.00
Miss Susie Holland	1.00
Mrs. C. W. King	2.00
W. M. Godwin	1.00
Mrs. F. M. Wright	1.00
Mrs. S. J. Rollins	1.00
Miss Bruce Walker	1.00
Mrs. W. E. McCardell	1.00
J. H. Johnston	1.00
E. K. Freeman	1.00
Rev. J. L. Foster	1.00
Mrs. C. L. Huffines, in Memory of Mr. and Mrs Harden Haizlip	4.00
Mrs. L. L. Bond	1.00
Mrs. H. E. Pearce	1.00
Mr. and Mrs. R. L. Baker	2.00
Mr. and Mrs. Russell Powell	2.00
Miss Lydia Pickering	1.00
Mr. and Mrs. H. B. Barnes	1.00
Rev. J. E. McCauley	1.00
Pleasant Grove Church	19.00

If we could find more laymen like H. W. Lee of Portsmouth, more Sunday schools like the First Church School at Portsmouth, and more churches like Portsmouth and Pleasant Grove, we could soon look for a substantial Endowment Fund. Aside from the item from the Portsmouth Sunday School, all contributions listed between that and the one from the church itself were sent in by Mr. Lee from members of the church. His has been listed previously.

We hope to have a long list of contributions from pastors and laymen who will show the interest expressed through the two churches listed above. Why not set ourselves to the pleasant task of giving the Endowment a boost in all our churches.

Grateful for all contributions and with gratitude to each individual.

Jesse H. Dollar, *Treas.,*
Board of Publications.

THE EDITOR'S MESSAGE

SEMINARY TRAINING.

We are, to be sure, beyond the stage when it is necessary to debate the necessity for seminary training in the ministry. Our Church is explicit in its statement that ministerial students should acquire adequate training, but it has never been explicit in prescribing a comprehensive plan by which ministerial training should be completed. Our church has suffered because of this failure. This means that the institutions of the church have suffered because of this failure. We cannot hope to lift the standard of our ministry by mere exhortation. Exploration, recommendation, orientation, commendation and compensation: these are essential but neglected items in our total program of ministerial training.

The majority of our ministers now go through seminary. Still there are those who do not, who lack the incentive, the encouragement or the "wherewithal." Some of those who "go through" never derive the full value of a degree. Much energy is diverted from actual study by the stern necessity of earning a living. Untold and unnecessary scholastic sacrifices are made in the interest of breadwinning. A number of those who go North for their training never return to minister in this area. Consequently we see that there is quite a leakage in our program of ministerial training.

The Commission on the Ministry of the Provincial Council is urging that we devise a "more effective program of ministerial discovery, guidance, and enlistment"; that "a literature for this purpose be created, and that every appropriate medium in the Southeast be employed to bring to the youth of the region some type of full-time Christian leadership. This program of discovery and enlistment should begin not later than the high-school age and extend through the period of college days. A bid should be made, not for weaklings or even average youth, but for boys and girls of the best minds and the greatest leadership possibilities."

The Commission further recommends "that all young men contemplating entering the ministry in this area be urged to complete a divinity school course in an accredited theological seminary. Anything short of this standard will mean a handicap to any future youth who expects to match the standards of other communions or to cope with the peculiar problems of this region."

Most reports of this kind stop at this point, rather than going on to the logical question or conclusion: How and where is this to be accomplished? The Commission recommends that we concentrate our efforts at some available and accessible center of ministerial training. Duke University is recognized as the logical setting for this training. Financial assistance, commensurate with that offered by other denominations, is contemplated and recommended.

Let us draw a parallel situation for study. There are parents who assist their children in getting through high school, but assume no responsibility for their college training. Some children in this category get through college, but multitudes fail. The obstacles are too numerous to meet without assistance. A few succeed while others fail and are embittered for life. Only those who have experienced it know the hardship, the headache and the heartache involved in such an experience.

There are other parents who give assistance to their children in getting through high school and college. The two extremes of impoverishment and overindulgence are studiously avoided. Moderate financial assistance plus generous paternal encouragement seems to be the ideal combination to insure the scholastic success of children.

The anology, when applied to ministerial education, is obvious. The policy of encouraging and assisting young ministers in college but allowing them to shift for themselves in seminary is hardly the wise course. That policy carries with it its own inevitable penalty of irreparable loss. The wise policy is that which gives balanced supervision and assistance in college and seminary.

No one would claim that we have done our full duty with reference to our young people in general and our ministerial students in particular who are or should be in college. All would agree that we have made more definite, elaborate and generous provision for college training than we have for seminary training. The text for this condition is "This ought ye to have done and not to leave the other undone."

It now appears to many of our leaders that the hour has struck when far more definite and generous responsibility should be corporately assumed for seminary training within the bounds of the Southern Convention. It is hardly to be expected that there should be unanimous opinion in a democratic church concerning the method of implementing this responsibility. A group of representative ministers who met recently at Henderson were in agreement, however, that the plan outlined for seminary training should be further investigated and pursued, provided the actual solicitation for the divinity house be postponed for at least two years. With this provision and clarification established, we should put the stamp of our corporate approval solidly on this plan of seminary training.

An advertisement in a sister denominational paper carries this caption: "Are Church Seminaries in Your Budget?" Five denominational seminaries are listed for support. The advertisement concludes: "The Church awakens and sustains the sense of responsibility which makes men and women support great causes. The Church fulfills this task through the clergy. The clergy are prepared for this unique work by the Church Seminaries. It is essential that the Church Seminaries should have support of every member of the Church."

It is therefore obvious that other denominations are making ample preparation for seminary training.

Any division of solicitation in this connection should not be regarded as spurious, but as natural and obligatory. True parents would never complain of a new division of funds when an additional child is born into the family.

Some may claim that the cost of this plan is prohibitive. That complaint was doubtless voiced when the founding of Elon was proposed. That objection was voiced by Judas when the Alabaster box was broken to annoint the body of Christ. Do we not need to annoint the Body of Christ today, which is the church, with a trained ministry? We have lingered and shivered too long already. Let us launch out into the deep!

R. L. H.

THE PROVINCIAL COUNCIL.

PART I.

The writer finds Dr. I. W. Johnson's "Suffolk Letter" in the issue of March 23rd both interesting and confusing. Dr. Johnson evidently is not in possession of all the facts, which is understandable since he is not a member of the Provincial Council. But Dr. Johnson raises several pertinent questions, which of course are not new to members of the Council.

Dr. Johnson is in error in suggesting the Provincial Council succeeds the Southeast Convention. The Southeast Convention, a mass meeting for the white group of the Congregational Christian Churches of the Southeast for fellowship and inspiration, still exists on paper.

The Provincial Council is an expanded Southeast Committee, interracial and shorn of prerogatives and powers possessed by it before the merger. Now it is a fact finding group which engages only in research and study and is without authority of any degree or character. In its relationship to the conferences and Conventions of the region of the Southeast it has no capacity other than to recommend. The Southern Convention is represented on the Council by President L. E. Smith, Rev. Allyn P. Robinson, Rev. Jesse H. Dollar, Mrs. John G. Truitt and the writer as chairman.

In the Council organization there is a Commission on the Ministry with three active and two corresponding members. The active members are Rev. W. M. Lake, pastor of our Negro churches at Graham and at Burlington, N. C., Prof. H. Shelton Smith and the writer as chairman. This commission invited to sit with it officials of our several conferences, conventions, institutions and offices. A really exhaustive investigation was made of the present status of the ministry in our region of the Southeast. This study included recruiting, enlistment, guidance, college education and seminary training. It went beyond this and studied the possibilities of refresher courses, pastor conferences, institutes, ministerial morale and denominational consciousness. This is stated to indicate a Divinity House on the Duke campus is only one and not necessarily the most important item in the Commission's recommendations. The Commission's report to the Council is biracial and that part of it which concerns the Negro conferences and conventions will not be presented here.

For our white conferences and conventions the program contemplates a real effort in the field of ministerial discovery and it is recommended that this begin not later than the high school age and based on the assumption God speaks to and for the very best minds and the very finest spirits. It is recommended further that these recruits be enlisted and recognized as candidates for the ministry and that they be given real guidance and encouragement through their high school years by the churches and conferences. The Commission feels an aspiration should be created in these young minds and hearts that will be satisfied with nothing short of the completion of a seminary course.

When the Commission surveyed the provision we have for undergraduate work it was realized the region is strategically and satisfactorily served by Rollins, Southern Union, Piedmont, and Elon colleges. These colleges are urged to enrich the Christian emphases of their college life and to give special attention and guidance to young people interested in and committed to Christian service and the Christian Ministry.

When the Commission took up the problem of graduate training it found that we have no seminary in the region. Rev. W. T. Scott and the writer visited Vanderbilt University and under the guidance of and in consultation with Dean Benton and Dr. James Campbell gave every consideration to the possibilities of Vanderbilt as a graduate center for our Southeast region. The Commission recommends the continuance of our friendly relationship with Vanderbilt through the Atlanta Foundation, that as it is possible this relationship be broadened and expanded and that a more intensive and effective use of our fellowship house be made. However, the Commission recognizes a serious difficulty in the geographical location of Vanderbilt. Our constituency has two areas of concentration in the Southeast region, Florida and the Southern Convention. Florida is about as far removed from Nashville as it is from some central point of the area of the Southern Convention.

The Commission feels a graduate center should be located among or near a considerable number of our churches. Duke University at Durham, N. C., seemed to meet this requirement and the Commission had before it the fact that the Southern Convention had twice officially taken action recommending Duke School of Theology to its ministerial candidates for graduate work.

On approaching the Duke officials the Commission found them to be sympathetic and cooperative. An offer was immediately made by Duke to share with us dollar for dollar up to two hundred dollars per scholarship for a maximum of ten scholarships. And it was also found it would be possible to erect on the Duke campus a Congregational Christian Divinity House. And so the erection of such a Divinity House is recommended by the Commission.

PART II.

THE SUFFOLK LETTER AND THE DUKE DIVINITY HOUSE.

Duke Property. No, the building would be the property of the Congregational Christian Church on land leased by Duke. The lease would be for ninety-nine years and renewable, at let us say one dollar a year. The architecture would have to conform to the style of the buildings on the Duke campus. The building would have to be used by us or by parties to whom we might dispose of it for the original purpose or for purposes agreeable to the spirit and program of Duke University.

Cost. The estimated cost is fifty thousand dollars. Duke will provide the stone; quarrying and transportation at our expense. The building would be a unit of Duke's system of buildings and so no new heating plant would be required, and plumbing and electric connections would be available.

The Convention's Share. The Commission recommends that the financial obligations be met first of all on the basis of dollar for dollar from the Home Board and the region and second, that the region's part be apportioned among the conferences and the Southern Convention on a basis to

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

A casual review of the Boards elected and the Standing Committees appointed at the last session of the Convention reveals some interesting facts. As to the official personnel of the 45 members of Standing Committees, one is a woman, four are laymen and 40 are ministers. The Committee on Memoirs is honored by having a woman as a member, and the Committee on Finance has four laymen. Seven of the nine committees are composed entirely of ministers. Two of the committees have the same Chairman, who is also Chairman of the Board of Superannuation and a member of the Executive Board. The Executive Board is composed exclusively of ministers. So is the Board of Publications. The Board of Christian Education has one woman and six ministers. The Mission Board has a majority of laymen and women, with only three ministers.

There is no need of any argument to justify the statement that the Convention needs to recognize laymen and laywomen more generously in the election of Convention Boards and in the appointment of Standing Committees. This is not a Convention of ministers, but of the entire church fellowship. This lop-sided state of representation on the various official groups of the Convention did not come to pass by deliberate design. It is due to a lack of foresight on the part of the Convention constituency, responsible for this part of the program of the church. It is not easy to find laymen who are willing to serve in such capacity. But they can be found, and they will serve, if the matter is properly brought to their attention. It is so much easier to appoint or elect a minister, who is supposed to have much time at his disposal, and who may be honored in this way.

The Convention needs to take the responsibility of the Sunday school more seriously and effectively, than in recent years. And it should plan to utilize the possibilities of the Sunday school as the most fruitful source of adding new members to our churches. The Eastern Virginia Sunday School Convention has been sending from its schools a considerable sum of money each year, to the Board of Christian Education for promotional work. The churches in this Conference have some reluctance to continue these gifts unless more work is done in the field of developing our Sunday school work. Very little effort has been made to develop our Sunday schools in Eastern Virginia. That should be the chief point of emphasis in our Young People's meetings this summer, in the Convention and in the camps. Here is a need that is not being met, and the sad fact is that no one seems to be much concerned about this deplorable condition.

Here is another Convention need. We need to increase our emphasis upon the interpretation of vital Christianity as represented by our church. We have been side-tracked by the emphasis upon war work, and like many other denominations, we are too much interested in the kind of political and economic order which will exist after the war is over. As a rule ministers are not well posted on those great problems. Their judgment cannot be accepted as final. They are usually biased in their opinions on such matters, and are disposed to favor any economic set up that promises to ease their own financial difficulties. Some ministers are favorable to the distribution of wealth, if that would mean an increase in what they will get. But all that passes into the zero class of important matters. For the minister and his church the primary emphasis should be upon presenting Christ and His Gospel to this world. This world should be evangelized in this generation. That is the major work of the church. It is not the only work, but it is first in importance. How much time will our Convention spend considering this subject?

I. W. Johnson.

POST-WAR OPPORTUNITIES.

We are hoping for post-war days, but when? War days are here now and are likely to remain for months, maybe years; we hope not, but wishful thinking is far from happy realization. We pray for the end and fight for victory.

At any rate, the end will come and post-war days will be here. What are we going to do? What should the Church do? Great responsibilities will rest upon the Church and great opportunities will confront it. The Church's own men who have helped to fight her battles will be returning. Their needs will be simple but imperative. They will be looking for their families—mothers, fathers, maybe wives, maybe children. The Church may help to locate them. In most cases this will be easy, but in some it will be difficult. Disappointments, heartaches and sorrows await some.

They will be looking for a place in society. They dropped out of things to enter the war—months, years have passed. Conditions have changed radically. They have changed. They are older—older in experience than in years. The Church through its organizations and committees will have the opportunity of helping these veterans to properly adjust themselves in their own communities and with old acquaintances and friends—a service that should be a joy to anyone.

They will be looking for a position in which to serve and from which they may receive remuneration sufficient for immediate needs and future demands. They may want their old jobs back or they may not. At any rate, they will want an opportunity to earn their own living and to make for themselves a place in a world at peace They will have had enough of war.

It is estimated that approximately ten per cent of all returning veterans of the present war will want to enter college to complete their training for specific positions and positive responsibilities. Already state institutions are invisioning the demands of these returning veterans and are preparing to meet those demands. Should the war continue for two years and present demands continue to be in force without some miraculous happenings, the average church-related college would find it extremely difficult to keep its doors open and its curriculum in effect. Here the Church has an opportunity to render a lasting contribution to civilization.

It is to be hoped that our Church will sense and assume responsibilities for our own men and boys who have been fighting our battles and returning to civilian life to make their contribution in the hope of helping to rebuild the world along better and more enduring lines. It is also to be hoped that it will not wait until they are in our midst and ready for assistance. The approaching session of our Convention will afford us an excellent opportunity to face these responsibilities and provide for the assuming of the same. It is not too

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POSTWAR REGIMENTATION OF EDUCATION.

By C. B. Riddle.

The somewhat abrupt ending of the Army specialized training program which was carried on in connection with many colleges has brought these institutions more pointedly to the question—what of the future? Much is involved in the answer.

College enrollment began to decline in 1940 when the national defense program was inauguraated, and which resulted in more jobs and higher pay. When the United States entered the war the decline in college enrollment was greatly accelerated, upsetting many college budgets that had already been impaired as a result of fewer students. In September 1942 and 1943, colleges enrolled only about half their normal number of students. Thus the Army specialized training program was a substantial aid in offsetting student losses, and in splicing out much limited budgets.

Two plans for Government aid to colleges are now proposed: College training would be provided for youths between the ages of 17 and 22 who can qualify, and payment of tuition at approved educational or training institutions for honorably discharged servicemen selected "on a basis of their intelligence, aptitude, skill, interest, prior training, education and experience." Full-time students would be allowed $500.00 a year for tuition, plus a subsistence allotment of $50.00 a month and an additional $25.00 monthly for each dependent—in some cases as long as four years. The Government would also pay for books, laboratory fees and student activities.

The conservative estimated cost of these measures is placed at more than one billion dollars annually. Colleges are hopefully awaiting the outcome of these proposals for student enrollment as a potential source of revenue to enable them to keep their doors open. But has proper consideration been given to what could happen to the democratic processes of education in the United States by colleges leaning on the arm of Uncle Sam?

Education in this country has long been characterized by hard-won freedom—freedom of students to choose their courses of study, and freedom upon the part of school administrations to outline a wide field of selections. But the advent of students on campuses at Government expense will impair, if not eventually destroy, this twofold freedom. Anyone who knows bureaucratic Washington knows that much of the curricula to be pursued by Federally-aided students will be blueprinted in the Nation's Capital. That, per se, may not be objectionable, but the ultimate consequences are of vital importance. An emergency measure can, and often does, develop into something permanent. The fact that the Federal Government is a liberal to States in the maintenance of their public school systems is not a criterion by which to go in this proposed college aid program.

Already, but still temporary, the dictates of total war have removed from college life and learning almost all free choice and free decision. With certain institutions there may be exceptions, but the overall picture was the finding of the Carnegie Foundation for the Advancement of Teaching. Those who are familiar with the research and fact-finding methods of that body must place confidence in its revelation.

The dangers inherent in colleges depending upon the Federal Government for students are many and could be far-reaching in their effects in changing the trend of higher education in the United States. Federal management of the ideology of the people necessarily would lead to political management. At least it would involve conformity and would require concessions from teachers and pupils, ultimately leading to a common denominator of the intellectual and spiritual life of citizens. This subserviency cannot be considered lightly, for in the District of Columbia where all courts are Federal, employees of that government do not serve as jurors for fear they will favor the source of their livelihood.

Church-fostered colleges have the most important stake in this portent of educational management. The course they now take may mark their future independence or dependence. The wrong course pursued now could write the final chapter of these institutions as spiritual bulwarks in the field of liberal education, and most particularly education based on Christian principles. The position of the church college is already precarious, and it should avoid any step to make that position more vulnerable.

When the income of a college is small and its expenses the same, or higher, the possibility of a flow of cash from the Federal Treasury is a tempting financial expediency. But the question is: Shall the intellectual future of the country be immobilized on a basis of efficiency, and a form of cultural slavery accepted, or shall that future remain free?

That is the question facing colleges in the United States—not whether they shall ask for a quota of students whose expenses are borne by the Federal Government.

March 24, 1944.

EASTER PROGRAM AT UNION.

Because of an expected labor shortage during the tobacco season, the revival services of Union Church, R 2, Burlington, N. C., were moved to Holy Week. Emphasis was laid upon the last week of Jesus' life; and the need for sacrificial giving (the practical channel emphasized was War Victims and Services Comm.) on the part of Christians today. Speakers were, Dr. D. J. Bowden on Sunday night; Rev. Charles L. Storrs on Monday and Tuesday nights; Wednesday night, Rev. L. T. Edgerton of Cross Roads Presbyterian Church; Thursday night, Holy Communion, and Friday a service by the pastor, centering around the cross.

During the week, individuals were asked to make pledges to the Committee on War Victims and Services, by a special committee under John W. Wilkins.

On Tuesday Mr. Storrs visited the Pleasant Grove School; and the third graders whose class he visited after the assembly, kept him busy answering questions.

On Easter Sunday there was a service of christening; and a service of baptism for three young people who made their confession of faith in the Lord Jesus Christ during Holy Week. There was one addition by letter of transfer.

As spring develops, the freshly sown grass seed is springing from the ground and makes our church yard so much more attractive with its soft green blades. We're looking forward to a revived church, if the landscape is an indication of the future.

Our Teacher Training School with Dr. Merton French teaching on the Old Testament met once a week for six weeks, averaging 15. This fits into our six months survey course of the O. T. using Goodspeed's Introduction to the O. T.

The April meeting of the Missionary Society featured book reviews by Miss Kara Graham, Mrs. Magee Fife and Dr. J. H. Lightbourne.

A. Greig Ritchie.

Everything can be improved.
—C. W. Barron.

Missions
The World for Christ

THE WORLD MISSION OF THE CHRISTIAN RELIGION.

By Rev. Richard L. Jackson,
Pastor of Waverly Congregational Christian Church.

An American soldier now stationed in India, writing to his mother, gives a vivid testimony of his belief in the value of Missions as a result of what he has seen in that country: "I want to take back all the things I have said in the past in criticism of our missionaries. I just did not know them. Now I have seen them in action—out among the very poor people, the outcastes of villages in India. And I have to say they are doing a grand job—cleaning things up, making for sanitation, helping the people to live better."

Many of our men and women in all parts of the world are discovering for the first time the magnificent work the Christian missionaries have been doing. I read recently where some American fliers were shot down in the South Pacific. They reached an island occupied by the Japanese, but were not detected. Dark-skinned Micronesian Christians rescued the boys and hid them for 87 days until help came. The natives gave the fliers an English Bible and told them of their Christian faith. "That, and our experiences, made us Christians," confessed one of the boys. All of them owed their lives and new found faith to the fact that a Christian missionary had visited that island years before.

Wendell Wilkie, returning from a trip around the world testified in his book, "One World": "Wherever I went on my trip last year, I found American missionaries among the most respected and valued citizens of remote communities in which they worked. But they were much more than that. By what they said, by the lives they lived, they were proof to all men of the one-ness of mankind."

Madame Chiang Kai-shek, wife of the Generallissimo, both professing Christians as a result of American missionary work, spoke during her visit of the many nations and individuals who had come to China, seeking natural resources, cheap labor, and markets. "In China, only the Church has come to give and not to get," she concludes. We can be proud of that witness. "The Church has come to give and not to get." How like the words of our Lord: "I came not to be ministered unto, but to minister."

We have heard Missions severely criticized in our day. We have heard the remark: "Why should we try to tell other people what to believe? Let them believe what they want to. How do we know that we are any more right in our beliefs than they are?"

* * *

VOICES AND THE VOICE.

By Catherine Culnan.

Voices said, "Stay!"
But the Voices said, "Come!"
So I'm off and away
To my transient home,
Be it mountains green,
Or Alaskan snows,
Or under the tropic sky,
Who knows?
Who cares?—if only
It be a place
Untouched as yet
By the Master's grace;
Untaught as yet
Of that Life, that Gift
That spoke God's power
To redeem and lift.
Voices said, "Stay!"
But the Voice said, "Go!"
Could I hoard the wonderful
Truths I know?
O heart be strong!
O feet be swift!

* * *

On the surface this attitude appears to be one of tolerance, yet in reality it is one of ignorance and irresponsibility. Ignorance, because of a lack of understanding of other religions; irresponsibility, because there is no desire to share the blessings of Christ with those less fortunate than ourselves. Jesus said, "The Son of Man came to seek and save that which was lost." (Luke 19:10.) Can anyone deny that people living in poverty, filth, disease, ignorance and superstition, and fear are lost?

"Am I my brother's keeper?" asked Cain, because in his heart he was selfish and cruel. Jesus answered that question, "The son of man came to seek and to save that wihch is lost." It was Von Hugel who wrote, "It is Christ that has made us care." Christians must care as long as any of His children suffer from poverty, disease, ignorance and fear. All men are brothers, whether they live in stately palaces, in city slums, or in the innermost parts of the dark continent. He has taught us to care for murderers, outcastes, savages and enemies, as we care for those about us. When the skeptic asked Jesus, "Who is my neighbor?" Jesus did not go into a long and involved theological discussion, but simply told the story of a Samaritan who had compassion on a Jew, a total stranger, the member of a despised race. Jesus taught that the world is a neighborhood and that neighbors ought to care for one another. To live that and convince others is one of the most important tasks we in the church have to face. Through our missionaries and through our gifts to Missions, we are showing others in the most remote parts of the earth—that we care.

According to Dr. Hugh Vernon White's analysis, there are four different kinds of religion. I realize the risk of becoming involved and of presenting an incomplete picture in so little space, nevertheless, let us briefly analyze these four types of religions believed in by the people of the world.

First of all is "Primitive Religion." This type of religion is found among all races before the dawn of civilization. It is very much alike in all parts of the world. It is not all error, but a crude beginning of religious experience. It is characterized chiefly by magic and superstition. One hundred sixty million people are still at this stage in culture and religion. Animals, trees, the sun — physical things are worshipped. People live in fear. We laugh today at superstition of a black cat crossing one's path. Suppose we were honestly afraid of everybody and everything, fearing lest a god may dwell therein, which we might accidently offend, and which would take vengeance upon us. These people have no recognition of God's laws. They know no God of love. That is primitive religion. Only an understanding of the God of Jesus Christ, seeking to save the lost, a God of law and order, can remove the shackles which imprison these 160 millions of our brothers.

Secondly, there exists what Dr. White calls an "Ethnic Religion." This is a religion founded upon race. The devotees are born into it. Probably the best known of such religions are Judaism and Hinduism. There are no requirements of belief. They do not expect others to become adherents. Their people are held together by ties of blood. In India, this type of religion takes the form of a rigid caste system. Sooner or later such religion becomes subservient to the prejudices and interests of racial groups. There is little desire for world unity in religion because others cannot share with them. They are concerned about them and theirs, but that is all. They are not interested in the lost of other nations and races. Ethnic religion will never heal the wounds of the world.

There is another type of religion similar to, but not identical with the ethnic, and that is "National Religion." The most perfect example of a national religion today is Shinto, the religion of the Japanese nation. Japan has assimilated the science and learning of the West, but she has never given up her religion. Shinto has the state shrines and ritual. But more important, still, it has its deity—its god—the living emperor of Japan. The emperor is believed to be a direct descendant of the sun goddess. For the Japanese people—he is god. The nationalism of Japan is supported by deep religious convictions. Now we see why the Japanese soldiers throw away their lives so recklessly. They are fighting not only for their state—they are fighting for their god.

One can easily see the outcome of such a belief. It divides the world. If every nation believed its ruler to be god, anything would go as long as the ruler approved. World chaos is the result. National religions are not only false—they are a real threat to the peace and unity of mankind. They are not seeking to save the lost people of the world. National religions can be conquered only by a universal all-embracing faith, a faith in one God—the Father of all—the faith of Christ.

Finally, there are what Dr. White calls "Universal Religions" of which there are three: Buddhism, Mohammedanism, and Christianity. All are universal in outlook. All are missionary faiths. There is much that is good to be found in all three of them. Each has its distinctive characteristics. Buddhism teaches that our bodies are evil—that the world is evil. It denies any goodness in the created world. While Jesus said, "I come that ye might have life," Buddha says, "Life is evil. Avoid anything which will bring sorrow. Avoid love." Buddha is not concerned with making this a better world. Naturally a religion which despairs of life cannot redeem the world. Buddahism provides a negative belief and cult which enables its adherents to endure life as long as necessary. It presents no universal world hope, no challenge to build a better world.

The second universal religion is Mohammedanism. It is a totalitarian religion consisting of a rigid system of laws. One God, Allah, is worshipped. The Koran, its sacred book, has many fine things in it, and sounds

(Continued on page 15.)

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 13, 1944.

Sunday Schools.

Providence Memorial, Graham, N. C.	$ 3.00
Pleasant Hill, Liberty, N. C.	13.48
Chapel Hill, N. C.	4.68
Class No. 2, Mt. Auburn, Manson, N. C.	2.00
Leaksville, Luray, Va.	8.65
Mayland, Broadway, Va.	8.25
Mt. Carmel, Walters, Va.	9.39
Antioch, Harrisonburg, Va.	7.60
Lebanon, Semora, N. C.	4.40
Linville, Va.	7.31
Wake Chapel, Fuquay Springs, N. C.	8.18
Pleasant Ridge, Ramseur, N. C.	11.66
Hank's Chapel, Pittsboro, N. C.	30.82
Total	$ 129.53

Individuals and Churches.

Mr. E. F. Freeman, Ether, N. C.	$ 5.00
Seagrove, N. C.	15.00
Concord, Burlington, N. C.	5.67
Spring Hill, Waverly, Va.	11.50
Oakland, Chuckatuck, Va.	22.82
Mt. Carmel, Walters, Va.	42.56
Flint Hill (M), Biscoe, N. C.	4.82
Union (Va.), Virgilina, Va.	37.35
Mt. Auburn, Manson, N. C.	25.85
Monticello, Brown Summit, N. C.	10.00
Mt. Pleasant, Cameron, N. C.	10.95
First, Burlington, N. C.	61.53
Total	$ 253.05
Total for week	$ 382.58
Previously acknowledged	11,577.56
Total since Sept. 1, 1943	$11,960.14

Gratefully,

Mattie Cox Parker,
Secretary.

SECOND QUARTERLY REPORT.

WOMAN'S MISSION BOARD OF THE NORTH CAROLINA CONGREGATIONAL CHRISTIAN CONFERENCES.

January 1 - March 31, 1944.

Women's Societies.

Albemarle	$ 10.00	
Asheboro	5.60	
Asheville	10.00	
Auburn	2.10	
Berea	20.00	
Bethel	13.00	
Burlington	373.19	
Carolina	4.00	
Church Wide Fellowship	49.50	
Concord	8.35	
Durham	68.90	
Elon College	92.64	
Erskine Memorial	60.00	
Ether	10.00	
Flint Hill (M)	1.00	
Flint Hill (R)	6.00	
Fuller's Chapel	8.60	
Greensboro, First	89.00	
Hank's Chapel	10.80	
Happy Home	30.00	
Haw River	6.25	
Henderson	18.76	
Hines' Chapel	2.30	
Hopedale	3.17	
Ingram (Va.)	14.50	
Liberty, Vance	27.50	
Lynchburg (Va.)	14.55	
Mebane	4.35	
Morrisville	10.00	
Mount Auburn	26.40	
New Lebanon	10.00	
Parks' Cross Roads	5.00	
Pleasant Cross	2.50	
Pleasant Grove (Va.)	6.25	
Pleasant Hill	12.40	
Pleasant Ridge (G)	10.25	
Pleasant Ridge (R)	15.00	
Raleigh	125.00	
Ramseur	6.32	
Reidsville	300.00	
Salem Chapel	5.00	
Sanford	41.00	
Shallow Ford	23.76	
Shallow Well	5.00	
Shiloh	15.24	
Smithwood	2.50	
Turner's Chapel	20.21	
Union (N. C.)	55.31	
Union (Va.)	17.45	
Winston-Salem	15.00	
Youngsville	7.50	
		$1,701.69

Young People.

Albemarle	$ 1.10	
Carolina	2.00	
Durham	12.46	
Elon College	6.28	
Greensboro, First	11.74	
Hanks' Chapel	5.00	
Reidsville	15.00	
		53.58

Willing Workers.

Durham	$ 15.92	
Elon College	4.20	
Greensboro, First	4.94	
		25.06

Cradle Roll.

Durham	$ 2.13	
Greensboro, First	1.05	
		3.18
Total Receipts		$1,783.51

Disbursements.

Bank Charges	$ 1.04	
Mrs. W. V. Leathers, Treas., W. M. Board, Southern Convention:		
For:		
Thank Offering	$ 22.10	
World Day of Prayer	55.91	
Life Memberships	20.00	
Memorials	20.00	
China Relief	3.00	
General Fund	1,661.46	
Total disbursements		1,783.51

Respectfully submitted,

Susie D. Allen,
Treasurer.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

SUMMER CONFERENCE.

The Board of Christian Education has asked the Conferences to plan summer camps in locations convenient for those living in each area. Drs. W. T. Scott, F. C. Lester and Jesse Dollar were appointed a committee for the Convention to go ahead with plans to assist each conference in carrying forward a young people's summem camp program. Particulars have not been worked out, but it is hoped that full details will be published in the near future.

Plans are now under way to have the Eastern Virginia Camp again at Camp Waters this year about the middle of August.

It is suggested that each church appoint or elect delegates to represent their church at camp. Begin now to think about who will go from your church! Because the number the camp can accommodate is limited, the number from each church will be limited also so that every church may be represented. It is suggested that officers of the young people's societies for the coming year be given first chance to go, as leadership training will be given, which will be a real help to those attending, and to the churches they represent.

We are fortunate to have with us in Eastern Virginia this year, Dr. Scott, who has had a great deal of of experience in this field. We shall lean heavily on his leadership. The name of Dr. Hardcastle was suggested as a possible dean. More details will be available later.

Young people, we would be glad to receive suggestions from you as to possible courses, leaders, etc., in order that our camps may be real successes. It is our earnest desire to make the camps this year vital centers of Christian influence, sending out leaders equipped with information and inspiration to carry back to their local churches.

YOUNG PEOPLE'S SUNDAY.

Have you had a young people's Sunday in your Church? If not, you have missed a real opportunity for service. On this particular Sunday, the entire service is taken over by the young people. Plans are under way at Waverly and Spring Hill for such a Sunday in the near future. The prayers, scripture, invocation and other parts of the service are taken by young people, the junior choir usually sings and the sermon is divided among three or four young people, each speaking for about five minutes. The Waverly Young People plan to speak on the following subjects:

"The Church After the War,"—Bunny Maifeld;

"How the Bible Will Guide Us in the Future"—Billy Livesay;

"A Good World Made Up of Good People"—Harold Copeland.

Such a service helps the adults to gain an understanding of the abilities and good work the young people are doing. It also provides the young people themselves with invaluable experience in the conduct of public worship. Such a service necessitates careful preparation, several practices in advance and hard work by those taking part. The young people will need guidance by the pastor. No service of Almighty God should ever be hastily conceived or unplanned.

Speak to your pastor and see if he will not co-aperate with you to plan with you a young people's Sunday. It will be a great day for you and for the church if you are able to lead successfully the people of your church in the worship of Almighty God.

PRESIDENT ENDORSES FAMILY WEEK.

The observance of National Family Week, May 7-14, by all religious forces of America has been endorsed by President Franklin D. Roosevelt in a letter recently released by Rev. Harry C. Munro, secretary of the National Family Week Committee and director of adult work for the International Council of Religious Education.

"I note with much satisfaction that National Family Week is to be observed by the churches during the week of May 7-14," President Roosevelt wrote from the White House. "May the observance this year result in an increased reverence and respect for the American home. May it invite God's blessing in a special manner on the American family."

Sponsored jointly by Catholic, Jewish and Protestant faiths, National Family Week will focus attention of the whole community to the need of safeguarding family life against wartime hazards. Catholic and Jewish representatives on the committee are: the Rev. Edgar Schmiedeler of Washington, D. C., secretary of the Catholic Conference on Family Life, and Rabbi Ahron Opher of the Synagogue Council of America, New York City.

Other excerpts from the President's letter are as follows:

"It is always exceedingly heartening to see the churches give their special attention to the home, and to stress its great spiritual values. Always deserving of primary consideration, there is particular need for focusing attention on the family and its needs during these trying and disturbing times of war.

"The genuinely humanizing forces of life are nurtured in our homes, which are outstanding among the mainsprings of our striving upward. The old spirit of the home must by all means be safeguarded; the family sense of the nation must by all means be kept healthy and vigorous."

THE ALCOHOL ADDICT AND HIS PERSONALITY.

Certain things can be said about the personality of almost every addict once his alcoholic habits have become fixed. "He has a comparatively weak degree of restraint, mental poise and stability; he has difficulty in controlling his moods and desires, as well as their overt expression. He is slightly more selfish, conceited, and hence more anti-social, than the average individual. He is not particularly shy, sensitive, or given to day-dreaming. The characteristic which definitely distinguishes him from the average is his strong paranoid (blaming others) tendency. He is consequently suspicious, self-conceited, stubborn, scornful of the ideas of others, and steadfast in adherence to his own ideas." Whether this picture deals with fundamental personality traits, or with those traits as modified by addiction, there are not yet sufficient data to state.—*Seward Hiltner, "Alcoholic Addiction, a Problem of the Church."*

Action is just as important as knowledge.

—*Russ Hedstrom.*

FOR THE CHILDREN

Dear Friends:

I'm always happy to have a letter from one of you for our Children's Page. Thanks so much for your nice letter Shirley Anne. I hope that some of the other children who are planning to have Victory Gardens also, will write to you and let you know what's growing in their gardens besides weeds!

Franklinton, N. C.

Dear Mrs. Todd:

My grandmother takes The Christian Sun. She is the Editor's mother. I like to read the Children's Page. I am eight years old and am in the third grade. I have two pets, a cat and a little dog. I like to go to school very much, and am fond of my teacher.

I am planning to plant a Victory Garden this year. I have my seed and Daddy has selected a place for me. I want to watch it grow. I think it will be lots of fun.

I would like to see Oliver. Grandmother says he is a fine little boy.

Lovingly,
SHIRLEY ANNE HOUSE.

You should have seen Oliver tonight, Shirley Anne. He went out into the country to have supper with Faye and Joe Cline. Corporal Brookes Fryer, from Fort Bragg, gave an Organ Concert at our church this evening and we let Oliver stay out at the Clines until after the concert. When we went for him he was "noddy for sleep"! Daddy said that he certainly had been enjoying the out-of-doors because his new shoes looked about ten years old! Mrs. Cline said that he didn't eat anything until supper but that he ate well at supper and that he and Joe had been eating ever since supper. Faye and Joe have a cute little puppy, and Oliver enjoys going to see their pets, too, for they also have kitties.

Today when I went up to Winnie Ann's house to get Oliver, the children were all excited because Fred's cat had three brand new babies. Yes, I had trouble getting Oliver to come home!

Oliver said to tell you to come to see him sometime, Shirley Anne, and he would let you take his wooden, toy dog, "Wags" for a walk. His best girl friend sent it to him for his last birthday. Oliver has not felt so badly because he doesn't have a real dog since then.

Tuesday Oliver spent the day with Winnie Ann and her Aunt Nina while Mr. Todd and I went to the Missionary Spring Rally for this District at Parks' Cross Roads. When we came back and went for him, Oliver came out and told us to go on home that he wanted to spend the night with Winnie Ann! So you see we do not have any trouble trying to get him to stay with other folks while we attend church meetings.

At our Missionary Rally I met Mrs. Joseph L. Moulton. Some of you are getting to know her at our Rallies. How I wish that all of you could meet her! She took us for a visit to India. We met the people of India, Bezalel's brown-skinned brothers! We watched Mrs. Moulton and her husband, "Joe," as they spent the years in between the two World Wars among the needy peoples of India. We met their four daughters who were born and have grown up in India. Yes, and they now have a granddaughter! We smiled as she told us how her daughters always acted as Guinea Pigs for vaccinations to show the natives of India that the shots would not hurt them. Thus their children probably caused many natives to avoid illness and probable death.

We were taken to the small villages of India. There we saw the village as it was when the Moultons first visited it and the changes which came about through their efforts. The milk goats were improved by breeding with a better type of goat so that many of the families could have enough milk for their children. The Indian hen was improved by breeding with leghorn stock until the bantam-sized eggs which sold for one-half of a cent became large enough to be worth two cents! We saw the health conditions of the people improved. We saw them accept Christianity! Mrs. Moulton made us envy a missionary by her enthusiasm and joy in serving these Indian brothers of ours. Mr. Moulton is back in India keeping the good work going. There are terrible famines in India today. Children are hardest hit, because they need food for body growth more than older people. People of India are dying at the rate of 500 a day from starvation alone. If one were to add to that those who die from diseases which lack of food brings on, the number would be much greater.

Could we not do without at least one meal here a week in America and send the money for that meal to India to help feed a hungry child over there? It would be an act that would please Christ for you remember He said: "In as much as ye did it unto one of the least of these, my brethren, ye did it unto me!"

Sincerely,
DOROTHY TODD.

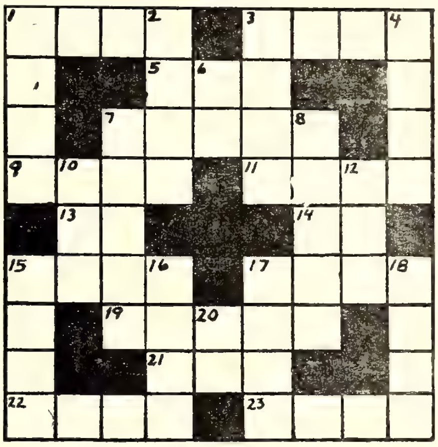
CROSSWORD PUZZLE.

ACROSS:

1. To cause to be vexed.
3. A rent.
5. Old Testament Open. (Abbr.)
7. The hue or appearance that a body presents to the eye.
9. A boy's name.
11. A girl.
13. Iowa. (Abbr.)
15. A container.
17. Soon.
19. A fictitious narrative.
21. Ohio Native Air. (Abbr.)
22. Smooth.
23. Feathered vertebrate with wings.

DOWN:

1. Opposite of female.
2. An idiot.
3. Implement.
4. Plural of red.
6. Thallium. (Abbr.)
7. Emblem of Christian faith.
8. Abounding with rain.
10. Army Insurance Age. (Abbr.)
12. Steamship Order. (Abbr.)
15. To move towards.
16. A type of collar.
17. A native of Arabia.
18. Urgent want.
20. Upon.



Answers to Crossword Puzzle of April 6.

Across: 1. Door; 3. Feed; 5. A. I. E.; 7. Risen; 9. Fain; 11. Life; 13. IV; 14. Go; 15. Draw; 17. Shed; 19. Light; 21. Leo; 22. Debt; 23. Paid.

Down: 1. Deaf; 2. Rain; 3. Feel; 4. Dove; 6. Is; 7. Rival; 8. Night; 10. Air; 12. Foe; 15. Dead; 16. Wilt; 17. Shop; 18. Deed; 20. Ge.

As the moths around a taper,
As the bees around a rose,
As the gnats around a vapour,
So the spirits group and close
Round about a holy childhood, as if drinking its repose.
—Elizabeth Barrett Browning.

Sunday School Lesson

***By* Rev. H. S. Hardcastle, D. D.**

PAUL BECOMES A MISSIONARY.

Lesson IV.—April 23, 1944.

Golden Text: *"The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them."*—Acts 1 : 6-11.

Lesson: *Acts* 13 : 1-114 : 28.

Devotional Reading :Acts 1 : 6-11.

The Faithful Who are Not Famous.

Now there were at Antioch, in the church that was there, prophets and teachers . . . Symeon that was called Niger, and Lucius of Cyrene, and Manaen, the foster-brother of Herod . . . " If somebody asked you if you knew something about Barnabas and Paul, you would probably be able to give them a little information. But do you know anything about Symeon, or Lucius, or Manaen? Well, they were just as faithful as Paul and Barnabas, but they were not as famous. To be sure they probably did not have as much ability as Paul and Barnabas, but they were just as faithful, and that is what counts in God's scheme of things. "He that is faithful"—how much emphasis Jesus puts upon being faithful. Everybody can't be famous, but we can all be faithful. In the church, as in the army and everywhere else, there have to be leaders, generals, high commands, but there have to be also buck privates and others of ordinary rank. As a matter of fact, most of the work of the Kingdom of God is done by nameless and unknown folks who are faithful even if they are not famous.

The Spirit of Brotherhood.

The early church evidently was a democratic group. Symeon was undoubtedly a black man, his name Niger which means black denotes that, Lucius was from Cyrene, a man from another country. Manaen was evidently "some pumpkins"—he was a foster brother of Herod the tetrarch. And there were of course others. But in this church at Antioch there was a spirit of true brotherhood, a democracy of God where rich and poor, learned and ignorant, famous and unknown met in worship and fellowship and service. The Church of Christ should be just that.

A Spirit-Born Enterprise.

"And as they ministered unto the Lord and fasted, the *Holy Spirit* said, Separate me Barnabas and Saul for the work whereunto I have called them." The missionary program of the Church of Christ is a divine enterprise, it was born of the Spirit of God. It did not have its origin on earth but from heaven. Folks who say they do not believe in missions do not really know the full import of what they are saying. God had it in his mind and heart from the beginning to save the whole world—that is why He gave his only begotten Son—and why his Holy Spirit sent forth what we would call foreign missionaries. Let no man apologize for the missionary enterprise. There is, of course, a human element in it and therefore the limitations of human wisdom. But it is basically a divine movement, born of God, and undergirded by the Holy Spirit.

A Commissioning Service.

"And when they had fasted and prayed and laid hands on them, they sent them away." It was a simple service, but it was a sacred and significant one. Those two men probably never forgot the moment when their fellow-prophets and teachers laid their hands on their heads and sent them away with a prayer and a blessing. There is value in a commissioning service, in the laying on of hands, in a service of consecration or confirmation. Such a service may be an outward sign of an inward consecration.

Faith Healing.

"And at Lystra there sat a man impotent in his feet, a cripple from his mother's womb, who had never walked . . . and Paul seeing that he had faith to be made whole, said with a loud voice, Stand upright on thy feet, and he leaped up and walked." Stripped of all the scaffolding, there stands a case of faith healing and nothing else. Using what faith the man had, Paul by the help of the Spirit of Christ, enabled the man to jump up and walk. It is a miracle—a miracle in the sense that it goes beyond known law, but does not contradict known law—a miracle which has been repeated again and again. We have not scratched the surface of the power of faith in healing. To be sure there are limits to healing by faith. And there are abuses and wild claims in its behalf. But increasingly our modern world is emphasizing more and more the healing power of faith, and is learning increasingly how to use the curative power of faith. Let no man laugh out of court faith cures. They are too many in number and too well attested by credible witnesses to be so lightly dismissed.

It is Not in Us.

"Sirs, why do ye these things? We also are men of like passions with you . . . " These people in Lystra thought that Barnabas and Paul were gods come down to them, and they wanted to worship them and offer sacrifices to them. Paul and Barnabas quickly told them that they were men, not gods. The power was not in them, but through them. We usually talk about what we have done, and even what we have done for God, when the fact is that we have simply been the instruments through which the wisdom and the power and the love of God has been channelled. We do not generate power; we simply channel it. It is not of us, it is of God. Men who have done great things are usually humble men. They know who or what has really done what has been done.

Not Without Witness.

"And yet he hath not left himself without witness, in that he did good and gave you from heaven rains and fruitful seasons, filling your hearts with food and gladness." Even inanimate nature sings of the glory of God who made it. And something of his character and his love is to be seen in the provision which He makes for his children, and the providence which enfolds them. This is true even where people do not know Him as we know Him. Of course those of us who live in Christian lands and in the dispensation of the Holy Spirit know that God has not left himself without witness.

Christian Courage.

They stoned him and left him for dead, but when he regained consciousness, this little, big Paul rose and went right back into the city. That is Christian courage plus.

CONVENTION NOTICE.

The following persons constitute the members of the Committees on Finance and Nominations for the coming session of the Southern Convention:

Finance—S. C. Harrell, Chairman; L. L. Vaughan, W. B. Sellars, A. H. McIver, I. W. Johnson, W. H. Baker, W. T. Scott.

Nominations—R. L. House, Chairman; C. E. Newman, W. J. Andes, Arnold Slater, J. Frank Apple, J. E. McCauley, R. A. Whitten, E. Carl Brady.

H. S. Hardcastle,

SOUTHERN CONVENTION PROBLEMS.

It is the opinion of the writer that matters which will claim the attention of the Reidsville Convention session have not been sufficiently discussed in THE CHRISTIAN SUN.

As a matter of fact some proposals which will deeply involve our resources and the method of our church work are not generally known to our constituency. It is hoped that every elected delegate to the Convention will have in hand, in ample time for study, all the proposals and the reports of Boards and Committees which will be presented to the Convention.

An informed delegation to the Convention is our only hope to secure intelligent and constructive action in matters that are of vital interest to the larger church program.

By all means, personalities should be left off the Convention floor, and all matters should be considered on their merit and in the light of their total effect on the work of the church and its program. If Convention discussion degrades to the point of personal threats and a clash of personalities we cannot hope to secure action that will be to the best interests of the church.

Again, all vying between boards and institutions must be avoided. Such would lead only to confusion and division. Of course the essential interests of the church must be promoted, but this can be done without competition or effort to seek advantage. All matters brought before the Convention should be considered, not alone from the standpoint of the item under consideration, but on the basis of the place of that proposal in the total program of the church as well as its relation to other interests which it may affect.

This does not mean that there is not room for differences of opinion on problems of the church. It is already evident there is wide difference of opinion on some of the proposals to be presented to the Convention. But while our opinions differ we can certainly be brotherly and Christian in seeking to find the best solution of our problems.

It is my hope that delegates will come to the Convention in such a spirit and with such a deep concern for the promotion of the cause of Christ as represented by our churches, that we will be able to make plans through which God can prosper the work committed to our hands.

JOE A. FRENCH.

THE PROVINCIAL COUNCIL.

(Continued from page 5.)

be recommended by the Administrative Commission of the Council. (This plan is for the financing of the whole program.)

A Convention Seminary. Our Southern Convention, and for that matter our whole Southeast region, is not equal financially to establishing and sustaining a seminary or school of theology. The suggestion to incorporate within the framework of Elon College a graduate school of theology of seminary standard is impracticable. In the past our Christian Church undertook both of these suggestions in the North and both resulted disastrously and neither was at any period adequate. The Commission considered these suggestions at length. The conclusion of the Commission is that wisdom dictates a working relationship with an institution already established, functioning effectively and where there would be a sympathetic atmosphere and a location contiguous to our churches. Duke University offers these.

Exclusive Segregation. Dr. Johnson's use of these words is unfortunate. In the consideration of this subject they are objectionable if not offensive. The writer urges the young men and women of his congregation to go to their Church college, but he does not do so with any thought that Elon College is an institution of segregation. The Divinity House is recommended as a center of fellowship, sociability, religious atmosphere and denominational interests and meetings. Several years ago the writer visited Oberlin College and was entertained at Oberlin School of Theology. This School had its own chapel, its own dining room, its own lounge, its own library and its own dormitories. There was no sense of segregation but there were values there for the ministerial students which they could not have had were they scattered over the campus and town.

Undergraduates. Duke would have as it has now its attractiveness as an undergraduate school. Our ministerial candidates would be conscious of that. But besides the higher costs at Duke there would be the pressure and spirit of the whole program, which includes an emphasis on our colleges for undergraduate work. And too, if our colleges will broaden and enrich the Christian emphases of their campus life and class room training there would be added attraction for our ministerial students.

Why Divert Money? There is no suggestion of diverting money. The financial support for this program would have to be secured on the basis of its merit. The question raised by Dr. Johnson approximates that raised by those who object to giving money for foreign missions or for any cause or institution removed from the local or home interests. The Commission feels there is tragic need for something to be done in the field of ministerial recruiting and training, and that our Churches, Conferences, and the Southern Convention should be of a mind to make a financial investment in such a program.

There is the implication here that this program, especially the Divinity House feature of it, will work an injury to the financial program of Elon College. The Commission feels it will undergird and strengthen the financial structure of Elon College. The Southern Convention needs ministers who are from and educated in the South and concerned for the development and enrichment of the Convention and its institutions.

Publicity. This is such a good idea the writer is confident it must have been before the Commission, although he cannot recall when nor how. It would not hurt our Congregational Christian Church in the region of the Southeast for the news to be circulated it was interesting itself in ministerial education and standards. But that we are interested in such a Divinity House will not create a great deal of excitement for the other denominations already have them and plan locating more. When Dr. Scott and the writer were at Vanderbilt University we heard considerable favorable comment concerning the Disciple Fellowship House located just off the campus.

It Should Die. This is Dr. Johnson's humble opinion. The writer has respect for Dr. Johnson's opinions but he feels Dr. Johnson is wrong here. This project should live. A good many of us think so.

All or Nothing. This is not an All-or-Nothing program. The Commission is interested in every item per se and in the program as a whole. The whole program does not evolve about or depend upon the building of a Divinity House at Duke or elsewhere. The building of a Divinity House at Duke would have to be an undertaking of the future. But this project together with the other recommendations of the program deserves and should have consideration by the Convention when in session and should be judged and acted upon on the basis of its merits.

JAMES H. LIGHTBOURNE.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Easter season has come and gone. The children will have many sweet memories of the happy occasion. The weather was beautiful and balmy.

The writer hopes that our churches have been liberal with their Easter offerings for Missions this year, as this special offering for Missions comes on or near Easter. People are more able to give now than in a number of years past. Salaries are better and things for sale are bringing in higher prices and making money more plentiful. The time to be liberal is when one has plenty. We cannot be liberal when we do not have it to give. We feel sure the Mission Board can use all that is given.

It seems to the writer if there ever was a time or ever will be a time to do a master piece of work for the Master in the foreign field, it will be after this cruel war is over. We must show them by our works what the religion of Jesus Christ means—to do this we must do something for their physical needs as well as for their spiritual needs.

While our Master was on earth, He was healing the sick, opening the eyes of the blind, cleansing the lepers, as well as teaching. The people praised Him and followed Him.

To convert those who do not know Christ in the foreign field we must build hospitals, man them with doctors and nurses, and teach the people the way of life by nursing their sick back to health. We must build more schools and teach them to love instead of hate, to change their way of thinking from the way they have thought to our way of thinking—to love and not to hate.

To do this will take money and a lot of it; and now is the time to get the money together so that when the war is over and we can get our missionaries back into the foreign fields, we will have money to finance the undertaking.

A great task, a great opportunity. Let us be equal to it.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 20, 1944.

Amount brought forward		$9,261.30
Sunday School Monthly Offerings.		
Valley Va. Conference:		
Antioch	$ 8.45	
Leaksville	8.92	
Linville	12.17	
Mayland	1.50	31.04
Eastern Va. Conference:		
Cypress Chapel	$10.10	
Eure	3.00	
Rosemont	46.78	
Spring Hill Ladies' Aid	5.00	
Union, Mrs. Newman's Cl.	5.00	
Waverly Ladies' Aid	10.00	
Windsor	18.12	98.00
N. C. and Va. Conference:		
Durham	$ 5.00	
Pleasant Grove	12.64	17.64
Western N. C. Conference:		
Pleasant Hill	$ 26.31	
Pleasant Ridge	8.36	
Providence Chapel	3.00	37.67
Eastern N. C. Conference:		
Bethel	$ 8.28	
Damascus	25.00	
Lebanon	1.40	
Alabama Conference:		
Roanoke		2.50
Special Offerings.		
Alamance County	$ 28.00	
Mr. Hughes	45.00	
Mrs. Jones	10.00	
Mrs. K. D. Register	3.00	
Mrs. C. C. Watkins	3.00	
Mrs. Margaret Hill	30.00	
Mrs. W. L. Rascoe	1.00	
C. R. Jeffreys	5.00	
L. N. Overman	10.72	135.72
Total for the week		$ 357.25
Grand total		$9,618.55

Both introspectively and objectively lack of self-control is clearly discernable in every stage of alcoholic intoxication. As the influence of alcohol increases, this effort (of deliberate self-control) ceases to be continuously effective and the drinker surprises the observer by smiling or laughing aloud at some very small joke, or by remarks or other actions which betray the suspension of his habitual self-control. And the weakening of his critical self-awareness is especially revealed by the fact that such jovial remarks as he utters seem to him to shine with a lustre hardly perceptible to the normal mind.—*Alcohol; Its Action on the Human Organism.*

Notice to Subscribers

The Christian Sun has always been more than lenient in carrying on its mailing list subscribers who have overlooked renewing their subscriptions on the proper date.

Now, at a time when the subscription list would naturally be increasing, we are faced with the question of a serious paper shortage. The Government, in an effort to see that all magazines receive their proportionate part of the paper available, has placed all of them on a quota basis. When that quota is reached, even if paper can be obtained, no more paper can be used for that particular magazine.

The above makes it necessary that the management scrutinize the subscription list more closely than heretofore, and it may be possible that if your name is dropped from the list, it will be necessary for you to take your turn in having it replaced thereon.

Please save us the embarrassment that it would cause us should we have to refuse to send The Christian Sun to an old subscriber who had only been negligent. See that your subscription is up-to-date; and also, please renew at least thirty days before its expiration.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

BOARD OF EDITORS.

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SUBSCRIPTION RATES.

Six Months	$1.00
One Year	$2.00

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Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

REPRESENTATIVES VISIT LATIN AMERICA.

(Continued from page 2.)

tial Committee of the American Board.

Dr. Goodsell is a member of the Board of Directors of the Boston Rotary Club and chairman of their International Service Committee, and he will convey their greetings to some thirty Rotary Clubs in Argentina, Brazil and Mexico.

On this trip Dr. Goodsell and Dr. Greene will confer not alone with Congregational churches and workers but with South American church leaders of other denominations as well as with the officers of such interdenominational national groups as the Confederacao Evangelica do Brazil, the Concilio Nacional Evangelico de Mexico and the Confederacion de Iglesias Evangelicas del Rio de La Plata.

THE WORLD MISSION OF THE CHRISTIAN RELIGION.

(Continued from page 9.)

like some of the Old Testament prophets. In fact, they consider Jesus to be one of the prophets. However the faith is stationary. There is no opportunity to change. The position of women is held in low regard. Moral standards are low. There is no personal, dynamic God and Saviour. We cannot look to Mohammedanism to do much to meet the changing problems of life. They are spending their time following a rigid set of rules laid down for them years before. They are not seeking a better world.

The third universal faith is Judaeo-Christianity. I call it that because the religion of Jesus sprang out of the Jewish tradition and faith. I will not attempt to cover all aspects of the Christian faith, but Christianity is unique in at least three ways:

First, Jesus conceived of God as a loving Father. About 150 times in the four Gospels is He reported to have spoken of God or addressed God as Father, our Father, or the heavenly Father. He taught that God cares for each of his children with more than a father's love. That is no abstract speculation or impersonal thing. Men and women today, as well as in Jesus' day, understand what He meant by the fatherhood of God. We can love, understand and worship a heavenly Father. The contrast between the concept of Deity in the religion of Jesus Christ and the great non-Christian religions is marked. Nowhere else is there to be found anything comparable to Jesus' simple, vital, intimate, friendly concept of a divine Father.

Secondly, the Christian faith is unique in bringing to light the true worth of man as a child of God. Dr. Wade Barclay writes: "Of all great religious teachers, Jesus may not only be said to be the first to have discovered the worth of man, the value of every man, but to stand alone in his estimate." Jesus recognized that the spirit of God was present in every man and only needed to be called forth by repentance and conversion. He appealed to the most sinful and debased and found ready response to his message of God's love. To Jesus, human life was sacred as the gift of a good God. He believed that personal values were supreme, even surviving after death.

Finally, the third unique contribution of Jesus was the potential fellowship of men everywhere—or the brotherhood of man. No nation or group of people are especially favored of God, but all should live together in love and harmony. He was anxious to save the lost Samaritan as He was to save the Jew. The time is coming when the ideal of Jesus—He called it the Kingdom of God—will be realized. But it will come to pass only when the message and spirit of Jesus pervades the earth.

I have made a discursive and necessarily incomplete analysis of the religions of mankind, but space requirements necessitate brevity. I have tried to indicate that each religion has some truth and some good in it. I have no doubt that God reveals himself in them. Yet all fall short in some respect in answering the needs of the world in which we live except the Christian faith. Until the Christian faith covers the world as the waters cover the sea, we shall continue to have a broken and divided world. Here is our task—to carry forth the message of brotherhood of man and the fatherhood of God to the uttermost parts of the earth—to seek to save that which is lost. Let each church and each Christian devote themselves more fully to the cause of Christian Missions, that we may not fail our Christ in this hour of the world's needs.

POST-WAR OPPORTUNITIES.

(Continued from page 6.)

early to appoint committees representing the various opportunities for service to our men and boys who will be returning when the war is over. We shall not be criticized for acting early, but we may be criticized, and rightly so, to wait too late to do anything about it.

L. E. Smith.

The chap who has music in his soul can whistle at his work.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

Established 1808.

Dayton, 2 Ohio

PARTAKERS OF THE RISEN LIFE

By REV. THOMAS ANDERSON, D. D.

The interval of forty days between the resurrection of Christ and His ascension is one of extreme significance. In all the many writings about His life and works little is said about His actions during that time. The New Testament record itself is meagre. Limited as it is there is sufficient to produce great results in the life of the man who would have a vital faith and understanding what to do to be truly God-like.

There was a rendezvous in the wilds of the hills of Galilee. Pursuant to instructions He had given Mary to tell the disciples to meet Him there, they had made their way to the northern province far from the scenes of the desperate days of His arrest, crucifixion and resurrection.

Jesus did not tell them to meet Him on the temple steps where He could in spectacular manner show the populace that He whom they had demanded should be crucified was alive again. He did not ask them to tell the cruel Herod, and the cowardly Pilate and unholy Caiaphas. This would have been the course of a natural man. One less than Christ would have gone to the city and with the miraculous power He possessed, dramatically brought His enemies cringing to His feet.

Instead of showing Himself to the rulers and priests to shame them forever He walked into the country with two humble and discouraged men on their way home to Emmaus. On another occasion in the early morning He went down to the shore of the sea to await the return of the fishermen and share their rough food. At another time He went quietly to a simple room where the fear-stricken disciples had assembled behind locked doors.

Did He do these things because He feared for the safety of His followers or was it because He was continuing the course of the God of Elijah who met with the prophet at the cave's mouth on Mt. Horeb centuries before?

God has always made His greatest strides into human life by similar acts. One is strongly reminded of the talking with Moses in the desert, and the night of wrestling with Jacob alone at the Jabbock ford. The quiet meeting with Abraham beneath the oak at Mamre comes up out of the past to stand alongside the appointment in the Galilean hills. That quiet walk with the two on the Emmaus road sets one's mind toward the night when He called to Samuel out of his sleep in the temple.

The early morning appearance by the seaside calls to mind the occasion when Elijah learned that God was not in the wind, nor fire, nor earthquake, but in the still small voice. His arrival in the room where the disciples had secured themselves was the action of the same spirit which many times in the past had entered mysteriously into areas of human doings to lead men out of spiritual limitations into great fields of splendid living, even as He, according to Luke, led them out of that room as far as Bethany, where He commissioned them to found a world-wide kingdom of love and righteousness.

The occurrences during the forty days teach a much-needed lesson for these days when love of the spectacular and dramatic is so manifest. That lesson is that all who are partakers of His risen life forget the Pilates and Herods and crosses and go quietly without ostentation to walk in the Emmaus ways to redeem discouraged folks and to the task of leading people out of the little rooms of spiritual limitations into wide areas of highly challenged and gloriously motivated lives.

"And there shall be a sanctuary for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain."—Isaiah 4: 6.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

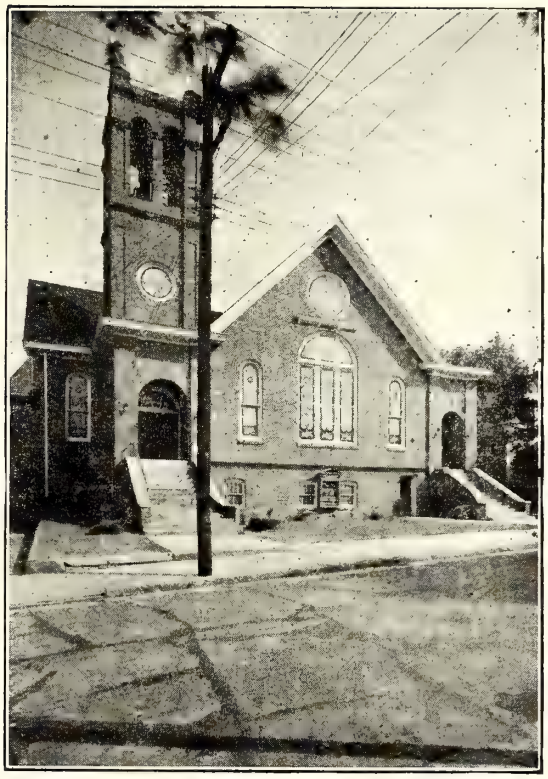
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, APRIL 27, 1944. NUMBER 17.

Thirty Sixth Biennial Session
The Southern Convention of Congregational Christian Churches
May 2, 3, 4, 1944



REIDSVILLE CHRISTIAN CHURCH
Reidsville, North Carolina

Host Church to the Thirty-Sixth Biennial Session
of the Southern Convention of Congregational
Christian Churches

NEWS AND VIEWS

Rev. Richard L. Jackson of Waverly is visiting his parents in Columbus, Ohio.

Dr. H. S. Hardcastle is preaching each Sunday afternoon this month at the Little Creek Church.

The following officers were elected at the Waverly, Va., District Missionary Rally: Mrs. W. H. Johnson, president; Mrs. Peyton Gray, vice-president; Mrs. John Savage, secretary.

The Duke University Summer School, with graduate courses in religion, will be held in three terms: May 30-June 20, June 20-July 31, August 1-August 21. Graduate credits will count on the B. D., M. A., and Ph. D. degrees.

The coming session of the Southern Convention, to be held in Reidsville, N. C., on May 2, 3, 4, will be one of the most important sessions that has ever been held. If you are an elected delegate, do not allow anything to prevent your attending.

THE THIRTY-SIXTH BIENNIAL SESSION.

The Southern Convention will meet in regular session with the Reidsville Christian Church, Tuesday, Wednesday and Thursday, May 2, 3 and 4, 1944. It is hoped all ministerial and lay members will be present when the president, Dr. H. S. Hardcastle, calls the Convention to order at 2 o'clock Tuesday afternoon.

In these days of rationing and defense work, entertainment of the Convention presents some unusual difficulties and problems. Delegates entertained in homes will have to be understanding and cooperative. In homes where the husband and wife have to be at work by 6:30 or 7 a. m., delegates will have to secure their breakfasts at restaurants. The other meals will be served at the church.

Knowing the Reidsville people as he does and remembering several experiences with the Reidsville Church as host, the secretary knows everything humanly possible and more will be done by the church and its membership and friends to make every delegate comfortable and his days in Reidsville happy ones.

J. H. Lightbourne,
Secretary.

SUFFOLK CHURCH ADOPTS RESOLUTIONS.

Suffolk, Va.,
April 12, 1944.

To the Suffolk Christian Church,
Suffolk, Va.,
In Quarterly Conference
Assembled.

We, your Board of Deacons beg leave to report as follows:

Last night we met in the Pastor's study and passed some resolutions relative to the work of the church and Sunday school.

First.—That we have a committee, composed of the pastor and three members from the Board of Deacons and three members from the Sunday school to go over the Sunday school literature used in the school and approve same before it is used in the school.

Second.—It was duly moved, seconded and carried, that we as a church go on record as being opposed to the radical changes in the Principles and Government of the Christian Church, which will be presented to the coming session of the Southern Christian Convention. The leading parts of these changes were published in The Christian Sun, April 6th issue. The proposed changes have not been in accord with the Principles and Government of the Christian Church.

Third.—It was duly moved, seconded and carried that we as a board go on record as being opposed to the erection of a dormitory for the use of ministerial students of the Christian Church on the campus at Duke University, Durham, N. C., as being impractical, and a death blow to our own Elon College, which has just gotten out of debt, and that would be taking the funds from the college to build and maintain that building.

All of which is respectfully submitted.

J. E. West,
Chairman.

W. E. MacClenny,
Secretary.

The above report was passed by the deacons and adopted by the Suffolk Christian Church in conference assembled on April 13, 1944.

"Surely the righteous shall give thanks unto thy name; the upright shall dwell in thy presence."

VALLEY CHURCH HONORS THOSE IN SERVICE.

The Mt. Olivet (R.) Church, located near Elkton, Va., rendered a special Service of Honor for the boys and girls of the vicinity who are in the armed service, on Sunday, April 2, at the morning worship period.

The service was conducted by the pastor, Rev. D. M. Spence. It was opened by singing the hymn, "Faith is the Victory," followed by a short devotional period, after which ten new stars were added to the service flag.

The red, white and blue candles were lit by the mother or nearest relative as the names were called. After the addition of these new stars, the entire roll was called and each relative, the mother if present, received a flower as a token of remembrance. There is a total of 34 stars now on the flag, two of these being girls.

Immediately preceding the close of the service Holy Communion was observed .

Each one who has left the congregation is remembered in our prayers, and we are trusting that if it be God's will they will soon be with us again. However, we at home must strive to live nearer to God and keep our church growing so that it will be prepared to be of the greatest benefit to our boys and girls when they return. They are, we are sure, looking forward to the time when the opportunity presents itself for them to attend their own church again, and we want it to be even more Christlike than it was when they went away.

It is our duty as workers on the home front to make possible for the ones who may return home a church where they can go and find the peace and joy that comes as a result of closer fellowship between God and man.

Leona E. Shifflet.

WOMEN OF HALIFAX DISTRICT MEET.

The Women's Missionary Societies of the Halifax District met at Ingram Church on April 13, 1944. The meeting was called to order by the superintendent, Mrs. S. R. Gay.

The theme was, "One Faith, One World."

The opening prayer was offered by Rev. J. Howard Smith. Miss Nannie Farmer led the devotional service, reading from First John, chapters

(Continued on page 15.)

PROGRAM OF THE THIRTY-SIXTH REGULAR SESSION OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES.

Reidsville, North Carolina,
May 2, 3, 4, 1944.

Tuesday, May 2, 1944.
Morning Session.
10:30 Committee Meetings.

Afternoon Session.
2:00 Worship Service, Rev. Frank Murfeldt, Chaplain.
2:30 Roll Call.
Reports:
Executive Committee.
Historian.
Treasurer.
Appointment of Committees.
3:15 Resume of Reports.
3:45 Report of Promotional Secretary.
4:15 President's Address.
4:45 Miscellaneous Business.
5:00 Adjournment.

* * *

6:00 Fellowship Supper, President H. S. Hardcastle, presiding.

Evening Session.
7:30 Service of Worship, Rev. Joe A. French and the Church Choir.
Address, Rev. Paul Macey.
Communion Service, by the Chaplain.

Wednesday, May 3, 1944.
Morning Session.
9:00 Call to Order.
Hymn and Prayer.
Roll Call.
Minutes.
9:15 Report of Committee on Coordination.
9:30 Report of Committee on Revision of Government and Principles.
10:15 Report of Provincial Council.
10:45 Report of Finance Committee.
11:45 Report on Evangelism.
12:00 Devotional Service, the Chaplain.
12:30 Adjournment.

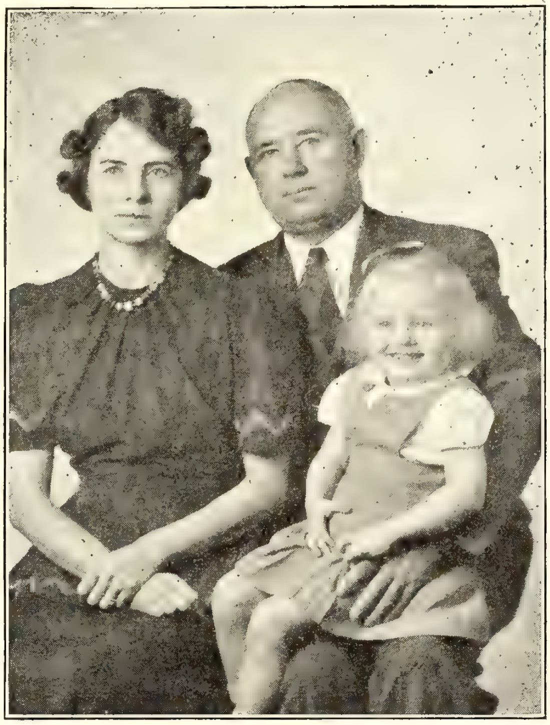
* * *

Fellowship Luncheons:
For Men—W. B. Truitt, presiding.
For Women—Mrs. W. E. Wisseman, presiding.

Afternoon Session.
2:00 Hymn and Prayer.
Reports:
2:10 Board of Christian Education.
3:10 Board of Publications:
Chairman, Dr. J. G. Truitt.
Treasurer, Dr. J. H. Dollar.
The Christian Sun:
Managing Editor, J. T. Kernodle.
Editor, Rev. R. L. House.
Address by Rev. Robert Lee House.
Reports:
4:10 The Orphanage.
4:40 Nominations.
4:50 Memoirs.
5:00 Adjournment.

* * *

6:00 Fellowship supper in charge of Pilgrim Fellowship.



Rev. Joe A. French, Pastor of the Host Church with his Wife and his Daughter Carolyn

Evening Session.
7:30 Worship Service:
Pageant—Light in Darkness, Burlington Young People.
Address, Rev. Geo. Shepherd.

Thursday, May 4, 1944.
Morning Session.
9:00 Hymn and Prayer.
Minutes.
Reports:
9:15 Social Relations.
9:30 Stewardship.
10:00 Rural Church.
10:20 Woman's Board.
10:30 Mission Board.
11:15 Address—"A Message from China," Rev. George Shepherd.
12:00 Address—"A Message from India," Mrs. Jos. Moulton.
12:30 Adjournment.

Afternoon Session.
2:00 Hymn and Prayer.
2:10 Reports:
Superannuation.
Audit.
Temperance.
Ministeriaal Loans.
Resolutions.
Miscellaneous Business.
Reading of Minutes.
3:20 Devotional Service, the Chaplain.
4:00 Adjournment.

FIFTH SUNDAY OFFERINGS.

This has been an unusual week, disappointing to the College—not one offering of any kind for the College from any Sunday School or church within the Convention.

It happens that Sunday, April 30, is a fifth Sunday. There are approximately two hundred churches and Sunday schools in our Convention. This is an earnest appeal to everyone of them to please consider the needs of the College in its present crisis. Tell your people about the College, its needs, and give them an opportunity to share in its support. Your contributions will mean much to our program of education within the Convention.

L. E. Smith,
President.

THE EDITOR'S MESSAGE

GENEROUS CHRISTIANS.

Current reports indicate that we have many generous Christians throughout our churches. A thousand dollars for missions from one church, generous contributions from churches of small memberships, a growing list of contributors to The Christian Sun Endowment Fund—all these indicate that our people are imbued with an exalted sense of stewardship.

This happy realization should strengthen our faith for the coming days and warrant us in planning an enlarged program for Convention enterprises. The total raising for the Eastern Virginia Conference, for instance, in 1943 over the previous year was $42,233, and the Convention increase in total raisings was no less than $93,144. We blink our eyes and the figure remains the same, almost a hundred thousand dollars!

The next Convention year will begin with practically all church debts paid. The giving capacity which has been harnessed to the paying of church and college debts, plus the increased giving capacity of many people during the recent years, should now be carefully utilized in sustaining a vigorous, progressive and adequate Convention program.

Assuredly there are people in the Convention who are ready and eager to give to every worthy cause. No legitimate cause has called in vain. Stubborn church debts have been paid. Elon's heavy debt has been paid, its endowment released, and the present campaign will receive not only endorsement but also endowment. Now we are ready to do other timely and needful things: Build an endowment for The Christian Sun, add new buildings and additional endowment at Elon College, build new churches, provide for the seminary training of our ministerial students, and give the necessary office assistance to the official servants of our Convention.

Statistical facts prove conclusively that we are financially ready for and equal to these specific tasks. We face a period of transition, but there should be no lost motion, no aimless wandering in the wilderness. The Convention adoption of a well-balanced, inclusive program will keep the traces tight as we continue to pull hard for all the interests in the work of the Kingdom.

A GOOD CENVENTION.

There are hearty indications that we are going to have a good Convention at Reidsville. We have had an excellent biennium. This truth will be reflected in reports and will be the solid basis for continued optimism. President Hardcastle has made careful preparation for an interesting and profitable session. Business and inspirational addresses are carefully balanced and blended. A variety of speakers will bring to us warmth of devotion and breadth of vision. The biennial fellowship fiesta will more than compensate for any incidental discomfort or displeasure.

Another indication that the Convention will be something of a "thriller-diller" is the open secret that there is a bit of healthy difference of opinion within the Convention camp. This fact will doubtlessly save the Convention from prosaic and monotonous routine, inject adrenaline into the sluggish veins of the delegates and arouse the forensic proclivities of the clergy. No ordinary Convention, this! What delegate would dare miss such a Convention?

Regina Wescott Weiman, in an essay on Marriage, says that quarreling is a very healthy sign, provided it is conducted within reasonable boundaries. Here is her testimony: "I think some of the times when my husband and I have had a really lively quarrel, having already developed techniques for that particular sort of quarrel, so in the end we feel that our relationship has been greatly enriched, and we have had a good time. We had had the same kind of zestful time one does in any other stimulating and challenging activity. The reason quarreling—I am not talking about fighting, where you attack each other, but quarreling—may be healthy is this: if the individuals are healthy and reasonably intelligent and vigorous, they are going to keep developing new ideas and new interests, and the more they develop the more there is that must be integrated through an integration of differences. Sometimes after we have been through something which has needed a week to quarrel through, we find there have been opportunities or interests available to us which we didn't know about before. Neither of us could have found them alone, but through trying to integrate them, we opened a great avenue to a richer love."

This truth which Professor Weiman applies so skillfully to the family relationship may be applied with equal validity to our larger corporate relationships. We do not need to avoid quarreling. We simply need to develop technique for healthy and profitable quarreling. If we must choose between creative quarreling and the harmony of monotony, only the morally supine would choose the latter.

Here is an opportunity to handle differences constructively. The process, in reality, is already at work. There is some evidence that variety of opinion is being gradually fused into a synthesis. The last published report of the Committee on Revision represents both a toning down and a toning up of original proposals. Let the healthy exchange of opinions continue until the final synthesis is achieved. Those who advocate radical changes are held in check by those who cherish the status quo, and the proponents of the status quo are forced to give ground by those who have "come hither to turn the world upside down." Each needs what the other has. As another has put it: "If we were all conservative, we would dry up; if we were all radical, we would blow up."

And yet it is not simply a matter of constructive quarreling and resolved differences, it is really a matter of seeking the corporate guidance of the Holy Spirit. It is a matter of following our published motto: "In essentials, unity; in non-essentials, liberty; in all things, charity." It is a matter of beginning with Christ rather than beginning with problems, of being Christ-centric rather than problem-centric. It is a matter of realizing that our unities outnumber and far transcend our differences.

A good Convention? Yes. Our sense of fair play or sportsmanship, our inate qualities of a gentleman, our willingness to be a "good loser" if necessary, our prayers, our Christian forbearance, coupled with our zeal for the growth and extension of the Kingdom—these will make it so.

R. L. H.

Church Membership and Attendance

By DR. JOHN P. JOCKINSEN, *St. Petersburg, Florida.*

Attendance at the Sunday worship service is a witness to the world of the reality and vitality of our faith. The church is the one institution which for nearly 2,000 years has kept alive the memory and message of our Lord Jesus Christ. The gospel has been proclaimed throughout the world through the devotion and loyalty of those who have taken upon themselves the name of Christ. Nations have been turned from paganism to Christianity, the course of history has been shifted to new channels and men have been transformed in heart, mind and spirit; and a world fellowship of Christians is now being built up, "the last best hope of mankind." But if only one-third of the membership of a church attends worship services regularly, then the church is weak and the work of Christ falters. If three-fourths of the membership attend regularly, then the church is able to do a mightier work and the godless will be impressed.

Half of our churches have been reporting their attendance at the Sunday morning and evening services for about fourteen years, and the Year Book has been printing the average Sunday morning attendance since 1934. But like so many things in Congregationalism, it is purely voluntary, depending on the cooperative goodwill of our 5,921 churches and their pastors. Consequently, only about 48 per cent of our churches have been reporting their attendance. Moreover, the reports are not consistently continued through the years. One year a church reports and the next year, especially if there has been a slight decline, no report is made. If our attendance records are to have any sociological value, all of our churches should cooperate.

Our Commission on Church Attendance seems to have fallen by the wayside. No new report blanks have been mailed for two years, and so far as the writer knows, no urgent appeal has been made to the churches to cooperate. This assembly of records should be continued. They are at a point now where they may be of some real value in measuring the service, the outreach, the influence and the growth of our churches. Furthermore, the enumeration should be kept more accurately. To report even numbers, year after year, shows mere guess work and is valueless from a statistical point of view.

Also, we might well include other services and activities in our churches. The church of tomorrow is going to be more than just a preaching center on Sundays. Too much money is invested in our taxfree institutions to allow them to stand idle through the week. They should become centers of community life. They should be used to the good of man and the glory of God. I wonder if we Protestant ministers have not reached a point where we are going to have to give more thought, time, energy and direction to the religious training of our children. We have great preachers, but we also need devoted teachers, instructing and training our youth in religious thought and character if we are ever going to build Christian character and a more Christian society.

A study made recently by Dr. F. L. Fagley's office of our church membership and attendance is revealing. Among the New England States, Maine stands at the top with an average of 62.5 per cent. New Hampshire is second with 62 per cent. Vermont declined from 59.6 to 55.3 per cent. Massachusetts, the mother of Congregationalism, averaged only 42.5 per cent, and Connecticut, with our famous Congregational centers of learning at Yale and Hartford, had only 26 per cent. Rhode Island and the Middle Atlantic States averaged 37.7 per cent, while New York, our modern Babylon, averaged 41.1 per cent.

The great rural states west of the Alleghenies hold some surprises for us. Summarized, their percentage of attendance as compared to membership was follows:

Pennsylvania, 49.5; Illinois, 44.6; Indiana, 55.1; Michigan, 49.4; Minnesota, 64.4; Ohio, 41.7; Wisconsin, 47.1; Iowa, 41.4; Kansas, 47.4; Missouri, 44.9; Nebraska, 46; North Dakota, 79.7; South Dakota, 63.9; Northern California, 47.3; Southern California, 39.6; Oregon, 61.-; and Washington, 58.5.

It would seem that rural people are more regular church goers than urban people, or those who live in populous centers with their many counter attractions. There is something about Mother Earth itself and the wide open spaces which bring men closer to God, and on the Sabbath they like to meet with their fellows in worship. The Congregational churches are neglecting the rural populations to their peril. Why not reach out to these people through the larger parish and use our lay people for leadership? Such a concrete interest in the wider reaches of the Kingdom of God would give vitality to many a church, a sense of fellowship with and responsibility for a larger human family than just our own crowd. These statistics also would seem to indicate that the people living in the colder sections of our country are among the best church goers. It was recently stated in an article in *Advance* that the St. Petersburg church has the second largest attendance in the nation. It probably had this distinction before the war, but with a 70 per cent drop in winter visitors this high record could not be maintained. Moreover, it is not as easy to hold even a tourist crowd as some people imagine, for competition is very keen. Unless you have attractive, dignified, worshipful services, challenging, thoughtful and spiritual sermons, a well-organized and trained personnel to serve such a large and diverse public, and a well-rounded week-day program, your church will soon fall by the wayside. It requires all the energy, experience, foresight, ingenuity, resourcefulness and Christian grace you possess. It is both a challenge and an opportunity.

A study of the most largely attended churches of our fellowship as reported in the 1942 Year Book is worthy of our attention. These statistics should be a source of encouragement to the smaller churches, which on the whole have a better percentage of their members attending than the larger churches. The personal contact of the minister with all the in-

(Continued on page 10.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Spring Rallies of the Woman's Missionary Societies were held last week according to the announced program for the Eastern Virginia Conference. The meetings were well attended. It was our privilege to be the host pastor for the Suffolk-Nansemond Rally held at Oakland Church. About two hundred women were present. Ten ministers had the privilege of attending. The ministers and their wives were given a special invitation to be present and share in a free lunch, for them, given by the ladies of the Oakland Church. This special inducement was gladly accepted and the attendance was not reduced by this manner.

Mrs. J. Rollie Gayle, the efficient superintendent of this group, presided and delivered a very helpful message on "Venturing for Peace." The devotional period was in charge of the Holy Neck Society, with Mrs. B. D. Jones as the leader. Her message also was very inspiring and helpful.

The outstanding feature of the morning session was the address on India by Mrs. J. L. Moulton, a missionary to India for the past twenty-five years. Her address showed careful preparation and a clear understanding of the problems of India. Such a message about this great country was timely and important, in this day when there are so many conflicting and disturbing statements about India. Four-fifths of the population of the British Empire live in India. Mrs. Moulton stated that India had furnished two-fifths of the war supplies used by England during the present war. She also emphasized the significance of the present Japanese drive into India. The Japanese are now within about one hundred and fifty miles of the great steel plant, upon which Great Britain depends for much of her steel output.

Japan is making a bold venture in her effort to become master of both China and India. This greed for empire is much greater than Hitler's ambitious conquest of Europe. A control of India and China would, in the future, mean the domination of the world. Such a dream for Japan could not become a reality, for no nation now has the capacity for controlling such a vast empire. No sane nation would attempt such a tremendous task.

In the afternoon session there were three group meetings of the Rally. One under the guidance of Dr. W. T. Scott, who discussed "Personal Spiritual Living"; a second under the leadership of Dr. F. C. Lester, who spoke on "Missions and Peace"; and a third conducted by Mrs. John G. Truitt whose theme was "Program Planning." After a discussion period of half an hour the groups reassembled in the main auditorium for a review of each group study, and the speakers for this period were: Mrs. H. P. Harrell, Rev. Johnson Griffin and Mrs. Russell T. Bradford. This feature of the program for the day was very helpful.

The men of the church can learn much from the women in the matter of constructive work for the Kingdom of God. There are some people who do not realize the importance and the significance of our Woman's Missionary work. The raising of money is not the principal work of these women. That is the yardstick most frequently used in this money-emphasis period of world history. But it is only one part. Real Bible study, with personal spiritual living as an objective, combined with intensive study of missions and mission fields, are major factors in the work of the women. The effect of this type of work cannot be measured in facts and figures. And our church should be grateful to our late Dr. J. O. Atkinson, Mission Secretary, who made such a constructive contribution to our church by his faithful and far-sighted work.

I. W. Johnson.

COUNCIL OF CHURCH-RELATED COLLEGES.

The Council of Church-Related Colleges of North Carolina met in second annual session at the O'Henry Hotel, Greensboro, North Carolina, April 18, 1944. The theme for the meeting was, "A Post-War Curriculum for the Church-Related College."

The meeting was called to order at 2:30 p. m. by President Clyde A. Milner of Guilford College. Following the usual routine of business, State Senator D. Edward Hudgins, attorney, addressed the Council on, "The Contributions of the Church-Related Colleges to the State of North Carolina in the Post-War Period." Mr. Hudgins stressed the importance of the dual plan for education in North Carolina with particular emphasis upon the church-related college, calling attention to the contributions already made by the church-related colleges and emphasizing the importance of the Christian element in the program of education. He took occasion to challenge the idea recently advanced that the state supported college was broader in its program than the church-related college, but the speaker pointed out that the reverse is true, stating that the state controlled the state supported colleges whereas the church-related college was left free to build its own curriculum and to determine its course of study.

Dr. John Owen Gross, president of the American Council of Church-Related Colleges and executive secretary of the Methodist Church, was the principal speaker for the Council meeting. He spoke in the afternoon on "Recent and Pending Legislation Affecting the Church-Related College." Dr. Gross warned the church-related colleges of the danger of subsidies from the federal government, suggesting that along with the dollars the federal government might grant to the colleges would inevitably go federal control. He stated that the federal government was friendly toward the church-related college but, in his judgment, it had no idea of giving financial support; that the support of the church-related college was squarely up to the church itself; that if a college could not arouse the interest of the denomination and rally it to its support, that institution might as well close its doors. He also reminded the Council that the church-related college that did not have a substantial and sufficient endowment or did not build a sufficient endowment would find it almost impossible to continue its program of education in the post-war world. In his evening address, he again stressed the importance of the church-related college in the post-war world, emphasizing the fact that Christian education would be essential to the rebuilding of a Christian civilization. He further stated that the principal factor in any college was the teacher—not the buildings or equipment—but the personality that touched young life, and that it was essential to secure and keep on our faculty men and women of high moral char-

(Continued on page 15.)

CONVENTION OFFICIAL DIES.

In the death of John M. Fix at his home in Burlington, N. C., Friday, April 14, the city of Burlington and the State of North Carolina lost an outstanding citizen, the First Christian Church a faithful deacon and the Southern Convention a loyal board member.

For over a year Deacon Fix had been in poor health and unable either to be at his desk at the Morris Plan Bank or to attend the services of his church.

In the business life of Burlington, the deceased occupied an enviable place. A former postmaster and pay-clerk at the Southern Railroad shops, Deacon Fix early in life became a banker and after a successful career which led to his promotion to the office of cashier, he organized and guided to success the Morris Plan Bank of Burlington.

In the First Christian Church of Burlington Mr. Fix was the loyal and effective churchman. When the doors of the church opened for Sunday school, Sunday morning and evening worship and mid-week prayer service, Mr. Fix was there. In the church he was for seventeen years the superintendent of the Sunday school, officially recognized in many capacities and a deacon of many years' standing.

At the 1930 session of the Southern Convention Deacon Fix was elected a member of the Board of Superannuation. Until his illness in 1943, he attended the meetings of the board faithfully and evidenced a deep concern in its work. When the lean years came Deacon Fix often settled the financial difficulties of the board by giving his check for whatever deficit was faced, ranging from twenty to over two hundred dollars. And these gifts were made after generous gifts for Superannuation in his own church.

Funeral services for Deacon Fix were conducted by his pastor, assisted by his former pastor, Dr. G. O. Lankford, Sunday afternoon, April 16, at the First Presbyterian Church, his own church being under repair. Rev. Joseph W. Fix, son of the deceased and a minister of the Presbyterian Church, stood by his father's casket and read favorite scriptures of his father's and prayed, Dr. Lankford read the Old Testament lesson and offered prayer, the pastor read portions of I Corinthians 15 and spoke briefly of the deceased's life as a business man, a churchman and a Christian. Deacon Fix's favorite hymn, "Trust and Obey," was sung in closing by the choir.

Mr. Fix is survived by his wife, who was his constant and sympathetic companion through his illness, four daughters and a son.

James H. Lightbourne,
Pastor.

ADMINISTRATION URGED TO FEED EUROPEANS.

By unanimous action on April 17, the House of Representatives passed a resolution urging the Administration to send food to the other countries in Nazi-dominated Europe as is already being done so successfully in Greece.

This followed the passage in the Senate on February 15. of by-partisan Senate Resolution 100 without a dissenting vote.

Careful study preceded this Congressional action to make sure that relief to children could so be controlled as not to aid the enemy. Experience in Greece and France has proved this.

The passage of these resolutions is in line with the known attitude of State Department officials. Unanimous action in both Houses of Congress certainly would not have been possible unless favored by the Administration.

A recent nation-wide Gallup Poll has shown overwhelming public sentiment in favor of child feeding. Hundreds of thousands of petitions, resolutions and individual letters have been sent to Washington urging that the children be saved. Stirring editorials have appeared throughout the secular and religious press of the country. Organized labor, the official bodies of all religious faiths and almost every means of expressing public opinion have demonstrated that in this matter the American people retain all of their historic interest in humanitarian and spiritual values.

Shrewd assessment of strategic values has also played a large part in this decision. Helping those who help us and so enabling them to help us more appeals to the common sense of the average man and woman.

If we intend to re-establish democracy as the ruling philosophy of the world, it makes sense to save the freedom loving democratic people from destruction. The wives, mothers and sweethearts of this country do not want their men to have to face the totalitarians alone during the difficult days ahead. German children are eating well. It is of the utmost importance that people who share our ideals eat too. Their children must not be allowed to perish or become sub-normal in mind and body.

"OUR PREACHER."

By Mrs. Evelyn Odell.

Our Preacher is an "all around" man
With a heart as big as the sea,
And everywhere Mr. Morgan speaks,
His friends just love to be.

He goes about to see the sick
The halt, the maim, the blue;
He chases all the gloom away
Leaving thoughts bright and new.

He cheers the white, he helps the dark,
Inspires both young and old.
The many good deeds our Pastor does
Cannot by pen be told.

Our own Mr. Morgan, we wish to say,
We appreciate the things you do.
You are giving to the world the best
you have,
May the best come back to you.

Read on the eighteenth anniversary of Rev. J. F. Morgan at Rosemont Christian Church, Norfolk, Va.

THE WAR CREATES NEW NEED FOR BIBLES.

Out of this war has grown a new feature of Bible distribution, unknown at any time before in the world's history. Testaments or Gospels and Psalms are now a part of the standard equipment of the life-boats and life-rafts of our Merchant Marine, our naval vessels and aircraft and of our Flying Fortresses.

A chaplain recently asked one of the men who was packing life-rafts that go on medium bombers if he could wait a day or two for the arrival of Testaments packaged in water-proof jackets. His reply was, "Chaplain, I have to. I have been ordered not to pack these rafts until a New Testament goes in each one of them."

The American Bible Society has refered to these life-boat Testaments as the books they hope nobody will ever have occasion to read. It firmly believes, however, that if need for the books arises, men will find comfort and courage in the Testament. On the front cover of the envelope appears this request, "If you ever have occasion to use this book, please let us know."

More than 40,000 such books have already been tucked away in compartments of life-boats and rafts.

Missions
The World for Christ

THE UNITY OF LIFE.

By Rev. Richard L. Jackson.

Ernest Hemmingway begins his book, ''For Whom the Bell Tolls,'' with a significant passage from John Donne: ''No man is an island, entire of itself; every man is a piece of the continent, a part of the main; if a clod be washed away by the sea, Europe is less . . . ; any man's death diminishes me, because I am involved in mankind; and therefore, never send to know for whom the bell tolls; it tolls for thee.''

Here is an expression of a fundamental truth—the oneness of mankind. No person can isolate himself from other people of the world without destroying himself. ''No man is an island, entire of itself.'' The apostle Paul expressed it this way, ''If one member of the body suffers, all the members suffer with it.'' If you have ever had a bad headache or toothache, you know what he means. If one part of us is out of commission, we just seem to hurt all over. Even so, if one person or nation suffers from poverty, disease, injustice, ignorance and fear, every other nation and person suffers also. That is why Jesus sent his disciples to carry the gospel to every creature. Because of the oneness of humanity, no man or nation can have the blessings of Christ unless they are shared with others. Missions are at the heart of the Christian gospel.

I heard it said once that the time is coming when each one is going to have to answer for his life at the throne of God. That is true, but I also believe that the time is coming when we will have to answer for others—for the people in all parts of the world who are dying in ignorance and despair, for starving women and dying children, for people in our own community who live in poverty and loneliness because there is no one to care for them—people whom we may never have seen—yet who are brothers in Christ. Just because we are eternally busy and live respectable lives in the eyes of those about us, do not think we have fulfilled our religious obligations. There are still people about us without proper food and clothing; there are still little ones growing up without a Christian education. There are people, old and young, to whom Christ is nothing more than a name—''If one member suffers, all the members suffer with it.''

We discover the unity of humanity especially in disease. If a contagious disease breaks out, no person in the whole community is safe until that one is cured. I once read where a girl who had tuberculosis went into a number of homes to work, each time spreading the disease to the occupants of the house. A cargo of fruit shipped to this country from a distant port brought an epidemic with it.

Yes, even as humanity is one in disease, so it is one in its cure. The 1942 report of the Rockefeller Foundation affirms this unity: ''An American soldier wounded on a battlefield in the Far East owes his life to a Japanese scientist, Kitasato, who isolated the bacillus of tetanus. A Russian soldier saved by a blood transfusion is indebted to Landsteiner, an Austrian. A German is shielded from typhoid fever with the help of a Russian, Metchikoff. A Dutch marine in the East Indes is protected from malaria because of the experiments of the Italian Grassi, while a British aviator escapes death because a Frenchman, Pasteur, and a German, Koch, elaborated a new technique. In peace as in war, we are all of us beneficiaries of contributions to knowledge made by people of every nation of the world. Our children are guarded from diptheria by what a Japanese and a German did; they are protected from smallpox by an Englishman's work; they are saved from rabies because of a Frenchman; they are cured from pellagra through the researches of an Austrian. From birth to death they are surrounded by an invisible host—the spirits of men who never thought in terms of flags or boundary lines and who never served a lesser loyalty than the welfare of mankind.''

Furthermore, the unity by which we live is made more real today by new means of transportation and Communication. Who would ever have believed even twenty years ago that we would be able to listen to news directly from Australia, London, Madrid, Stockholm and Moscow each morning before breakfast. It formerly took a half day or more to go from Waverly, where I minister, to Petersburg, Virginia, twenty-three miles away. Now, there is no spot on the globe so remote that we cannot fly there in sixty hours. Cities and foreign countries used to be places on the map to be memorized and to try the patience of school children. The world has become one community and we have boys from our town all over the world. They're seeing new people, picking up new ideas. Some of them have married and one day will bring their wives home with them, that is, unless the wives prevail upon them to stay there. People all over the world are discovering as never before the unity of the world

Mankind is discovering today the need for a unifying religion. All except the very primitive faiths believe in one God. Yet the Christian faith alone proclaims the fatherhood of God and the brotherhood of man. The Christian faith is a world-unifying faith. It unites people of all nations and races into a Kingdom of Love and Brotherhood. As long as peoples and nations worship at the shrines of nationalism and totalitarianism, there is little hope for a lasting peace. On May 1, 1933, Hitler shouted to 100,000 persons in Templehof, asking for ''Gehorsam'' (obedience). Three times he shouted ''Gehorsam,'' and the world could hear over the air the thundering applause that greeted him. The world knows only too well where that obedience to a human dictator has taken them— to untold suffering and ultimately to disaster. Jesus does not demand obedience in the sense of a slavemaster cracking a whip. Instead, He presents the demands of God to us and calls to us, ''Follow Me.'' When the peoples of the earth shall hear his voice and follow Him, He will lead them to a just and lasting peace. It is my fullest understanding and judgment, in the light of all that I know of the religions of the world, that the religion of Jesus Christ is the only faith sufficient for the world and for all mankind. The Christian faith, teaching the fatherhood of God and the brotherhood of man is the only hope we have for a new world.

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MISSIONARY OFFERINGS.

WEEK ENDING APRIL 20, 1944.

Sunday Schools.

Belew Creek, N. C.	$ 3.00
Spring Hill, Waverly, Va.	3.42
Union (South.), Franklin, Va.	17.81
Pleasant Grove, News Ferry, Va.	12.63
Ether, N. C.	10.00
Mt. Lebanon, Shenandoah, Va	5.25
Morrisville, N. C. (Easter)	6.50
Morrisville, N. C.	2.88
New Lebanon, Summerfield, N. C.	10.00
First, Reidsville, N. C.	68.00
Union (Surry), Spring Grove, Va.	11.00
Hines' Chapel, McLeansville, N. C.	3.00
Flint Hill, Biscoe, N. C.	.81
Berea (Nans.), Driver, Va.	50.00
Durham, N. C.	19.88
New Hope, Harrisonburg, Va.	11.35
Bethel, Elkton, Va.	17.60
Liberty Spring, Suffolk, Va.	5.00
Fuller's Chapel, Henderson, N. C.	28.00
Total	$ 286.13

Individuals and Churches.

Lynchburg, Va.	$ 13.30
Turner's Chapel, Sanford, N. C.	5.74
Wakefield, Va.	26.80
Flint Hill, Sophia, N. C.	8.00
New Lebanon, Summerfield, N. C.	54.30
Newport News, Va.	1,000.00
Beulah, Zebulon, N. C.	20.00
Liberty, N. C.	33.00
First, Reidsville, N. C.	67.00
Union (Surry), Spr. Grove, Va.	11.00
Smithwood, Liberty, N. C.	3.20
Mt. Olivet (G), Dyke, Va.	12.35
Winchester, Va.	37.47
Rosemont, Norfolk, Va.	450.00
Isle of Wight, Va.	5.50
Elon College, N. C.	64.36
Antioch, Harrisonburg, Va.	40.00
Shallow Well, Jonesboro, N. C.	14.00
Waverly, Va.	40.00
Total	$ 1,906.02

Woman's Board, S. C. C. C.

Mrs. W. V. Leathers, Treas:	
Home Missions	$ 1,507.20
Foreign Missions	1,706.53
Total	$ 3,213.73

War Victims and Services.

Mt. Lebanon, Shenandoah, Va.	$ 1.75
Happy Home, Ruffin, N. C.	34.40
Newport News, Va.	59.55
First S. S., Norfolk, Va.	31.32
Total	$ 127.02
Total for week	$ 5,532.90
Previously acknowledged	11,960.14
Total	$17,493.04
Less War Victims and Services	127.02
Total since Sept. 1, 1943	$17,366.02

Thank you!! We are happy, we are proud, we are grateful!! The Easter offerings are coming in nicely, and each day I am anxious to open my mail the very first thing and see how many churches have sent their Easter offerings. Wouldn't it be splendid if every church in the Southern Convention made a contribution to missions during our special Mission Period? Think about this, talk about it in your church, and plan to send an offering for missions right away.

One church in the Convention has set a good example wihch I hope other churches will follow this year. Our Newport News Church has almost trebbled their mission apportionment for the year. This is fine and I am hoping to have other churches give additional gifts for this great work of world-wide missions.

Gratefully,

MATTIE COX PARKER,
Secretary.

QUARTERLY REPORT.

The following is the Quarterly Financial Report of the Woman's Mission Board of the Southern Convention of Congregational Christian Churches for the quarter ending March 30, 1944:

RECEIPTS.

Eastern Va. Conference:		
Women	$1,132.37	
Young People	204.67	
Juniors	103.85	
Cradle Roll	22.50	
		$1,463.39
North Carolina Conference:		
Women	$1,700.65	
Young People	53.58	
Juniors	25.06	
Cradle Roll	3.18	
		1,782.47
Valley Va. Conference:		
Women	$ 103.80	
Young People	39.50	
Juniors	5.00	
		148.30
Total receipts		$3,394.16

DISBURSEMENTS.

Mrs. M. C. Parker, Sec'y:		
Home Missions, General Fund	$1,361.00	
Young People's Home Mission Fund	146.20	
		$1,507.20
Foreign Missions General Fund	$1,361.20	
Y. P. F. M. Fund	146.20	
Thank Offering, Foochow Union H. S. (Mrs. Thelin.)	118.95	
World Day of Prayer Offering	61.38	
China Relief	3.00	
War Victims	16.00	
		1,706.53
Check to Mrs. Parker, Sec'y		$3,213.73
Check to Mrs. Leathers, Treas., Life Memberships and Memorials savings account		80.00
Cash in bank		100.43
Total		$3,394.16

Respectfully submitted,

MRS. W. V. LEATHERS,
Treasurer.

REPORT OF WOMAN'S BOARD OF THE EASTERN VIRGINIA CONFERENCE.

QUARTER ENDING MARCH 31, 1944.

Balance on hand last report	$ 111.18	

RECEIPTS.

Women's Societies.
(On Apportionment.)

Antioch	$ 10.00	
Bay View	12.50	
Berea (Nans.)	30.00	
Berea (Norfolk)	15.00	
Bethlehem	50.00	
Christian Temple	87.50	
Cypress Chapel	25.00	
Damascus	25.00	
Dendron	18.00	
Elm Avenue	10.00	
Eure	12.00	
First, Norfolk	18.75	
First, Portsmouth	30.00	
First, Richmond	15.00	
Franklin	50.00	
Holland	60.00	
Holy Neck	37.50	
Hopewell	9.10	
Isle of Wight	15.00	
Liberty Spring	50.00	
Mt. Carmel	14.75	
Newport News	25.00	
Oak Grove	7.50	
Oakland	18.75	
Old Zion (for Dec. 1943)	20.00	
Rosemont	70.00	
South Norfolk	15.00	
Shelton Memorial	15.00	
Spring Hill (for Dec. '43)	2.50	
Staley, Suffolk	50.00	
Suffolk	125.00	
Union (Southampton)	5.00	
Wakefield	11.25	
Waverly	12.50	
Windsor	31.70	
		$1,004.30

Young People.

Bay View	$ 1.25	
Berea (Nans.)	9.00	
Bethlehem	25.00	
Burton's Grove	7.50	
Christian Temple	17.50	
Cypress Chapel	15.00	
Eure	4.00	
First, Portsmouth	6.25	
First, Richmond	2.00	
Franklin	18.75	
Holland	5.00	
Holy Neck	10.00	
Liberty Spring	15.00	
Mt. Carmel	3.80	
Newport News (C. E.)	7.00	
Newport News (Forum)	2.40	
Oak Grove	4.00	
Oakland	8.75	
Rosemont	1.00	
Suffolk	15.00	
Union (Southampton)	4.67	
Windsor	17.55	
		200.42

Juniors.

Bay View	$ 1.25
Berea (Nans.)	6.00
Bethlehem	8.00
Christian Temple	22.15
Cypress Chapel	4.00
Eure	1.00
First, Portsmouth	4.00
First, Richmond	.50
Franklin	7.50
Holland	8.75
Holy Neck	5.00

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

TIMES OF CRISIS ARE TIMES OF OPPORTUNITY.

By DR. K. S. LATOURETTE,
Yale University, New Haven, Conn.

We are living in perplexing times. The Missionary Movement is facing the most serious dislocation of our lifetime. Large areas to which we have sent missionaries are in enemy hands. Communications with many other fields are slow and uncertain. Taxes and prices in this country are rising. Giving is more difficult and more sacrificial.

We need to remember, however, that the modern Protestant missionary movement had its birth in an even more difficult age. William Carey sailed for India in 1793 when just across the English Channel the Reign of Terror in France was shaking Europe to its foundations. In 1795, when the world war that followed the French Revolution was getting well under way, the London Missionary Society was organized. In 1799, when Napoleon was returning from his expedition to the Near East where he tried to sever British communications from India, the Evangelicals of the Church of England founded the Church Missionary Society for Africa and the East.

In 1804, the year that Napoleon was planning the invasion of England—the greatest threat which Great Britain faced between the Spanish Armada and Hitler—the British and Foreign Bible Society was constituted. In 1812, on the eve of the outbreak of our second war with Great Britain and when the British were blockading the New England Coast, Adoniram Judson sailed for India. In the very midst of the Napoleonic Wars, William Carey proposed decennial interdenominational world missionary conferences to plan for the evangelization of the world. His dream was not immediately fulfilled, but has been amply justified by the formation of the International Missionary Council soon after the World War of 1914-18.

The faith of these pioneers led to results far beyond their imaginings. They were true to their trust as Christians. They esteemed a time of world upheaval an opportunity.

We must follow in their trail. Ours is not only an age of peril; like theirs it is also an age of opportunity. Largely through the efforts of these pioneers a world-wide Christian fellowship is coming into being. That fellowship needs strengthening. Its members, which we call the younger churches, are strong in spirit but weak in numbers. They depend upon us in the missionary movement for reinforcement. This growing world fellowship can bind the world together. In that world-wide fellowship is the hope of mankind.

ALCOHOL A FACTOR IN POST-WAR WORLD.

In all our planning for the Post-War World, we should not neglect to include plans for a sober world, and all such plans should be made on a basis of intelligent reasonable and sympathetic understanding.

The government should utilize its educational institutions to train personnel for post-war planning, dealing with every phase of life. But what interest does the government have in the alcohol problem, which can do more to sabotage the results of a just and durable peace than almost any other social factor?

I would suggest that the government, through the Department of Education, make a thorough study of this problem and present its findings as a basis for curricular offerings. Certainly the church related colleges and universities would appreciate and support a "lead" in this direction. They would do their utmost to work for a sober world, knowing that they had the sympathetic understanding of their government.—*A. P. Portoff, Professor of Religion and Philosophy, American University, Washington, D. C.*

CHURCH MEMBERSHIP AND AND ATTENDANCE.

(Continued from page 5.)

dividuals of his congregation and the homogeneity of the membership have their value. An observation generally conceded is that a pastor can do his best work with about 500 members.

I give the churches in their order of attendance:

	Average Morning Attendance	Percentage of Membership
First, Los Angeles	1368	33
East Lansing, Michigan .	1325	59.7*
First Park, Grand Rapids, Mich.	789	37.6
Hope, Springfield, Mass. .	728	30.2
Bryn Marr Community, Chicago, Ill.	700	42
South, Springfield, Mass .	675	38.1
Mt. Vernon, Boston, Mass.	653	127.7*
First, Berkeley, Calif. ...	614	43
First, Battle Creek, Mich.	600	49.4
First, Springfield, Mass. .	600	45.6
First St. Petersburg, Fla.	599	103.1*
Bushnell, Detroit, Mich. .	568	56.5
Plymouth, Minneapolis, Minn.	558	34.7
First, Madison, Wis.	549	29.3
East, Grand Rapids, Mich.	535	56
First, Winnetka, Ill.	530	34.5
First, Long Beach, Calif.	529	30
First, Washington, D. C. .	517	49
First, San Francisco, Calif.	529	82*
Plymouth, Cleveland, Ohio	500	25.1
First, Moline, Ill.	503	38

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*These higher percentages are undoubtedly due to students and tourists and do not reflect a normal situation.

Would that our pastors and lay people might awaken to their opportunity before it is too late. In these days of emotional strain when people are being preyed upon by all kinds of charlatans, can we not build foundations of Christian thought and character in our youth and promulgate a sane, wholesome religious faith for our people to live by? Would that we who inherit the Pilgrim faith might be aroused from our lethargy and with the spirit of crusaders might help meet the mental emotion and spiritual needs of our people, with an adequate faith and program for our men when they return from fields of battle, that we might courageously champion the cause of social righteousness and justice throughout the nation, and also share in building the World Church. The ground where we now stand is holy ground. "The Kingdom of God is at hand. Repent and believe the glad tidings."

"I believe it an act of sabotage to sell even 3.2 per cent beer to war workers on their way to their jobs. Liquor dealers should lean backward to keep from doing anything that would hamper the war effort. . . . People are not patient at this time. Some have sons killed in action, missing or prisoners."—*Columbus Sunday Dispatch*, Ohio.

FOR THE CHILDREN

Dear Friends:

In *Far Around the World* there is a missionary story of India. It might easily have happened in one of the villages which Mrs. Moulton told us about. It is called

FRIENDLY HOUSE IN A VILLAGE OF INDIA.

The long scorching afternoon was ending. The sun which had been slowly baking the plains of northern India was sinking fast. The dust which the homing feet of the cattle had stirred up, hung like a golden mist in the fading sunlight.

From village to village across the plain rose the bitter smoke of the cooking fires. The women were making ready their evening meal.

The women who squatted by the fires cooking their meals were brought to their feet by the unaccustomed honking of a motor horn outside the village walls. Across the house-tops, where they could not be harmed, the children hurried to see what was happening. The women keeping in the shadow of the houses picked their way cautiously to look at the noise-maker. The headman and the elders of the village walked boldly forward to see who had come thus disturbing the peace of the home-coming time.

It was only an old Ford, with a couple of white men and a white lady in it. Their faces were no welcome sight. What had they to do with the poverty-stricken farmers of the village?

But the headman and elders listened to the request of the strangers and gave to it grudging permission. When darkness had come, there would be shown on a screen pictures from the life of the Great Teacher whose religion the white strangers followed.

The courage of the villagers increased as the darkness came, softening the unfamiliar outlines of the Ford, and dimming the whiteness of those strange faces. They came nearer to see what was happening.

As the carbons began to buzz in the magic lantern, the people backed away in alarm. Their fear was soon forgotten as life-sized pictures came and went upon the sheet hung up between the trees. The children came down form the house-tops and wormed their way to the front where they could see the pictures.

At last it was over. The story the pictures had told was new to the village. It had needed the explanation the white sahib made as he flashed the pictures upon the screen. Now he had more to say.

"O people of this village," he said, "you have seen pictures of our Great Teacher, whose life was spent serving his people. For love of him and of God about whom he taught, we have crossed the black waters and come to your country. We, too, would serve. Therefore we plan to build a place in which we may serve you. Our mission has bought a small piece of ground in this village on which we will build. Tomorrow there will come a man seeking help for which he will pay. We would have you welcome us, for we come as friends."

The villagers shrank away from the idea of white people as friends. Why should sahibs who had more food than they could eat and clothes than they could wear, have any interest in them? This story of serving was one which was hard to believe.

They gave no welcome to the building, but, nevertheless, the workmen put up the house. It was a small building, made of unburned brick like the other houses of the village. Yet it was different. There were windows which let in plenty of light. There was a chimney made of old paint tins. The sahib had assured them that there would be no smoke in that house while the cooking was being done. There would be no eyes made sore by the bitter smoke of the cow-dung fires to become infected and lose their sight forever.

Finally all was finished. One morning the old Ford again rattled across the plain to the village gates. This time there was just a young miss sahiba and her helpers, two bright-faced girls of India in clean white saris, in the car. Elizabeth Miss Sahiba, the two called their leader. She called them Love Sister and Peace Sister.

The children peered from the roof-tops and alleys, but they could not be induced to come near. Elizabeth Miss Sahiba started unloading the car. She carried a bundle of little jackets into the house. There were baskets, too, such as babies sleep in, and pots for cooking. There were ropes. Love Sister and Peace Sister took the ropes. They climbed on a chair and tied them to hooks on an upright beam which had been fastened by the workmen to poles set upright in the ground. Peace Sister sat in the rope and swung. The children gathered around in amazement. But they backed away when they were asked to come and have a swing.

Days slipped by. Three times each week Elizabeth Miss Sahiba and Love Sister and Peace Sister came to the village. Gradually the fear left the children and friendliness took its place. Now at the first honk of the horn a shrill cry of "It is our Miss Sahiba" would go up and running feet would bring the children to the house. Little girls came carrying their baby brothers and sisters.

Then began strange doings. Elizabeth Miss Sahiba took the babies and tenderly stripped them of their ragged and often dirty clothes. She and Peace Sister bathed them, and then fed them with a porridge which had been made of milk from the mission dairy and good ground wheat. Clean little jackets were put upon them. Into the baskets they were popped, with mosquito nets drawn over them to keep off the flies. Little brothers and sisters watched their babies fall quickly asleep, clean and contented.

Then came the time for brothers and sisters to wash. The well was deep. Water must be drawn and carried into the little bathing shelters made of matting screens. Love Sister was firm about the need of clean bodies. Clean garments she provided, and then the worn ones in which they had come must be washed and spread out to dry.

Elizabeth Miss Sahiba looked over each child and put the stinging brown stuff on cuts and the comforting clear water in sore eyes. She did other things to make sick babies well. Most of all she told stories about how to keep the sickness away. Happy hours followed while the babies slept. The swings and slides were kept busy, and the children learned new games and played them.

Miss Sahiba knew stories to tell. Such wonderful stories. Often the mothers would come, too, when they were not working, and Elizabeth Miss Sahiba would tell them stories and talk to them about keeping the babies well. She would explain about the chimney which would carry the smoke away and tell them that they could build chimneys like this one. Sometimes the mothers would look at her with eyes of affection. "Your coming has blessed our village," they would say. But oftener they would say, "We cannot change. Thus did our grandfathers live. Thus must

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PAUL WINS RECOGNITION FOR GENTILE CHRISTIANS.

Lesson V.—April 30, 1944.

Golden Text: *"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ."*—Romans 5:1.

Lessons Acts 15:1-13; Galatians 2:1-21; Ephesians 2:11-22.

The Crisis.

"Except ye be circumcised after the manner of Moses, ye cannot be saved." These words precipitated a crisis in the church at Antioch, and for Christianity itself. Was Christianity simply a glorified Judaism, was salvation by the law, or was Christianity a matter of the spirit and of faith? Did a man have to become a Jew before he could become a Christian. What was the essential spirit of Christianity? The thing may look trivial to us, quibbling over whether a man should be circumcised or not? But Paul and Barnabas knew that it was not trivial, they knew that it was tremendous in its implications. It was not on the fringe, it was fundamental. The nature and the future of Christianity was at stake. We ought to be thankful that Paul and Barnabas saw the deeper and vaster implications of this seemingly trivial question, and made an issue of it. We ought to be thankful that they were instrumental in once and for all, establishing the supremacy of the spirit over the law, the internal over the external.

The Council.

"They determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. They used Christian courtesy and common sense about the matter. They thought there was some wisdom beyond their own concerning the issue. They wanted to know the truth, and were willing to follow the truth. They felt that there were two sides to the question. What a difference it makes when folks who have differences sit down together to discuss their differences in the right spirit. Folks may be unconvinced still, but there will be a difference in their feelings toward each other.

The Conversation.

They talked things over. Evidently things became warm at times, for Luke writes, "and when there had been much disputing." Those of the sect of the Pharisees insisted that it was necessary to circumcise Gentile Christians and to command them to keep the law of Moses. Paul and Barnabas, and others, just as earnestly, but we suspect more kindly, insisted that this was not necessary. It was a warm argument, but like most arguments it did not get very far. The thing that turned the tide was a testimony or an experience. Simon Peter took the floor and said something vital. He told the group, how, when he had gone at the express command of God to speak to Gentiles—the case of Cornelius and his household was a case in point—that the Holy Spirit came upon these Gentiles even as it had come upon them, purifying their hearts by faith. And, furthermore, asked Peter, why should they require the Gentiles to do something which they themselves would not do? He called attention to the fact that the salvation which they enjoyed or experienced, came not by the law but by faith—"but we believe that through the grace of the Lord Jesus Christ we shall be saved even as they." There was no answer to that argument.

Nor to the argument which Barnabas and Paul gave—they told what miracles God had wrought among the Gentiles by them, and upon those who were Gentiles and who had not been circumcised. That clinched the argument—the facts in the case shouted from the housetops. James, a level-headed, practical-minded man, summed up the matter in a few words, and in an informal way, established once and for all the basic requirements of Christianity.

The thing is not so antiquated as it might seem. There are still multitudes who insist that a man has to be baptized in a certain way with a certain amount of water, or do a certain thing, in order to be saved. But if a man is saved at all in the New Testament sense of the word, he is saved not by what he does but by what is done for him. He is saved by grace through faith, and not by works of the law.

The Conclusion.

The conclusion of the matter has already been stated. Christianity is not a glorified form of Judaism. But springing out of Judaism, it goes beyond Judaism. One does not become a Christian by submitting to an external rite, by coming by a roundabout way, but by dealing directly and personally with the Lord Jesus Christ. We talk about the Declaration of Independence, here is the great Declaration of Spiritual Independence. Believe on the Lord Jesus Christ and thou shalt be saved.

The Concession.

There was no compromise, but there was a concession. As a rule, both sides have to make concessions. Christians have liberty, but they are not to use their liberty for an occasion to the flesh. Therefore James suggested, and the group approved, that the Gentiles be requested to refrain from those things that were taboo to the Jewish Christians—from eating meat sacrificed to idols, from fornication, from eating things strangled, and from eating blood. It was in no sense a compromise, but it was a gracious concession. Folks can be too stiff and hard. There must be some give and take in life. And where no moral principle is at stake, we can afford to respect the positions of others.

ELON PAPER CHOOSES STAFF.

Mary Ellen McCants of Anderson, S. C. has been selected editor of the Elon College paper, Maroon and Gold. Miss McCants, who has been feature editor for some time, will take over her new duties the first of May.

Alma Rose Sprinkle of Phafftown, N. C., becomes associate editor, and Gene Poe of Rockingham, N. C., will serve as managing editor. Emerson Whatley of Asheboro will have charge of the sports.

Mary Coxe of Wagram, N. C., becomes business manager, and Annie Bigby of Tampa, Fla., will be in charge of the circulation department.

Other members of the staff are: Mary Elizabeth Wright of Hampton, Va.; Iris Boland of Elon College, Robert Weston of Burlington, N. C.; Virginia Wheeler of Springfield, Mass.; Tom Horner of New Berne, N. C.; Florine Braxton of Whiteville, N. C.; Lib Holland of Shelby, N. C, and John Rossi of Vineland, N. J.

"The earth is full of the lovingkindness of the Lord."

THE UNITY OF LIFE.

(Continued from page 8.)

We are suffering from war and destruction today because the people of the world have not discovered its essential unity. We have not yet learned to be concerned with our neighbor's welfare, especially if he is in some way different from ourselves, or if he lives in a remote part of the earth. In the book, "One World," Wendell Wilkie reminds us that China has been fighting Japan for seven long years. During part of that time we were supplying Japan with scrap iron. He writes: "It is unfortunate that so many Americans still think of China in terms of great inert masses and not in terms of people, still think of the death of five million Chinese as something different from, and less costly than, the death of five million Westerners." We, in America, failed to see that the rape of Ethiopia was a disease in another part of the world which would some day break out here. Many of us were little concerned with the Spanish revolution, but as a deep infection, that conflict has spread to the rest of the world.

The monks of the Middle Ages tried to isolate themselves in small communities, because the world was evil, but they failed. They soon discovered that an isolated individual or community cannot live a good life in a vacuum because they become ingrown and defeat their own purposes.

Some years ago, a fruit grower in California, sought to produce a maximum crop. He secured the best trees possible, treated the soil in a scientific manner. Then he sprayed not only his own trees but those of his neighbors on all four sides to make certain his trees would have clean air to bring forth fruit abundantly. This fruit grower was no isolationist and he knew that the condition of his neighbor's trees would also affect his own. Just so in our world: the condition of other peoples and nations about us will eventually determine our own destiny.

I heard a minister who knew Martin Niemuller, the German pastor, now in concentration camp, say that Niemuller once told him, "When the Nazis came into power, they took away liberties from the Jews. I applauded because I did not like some of the practices of the Jews. Then they broke up the labor unions. I applauded again because I was not sympathetic with their aims. But when they turned on the church, I realized that because I did nothing to preserve the liberties of others, my own were taken away." We cannot expect to have freedom for ourselves unless we are willing to help preserve it for all other peoples of the earth.

Too long, we as a nation and as Christian people have been content to look after our own welfare. We have been zealous for freedom and democracy for ourselves alone. We have been too much like Prime Minister Churchill, who said, "The four freedoms did not apply in the case of India." Yet, we are finding today that these selfish methods have failed. We are discovering the unity of mankind. We can no longer go on our way rejoicing, regardless of what happens to other peoples and nations. Ralph Waldo Emerson once wrote, "The world in which we live is calling for men and women of original perception and original action who can open their eyes wider than a nationality, namely to the consideration of benefit to the human race, and can act in the interest of civilization."

Christians must be world-citizens. We need to catch a new vision of the world as God sees it. We must work harder to heal the diseases of ignorance, injustice and spiritual blindness in people here and all over the world. If we do not, we cannot prevent them from spreading to us. It is said that John Muir wrote his name and address on the flyleaf of one of his books thus: "John Muir, earth, planet, universe" The world was his home. So must we work and think in world terms.

In another section of "One World," the author says that the peoples of the world are waking up to their rights and responsibilities. They are no longer satisfied to be exploited and ruled by others. Vice-President Wallace calls this a "people's war" and calls the century to come the "Century of the Common Man." Backward nations and peoples are clamoring for a larger share in ruling themselves and working out their own destiny. The great nations of China and India are awakening. They are seeking the benefits of science, of education and of religion for all of their people. We are on the verge of a new world order. We must learn to think in international terms—in terms of the unity of mankind—in terms of what is right and good for all nations and peoples as equally the children of God. God grant that here in America, in this home of freedom and democracy, we may raise up leaders who have a world vision. May God plant in the hearts of all of us a dream—a dream of a world where all nations and peoples may have the freedom to work out their own destiny in the fear of God and with love and good-will toward their fellowmen.

MISSIONARY REPORT.

(Continued from page 9.)

Liberty Spring	6.25	
Mt. Carmel	1.30	
Oakland	1.25	
Rosemont	9.00	
Shelton Memorial	3.00	
Suffolk	10.75	
Union (Southampton)	1.00	
Windsor	3.15	
		103.85
Cradle Roll.		
Christian Temple	$ 6.75	
Cypress Chapel	.50	
Eure	1.00	
First, Richmond	.50	
Franklin	1.50	
Liberty Spring	10.00	
Mt. Carmel	1.00	
Oakland	1.00	
Union (Southampton)	.25	
		22.50
Thank Offering.		
Berea (Nansemond)	$ 21.00	
Cypress Chapel (Agnes Brittle Circle)	10.00	
Isle of Wight	8.00	
Newport News	10.50	
Oak Grove	2.83	
Old Zion	13.00	
Spring Hill	2.27	
Staley Society, Suffolk	15.00	
Union So.) Young People	4.25	
Waverly	10.00	
Life Memberships.		
Damascus		10.00
Memorials.		
Suffolk	$ 10.00	
Waverly	10.00	
		20.00
World Day of Prayer.		
Damascus	$ 3.00	
Windsor	2.47	
		5.47
Grand total		$1,574.57
DISBURSEMENTS.		
Mrs. W. V. Leathers, Treas.		1,463.39
Balance in treasury, Apr. 12		$ 111.18

Respectfully submitted,

Mrs. W. B. Williams,
Treasurer.

SUPERANNUATION.

Previously acknowledged	$1,508.42
Leaksville, Luray, Va.	13.00
Union, Virgilina, Va. (add.)	1.00
First, Burlington, N. C.	24.60
Shallow Well, Jonesboro, N. C.	14.00
Total in bank April 21, 1944	$1,561.02

Board of Superannuation,
By Mattie Cox Parker.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

The Lord is good to us, and many unexpected blessings come to us from time to time. We cannot help but feel his tender care in this work from day to day.

We know, many times since we took charge of this work, when the way was dark and we were almost discouraged, when a real need was to be met and we did not have money to meet it, checks from people we did not even know have been sent to us to meet the need

We well remember more than twenty-five years ago that a man from New York City visited the Orphanage one day (we had only one building then) and he saw the need of repairs and better furniture. He said, "I guess you can always use some money." We said, "We need money for repairs and new furniture." He said, "I am staying a while at Southern Pines, N. C., and when I get back to my hotel I will send you a Thousand Dollars," and he did.

So many times during our work here we have had unexpected donations that come to us in times of need. A few weeks ago we had a letter from the State Book Department of North Carolina saying that they had had a fire and had books slightly damaged that they could donate to us. They sent us sixty-seven books for our library, an unexpected gift that will be a blessing to our children because they were assorted to meet all ages of children.

We have always been strong believers in prayer—God does not always answer our prayers for things we pray for, but we must pray believing that God in his wisdom will answer prayer in his own way. His way is always the better way.

To know that our church people remember us in prayer that God will continue to bless us is quite a consolation to us in this work where the responsibility is so great in the training of little children and trying to guide them along the right paths.

The late Dr. J. O. Atkinson said to the writer one day, "I never say my evening prayers without asking God to remember the little children in our Orphanage and its superintendent and his helpers." This statement, coming from a man I dearly loved, meant much to me.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 27, 1944.

Amount brought forward		$9,618.55
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Reidsville	$ 12.00	
Burlington	52.51	
Hines Chapel, 2d Qtr.	6.00	
		70.51
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
Liberty Sp., Jr.-Sr. Class	5.00	
Spring Hill, 1st Qtr.	5.61	
Bethlehem (Nansemond)	13.30	
Union (Southampton)	17.81	
		48.72
Va. Valley Central Conference:		
Newport		6.25
Eastern N. C. Conference:		
Turner's Chapel 2 mts.)	$ 10.00	
Lebanon	2.45	
New Elam	14.10	
Piney Plain	9.00	
		35.55
Western N. C. Conference:		
Randleman, March	$ 5.22	
Zion, Feb.-Mar.	10.00	
		15.22
Alabama Conference:		
Pisgah		3.54
Special Offerings.		
Cash Item	$ 9.00	
Miss Sallie B. Wilson	5.00	
Miss Birdie Wilson	2.00	
Miss Alice Wilson	1.50	
Miss Nannie Wilson	1.50	
Liberty Sp., Miss Society	23.00	
Mrs. G. K. Wilson	76.56	
Mr. G. E. Holt in memory of Mr. John M. Fix	5.00	
Interest	2.53	
		126.09
Total for the week		$ 305.88
Grand total		$9,924.43

Bibles are still in distribution in Japan. As late as March, 1943, and probably since that time, the Tokyo Bible House has been full of activity, its space being wholly rented and there being a waiting list to occupy it. The income of this building is used to carry on the work of the Japan Bible Society, the building having been presented to the latter by the American Bible Society in 1940. The circulation is continuing steadily, though with some difficulties from the shortage of paper and colportage. The Japan Society is included in the Class A Group of the Japanese Government paper supply program.

Notice to Subscribers

The Christian Sun has always been more than lenient in carrying on its mailing list subscribers who have overlooked renewing their subscriptions on the proper date.

Now, at a time when the subscription list would naturally be increasing, we are faced with the question of a serious paper shortage. The Government, in an effort to see that all magazines receive their proportionate part of the paper available, has placed all of them on a quota basis. When that quota is reached, even if paper can be obtained, no more paper can be used for that particular magazine.

The above makes it necessary that the management scrutinize the subscription list more closely than heretofore, and it may be possible that if your name is dropped from the list, it will be necessary for you to take your turn in having it replaced thereon.

Please save us the embarrassment that it would cause us should we have to refuse to send The Christian Sun to an old subscriber who had only been negligent. See that your subscription is up-to-date; and also, please renew at least thirty days before its expiration.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

HALIFAX DISTRICT.

(Continued from page 2.)

one and eight. The roll was called. Liberty reported two delegates, Pleasant grove three, Ingram seven, Virgilina six, Lynchburg six. Hebron, Lebanon and Danville were not represented.

All of the societies had good reports. Mrs. C. E. Newman made a report for Hebron and Lebanon. Each has banks circulating among the ladies who can't attend the meetings. This money is used for Life Memberships.

The Conference President's message was given by Mrs. Mattie Cox Parker of Elon College. She emphasized the importance of the *Guide Posts* and the *Missionary Herald.* She mentioned the different Friendly Service Projects, and urged us to a greater wrk ando consecration for the coming year.

The following visitors were recognized: Mrs. O. H. Paris, Mrs. Parker, and Mrs. Wisseman.

The offering received was $9.20.

The address by Mrs. Moulton was enjoyed very much. She brought us a word picture of India, showing the work is stressing the physical, mental and spiritual needs.

Mrs. O. H. Paris, Spiritual Life Superintendent, discussed our literature and told how the Greensboro Church carried out their Birthday Program. Mrs. Parker gave a report of the Elon Birthday Program which was very impressive. The offering was used for two memorials for their society members.

Mrs. Wisseman, our Convention President, gave an address obout the Mid-Winter Meeting at Cleveland. She explained the work of the Boards and told about interesting speakers and leaders who were present. She expressed the need for funds and new recruits for our post-war work. She challenged us to let God use all of us for the extension of His Kingdom.

The Superintendent instructed the Secretary to write letters to several who were absent from our meeting: Rev. C. E. Newman, Mrs. Strader and Dr. F. C. Lester.

Mrs. J. W. Talley.

CHURCH-RELATED COLLEGES.

(Continued from page 6.)

acter, of exceptional ability and of thorough training.

Ten members of the Elon College faculty attended the meeting. It is unfortunate that every member of our faculty was not present. In fact, it would have been good if the ministers of our Convention and the elected delegates to the Southern Convention could have heard these magnificent addresses and shared in the discussions. If so, I think there would be little or no quibbling about the importance of Elon College and the responsibility of the Church supporting the same. As president of the College I have always tried to state the condition of the College simply and frankly. I am not pessimistic; rather I am optimistic, but I am sure that the constituencies of Elon College — Church and alumni — are unaware of the real condition of their college, of the crisis it faces now—today, not tomorrow—and unless we all of us, do our share, the consequences may be distressing. It is the hope and prayer of us all that the Convention assembled at Reidsville may find a way to stabilize and make secure the educational interests of the Church as centered in Elon College. This is no time for dissension, division, or arguments, but the time has come for united faith and unstinted support.

May God guide us in our deliberations and help us in our duties.

L. E. Smith.

FOR THE CHILDREN.

(Continued from page 11.)

we live. Sickness is the will of the gods."

Then the three girls would answer: "No, our God, who is a God of Love, does not so will. His will is that sickness and loneliness and evil doing and wrong shall be conquered and that all people shall live as his people."

But to each other they would say: "There will be smoke in the houses, and sickness in the village, and sorrow among its children instead of laughter, until they come to know the joy of following Jesus." For a while they would be sad, until they looked upon the sleeping babies and the bright-eyed children, then they would take courage and say, "We can only serve, giving them love and good teaching and living ourselves as we think Jesus would have us. The rest is in the hands of God."

So the days go quickly by. Elizabeth Miss Sahiba dreams of the day when the people of that village shall become followers of our Lord Jesus, and when all the houses shall be full of sunlight and happy living.

The American Bible Society distributed 7,091,430 volumes of Scroptures in the United States last year—32 per cent beyond that of any previous year. They circulated in 74 different languages.

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Established 1808.

Dayton, 2 Ohio

Ten Commandments for a Minister's Reading

By JOHN H. SCAMMON

A minister's books, of which the Holy Bible ought to be number one on his shelves, are like a doctor's instruments: they are his chief tools for helping people Then let us try to draw up Ten Commandments for a Minister's Reading:

I. Thou shalt drop all book clubs for a year. Very few contemporary books will even be known by name twenty-five years hence.

II. Thou shalt not try to keep up with contemporary fiction. God has not called us to become authorities on American literature. If we read one recent novel a year, that's enough.

III. Thou shalt not substitute reading about the Bible for reading the Bible. A new theological school president asked his students to read during that year, with him, Isaiah 40-66 ten times and the Epistle to the Ephesians forty times.

IV. Each year thou shalt buy a good commentary on one book of the Bible, and try to master that book—of the Bible. I hope that all ministers believe that the Bible is an inexhaustible mine of spiritual riches, but few mines ever dumped their wealth at men's doorsteps—until men became miners.

V. Thou shalt follow some definite, long-range plan in reading, even if thou dost get far behind on it. Write to your own theological school for its latest list of recommended books in the religious field.

VI. Thou shalt not undertake too big a program. Most of us go by fits and starts. It is better to do a bit each year, reading for just fifteen minutes a day, than to have a splurge of two hours a day which lasts only the first Tuesday morning.

VII. Thou shalt look around to see if there are not at least three libraries which every minister may use. The local library, the nearest city library, and the regional theological library which does mailing—there they are. Use these, among other things, for keeping an eye on contemporary books.

VIII. Thou shalt buy books according to some definite plan and not according to the latest sale catalogue. If a minister's wife furnished her pantry the way we sometimes buy books, the family diet might be a trifle strange.

IX. Thou shalt make out a list of "Ten Great Books Every Christian Should Read," and take it to thy congregation—after thou hast read all the books thyself.

X. Thou shalt read some books that irritate thee. Nobody learns mountain climbing by sliding down banisters.

How many times in the past God has mightily used the authors of some of our great Christian books! He still can!

—The Pulpit.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, MAY 4, 1944. NUMBER 18.

NATIONAL FAMILY WEEK
May 7 - 14, 1944

A Mother's Prayer for Her Soldier Son

As Thou didst walk the hills of Galilee,
So, loving Saviour, walk with him for me,
For, since the years have passed and he is grown,
I cannot follow; he must walk alone.
Be Thou my feet, that I have had to stay,
For Thou canst be with him on every way.
Be Thou my voice when sinful things allure,
Pleading with him to choose those that endure.
Be Thou my hand, that would keep his in mine,
And all things else that mother must resign.
When he was little, I could walk and guide,
But now, I pray, that Thou be at his side,
And, as Thy blessed mother folded Thee,
So, kind and loving Saviour, guard my son for me.

—THE AUSTRALIAN WAR-CRY.

NEWS AND VIEWS

When this issue goes to press it is too early to know, but it is expected that a record-breaking number of delegates will be in attendance at the Southern Convention.

Three graduates of the University of Nanking were recently appointed by the Chinese Government to go to India to study certain crops with a view to their improvement.

The Editor left on Monday afternoon for Reidsville, N. C., in order that he might be in attendance at committee meetings preceding the opening of the Southern Convention.

Miss Jeanne Hook, the daughter of Professor and Mrs. A. L. Hook, was elected president of the Elon College student body recently. This is the first time that this office has been held by a girl.

Sgt. J. H. Lightbourne, Jr., is now serving as an assistant chaplain with the Fifth Army Air Force. Sergeant Lightbourne has been in the AAF since June, 1942, and has been overseas for more than a year.

Church Management is usually considered a ministers' magazine, but we believe that laymen of our church can read with profit the editorial which is reprinted in this issue, "The Churches Face the Future."

Coach J. L. Pierce, who has during the past two years served Elon College as director of physical education, has recently received his commission as a lieutenant in the U. S. Navy. He reported for duty on April 25.

Prof. A. L. Hook will direct the Summer School at Elon College this year. Professor Hook has already started making plans as to the courses to be offered and for the faculty for the school. A variety of courses will be offered, and credit will be given toward the A. B. degree.

In the sudden passing of Secretary of the Navy, Frank Knox, the entire country has sustained a severe loss. He was one of the best known, most fearless of newspaper publishers and there too the world is poorer for his going. At his bedside at the time of his passing, besides members of his family and State officials, was his pastor, Rev Fred S. Buschmeyer. The funeral services were conducted from Mt. Pleasant Congregational Church which he attended and of which Dr. Buschmeyer is the minister. The body was placed in the Arlington National Cemetery. May the God of peace and mercy bring comfort to his loved ones.

THE CONQUERING CHRIST.

By Fred Sherman Buschmeyer.

The Christ who in fair Galilee
Gave life to all he met,
And toward earth's ancient evils
The staunchest spirit set,
As our Companion on life's way,
Comes close to bless us yet.

He comes like morn's clear dawning
To flood my life with light;
To lift the clouds of shadowed days
And brighten paths of right;
To lead by rays of truth and love
To His own Source of might.

He comes like snows of winter,
Whose pure white blankets spread
In mercy o'er the scars I leave,
When thoughtlessly I tread,
Irreverently among God's own,
And wait not to be led.

He comes like dews of evening,
To touch with spirit hand
The human hearts that fainted
In the stifling, sun-baked land,
Where angriness and searing words
The love of God had banned.

He comes like flowers in springtime,
To break the earth's cold crust
By powers of life, deep hidden
In smallest seeds of trust;
That answer death's "Thou canst not";
With Spirit's brave, "I must."

O Christ, who comes to waiting hearts,
Come now as One who leads!
We hail Thee as the Conqueror
Who answers Life's deep needs.
Teach us to follow in Thy steps,
And pledge our faith in deeds.

THE CHRISTIAN FAMILY IN WAR TIME.

Christian family life must be conserved and sustained in war time, because within its keeping are all those values for the sake of which alone can the suffering of war be endured and justified.

What Christian families can do:

War is hardest on young people. Help and counsel them in such a way as to reduce rather than increase the conflicts, tensions and adjustments they must face.

Fellowship in play and good times, cooperative work, shared hobbies, family projects and the family council in which all share are needed more than ever for family solidarity and morale. The home is the foundation of democracy.

The more thoroughly a family lives its religion, the richer will be those occasions when this comes to conscious expression, as grace at meals, Biblereading, prayer, family music periods and celebrations.

* * *

We live in the present; we dream of the future; we learn eternal truths from the past.—*Madame Chiang Kai-shek.*

FIVE MONTHS IN FRANKLIN.

Thanksgiving Day—November 25, 1943—we arrived in our new home in Franklin, Virginia. It was a real Thanksgiving for us because we were conscious of the treasure of so many lovely friends in Florida and the Southeast where seven years we served among these churches; Thanksgiving because the moment we arrived in Franklin we were conscious that we were in the hands of new and wonderful friends. They did everything to make our arrival a happy one. Soon we were in the parsonage and at work in the church for which I had a real affection because of the long and successful ministry of my spiritual father and former pastor, Dr. Charles H. Rowland. Someone ventured the thought that the back of my head reminded them of good Dr. Rowland, and I was content even for that part of me to resemble that beloved man!

A large congregation greeted us on the first Sunday of December and on each Sunday since that time we have had good congregations. At a fellowship supper sponsored by the Men's Bible Class on December 5, we were officially welcomed. Since that time I have had a busy time trying to adjust myself to the pastorate—not an easy task—after seven years of field service, but the Franklin people have been generous in their support and loyalty, and I have found continuous satisfaction in serving these people.

Pastoral calling has always been a joy for this pastor and immediately he set out to call upon every family in the church and Sunday school and has succeeded in this happy venture. I found the people receptive and ready to work.

(Continued on page 7.)

For a Christian Observance of the Armistice

Feeling that now is the time for the churches of the nation to prepare for a Christian observance of the Armistice when it comes, the Federal Council of Churches has taken appropriate action in directing its Department of Evangelism to formulate nation-wide plans, looking to the observance of the cessation of hostilities in Europe, and also when hostilities cease in Asia. Two observances, therefore should be planned.

The Department is making several recommendations to the churches—

First—That the churches in each community request the civic leaders to hold, where possible, a mass meeting for the entire community in some adequate place; and that the religious emphasis be given special prominence on the program.

Second—That the churches, in addition to any civic observance sponsored by the governmental officials, plan for religious services. Such an observance by the churches should be characterized by prayers of thanksgiving, intercessory prayers for the men and women of our armed forces, the suffering, homeless and hungry of the world, and prayers of dedication to the unfinished tasks that lie ahead.

Third—That the churches in some communities may desire to hold a twenty-four hour vigil of prayer, beginning at a time determined by our government and continuing thereafter for twenty-four hours. If this plan is decided upon, a different leader should be provided for one- or two-hour periods and the people invited to come and go as they wish. The churches of other communities may desire to hold a five- or six-hour service with a leader for each hour. Churches in still other communities may wish to hold one united service of about an hour in length.

It is urged that strong emphasis be placed not merely upon gratitude for the end of the war, but also upon a united commitment to the continuing task of establishing a world order of justice and peace.

Attention is called to the statement of the President of our nation when he said in his address, "I have a suspicion that when this war does end, we shall not be in a very, very celebrating mood, a very celebrating frame of mind. I think that our main emotion will be one of grim determination that this thing shall not happen again."

It is also important that the State Department in Washington has made formal suggestions for a musical program to be played on the day of the Allied victory. The State Department has already listed its choice of selections and has worked out its program, which includes symphonies from many lands. Are "the children of this world" to me "wiser than the children of light"?

If the State Department is already making careful preparations for the observance of the cessation of hostilities, then there should be no hesitation on the part of the churches to begin at once to also make the most thorough preparation possible for this long-hoped-for event.

Each ministerial association or council of churches should appoint a special committee or refer this matter to a standing committee, to work out at once. The responsibility of this committee would be—

1. To interview the Mayor of the city and request that in the event of a mass meeting of the community being held for the observance of the cessation of hostilities, there be a definite religious note and emphasis in the observance.

2. To plan the number and length of the services to be held in the community; to select the leaders and to formulate the order of worship.

3. To discuss plans with the newspapers and the radio stations of the community in the interest of understanding and to secure their cooperation in the plans of the churches.

4. To plan for the ringing of church bells and chimes simultaneously at certain periods for a certain length of time during the celebration.

At the cessation of hostilities in the other world war (11 A. M., November 11, 1918), there was a celebration on the part of many that was anything but Christian. Much of the celebration was pagan. The churches of the nation should take responsibility for providing ways by which all those who desire to do so may participate in a Christian observance of the Armistice.

A booklet is being prepared now containing a collection of suitable prayers, scripture references and hymns. A local committee may desire to use some of these suggestions in working out its own special order of worship for its service of observance.

Also a second pamphlet is being prepared, containing an order of service which is one hour in length. These may be ordered in quantity for use by the churches.

—Jesse M. Bader, *in Federal Council Bulletin.*

ALCOHOL AND THE VETERANS OF THIS WAR.

The Veterans' Administration of California reported in 1941 that of the 5,000 hospital beds in the Veterans' Administration 35 per cent were occupied by alcoholics and patients with diseases due to alcohol.

Men and women who have never crouched in a dugout or a foxhole during a barage, who have never been cold and hungry and filthy for weeks on end, who have never known boredom as only the soldiers, sailors and marines know it, have little conception of the psychological strain of war service. It is not fear; veteran soldiers disregard fear just as you and I disregard motives and feelings which conflict with duty. It is the psychological strain which is so real that it can hardly be dissociated, indeed which cometimes cannot be dissociated, from physiological strain which is hardest to bear.

It is not surprising that many soldiers, torn out of the environment which they love, turn to drink, because drink relieves anxiety and strain, even though only for a brief period to be followed by reaction. Recourse to alcohol for such relief tends to become habitual, tends to become a pattern of life which does not disappear with the coming of peace. Alcoholis drink in war time therefore constitutes a much greater danger than alcoholic drink in time of peace, as is indicated by the very large number of veterans who fail to make a readjustment to normal times and conditions and whose failure is complicated, if not caused by alcoholism.

The government should realize this and should by every possible means discourage the use of alcohol by soldiers, sailors and marines except when prescribed by medical officers. We, who are not being tried as the men in uniform are being tried, should realize this and act accordingly.

—*The Voice.*

I am a great friend of analysis. "Why" and "How" are such useful questions that they cannot be uttered too often.

—*Napoleon.*

THE EDITOR'S MESSAGE

NATIONAL FAMILY WEEK.

Sponsored jointly by Catholic, Jewish and Protestant faiths, National Family Week will focus attention of rural and urban communities to the need for safeguarding family life against war-time hazards.

Home Demonstration Clubs have been organized throughout North Carolina. These 1523 clubs have a total membership of 37,597 rural women. These clubs are designed to cultivate a resourcefulness which makes the most of opportunities available during the war and the years ahead. Their theme song is, "Grow More, preserve More, Save More, in '44"

The interesting and practical Demonstration Club Creed follows:

"I believe in the open country and the rural life in the country.

"I believe that through working together in a group we can enlarge the opportunities and enrich the life of rural people.

I believe that the greatest force that molds character comes from the home and I pledge myself to create a home which is morally wholesome, spiritually satisfying, and physically healthful and convenient.

"I believe in my work as a homemaker and accept the responsibilities it offers to be helpful to others and to create a more contented family and community life, so that in the end farm life will be most satisfying."

J. R. MOSELEY—LAY EVANGELIST.

"Brother Rufus" Moseley is a familiar figure in religious groups throughout America. He will readily testify under any condition on the slightest provocation. His testimony has the spark of originality and his informal presentation is unique.

Brother Rufus was the speaker at the evening service in our Richmond Church last Sunday. Here is the carefully worded heart of his message on The Ineffable Union with Christ: "In Christ Jesus—Divinity married to Humanity—and in Jesus Christ—Humanity married to Divinity—old things become amazingly new, and new things are seen as fulfillments of former things. Jesus is longing for and inviting and enabling the same kind of union with Him that He had with the Father, so there will be a marriage with Him of spirits, minds, souls, bodies and affairs. Not only are we called to be spirit of His spirit, but body of His body, bone of His bone, flesh of His flesh, eyes of His eyes, ears of His ears, hands of His hands and feet of His feet."

Those who have read his "Manifest Victory," published by Harper and Brothers, will be pleased to know that the next (fifth) edition will appear soon. A new chapter will be incorporated as an Addendum. The substance of this chapter is available in booklet form: "The Secret of Divine Renewing," published by the J. W. Burke Company, Macon, Ga. Price 25c. Among the things treated in this booklet are the steps of divine rejuvenation (inter-change, inter-action, and integration), leading into ineffable fruit-bearing union with the ascended Jesus, omnipresent through the Holy Spirit. He points the way to a dynamic reversal of the history of spiritual movements, which have had a way of decreasing in vitality and reality as they have grown older and larger.

ALFRED HURST GOES TO WASHINGTON.

Palmer College, Elon College, Chattanooga, and Washington are the successive steps on the ministerial pilgrimage of Alfred W. Hurst. After serving the Pilgrim Church in Chattanooga for the past eleven years, he has announced his resignation to accept the Cleveland Park Church in Washington.

Philip Widenhouse of the Washington Federation of Churches recently spoke of Cleveland Park in glowing terms. This desirable suburb is adjacent to the business section of the city. Walter Judd is a typical resident of the section and member of the church. Unlike most communities of this kind, there is only one church in this particular area. Cleveland Park is described as a church of peculiar architectural beauty. One can understand that a church of this type would appeal strongly to the devotional and liturgical propensities of Alfred Hurst.

Dr. Hurst is a native of Kentucky. Mrs. Hurst, the former Miss Ruth Evelyn Lamb, is a native of Missouri. He holds degrees from the University of Chicago School of Divinity. Before going to Elon College, he served as president of Palmer College in Missouri. Two years ago the honorary degree of doctor of divinity was conferred upon him by Piedmont College, Demorest, Ga.

During his pastorate at the Pilgrim Church in Chattanooga the congregation increased greatly and the church retired a mortgage on the property. The church building was also recently remodeled and redecorated.

The Chattanooga Times commented editorially as follows:

"Since coming to Chattanooga about eleven years ago, Dr. Hurst has become widely beloved, not only for his eloquence and spiritual leadership, but because he has worked tirelessly to develop the lot of the underprivileged, and above all, to put down bigotry and intolerance. Racial hatred is the thing he especially abhors, and he has been a powerful factor in keeping it down here.

"Chattanooga had hoped that he would continue his fine work here for many years, but people of all denominations, and even those who are of no denomination, will wish him success and happiness in his new pastorate."

The Editor—and we are sure his many friends in the Southern Convention will join with us—wishes for Dr. Hurst a long and fruitful period of leadership in this new and challenging field.

R. L. H.

Treason in the American Home

By JOHN EDGAR HOOVER, *Director*

Federal Bureau of Investigation, United States Department of Justice.

Treason is a hard word and is the most serious crime under our laws, but our homes have seen a form of treason closely akin to giving aid and comfort to our enemies. I refer to the betrayal by parents of their trust through their failure to provide the loving guidance and devotion which are the endowment and birthright of every child. Many instances have come to my attention where mothers and fathers have actually stated they do not wish to be bothered with their children, and thousands of case histories prove that these sentiments and actions are growing more widespread.

Our nation is in the throes of an appalling wave of juvenile crime which threatens to engulf the flower of American manhood. Recent years have seen vicious battles between the forces of organized crime on one hand and the principles of honor, respect and decency on the other. The battleground for this war is the American home.

Reverses in this struggle were suffered during 1941; additional setbacks took place in 1942, and the calendar year, 1943, found family life on the brink of catastrophe with more young people militantly marching with vice and crimnality than ever before in our nation's history.

Many theories have been advanced as to the scope and danger of the juvenile problem in America, but idle talk is valueless. Immediate and affirmative action by religious and educational institutions must be forthcoming if the dignity of American life is to be preserved. Obviously, the ostrich-like tactics favored by many are contributing to the delinquency of our youth and are paving the way for years of remorse and tribulation.

Our country supports over six million persons with criminalistic tendencies. To the ranks of these who have forsaken the teachings of God, new recruits are added daily. This is not merely conjecture. The fingerprint arrest records submitted to the FBI from over 12,000 law enforcement agencies bear mute testimony to maleficence in hitherto unknown degrees.

Unfortunately, the fault must be placed squarely on the shoulders of my generation. Youth as a whole cannot and should not be indicted. Our family life cannot bear searching inquiry for we are failing in our greatest responsibility—our duty to youth.

Recently a New York school girl, after reading a dissertation on juvenile delinquency, advised her teacher that she intended to prevail upon her mother to abandon her intention of seeking employment and devote herself to the management of the home for the sake of her little brothers and sisters. The home is shattered when mothers must be reminded of their maternal duties by tots. A dread disease is gnawing at the basic structure of American existence, the home, and the moral breakdown has already reached an acute stage. Lack of family responsibility breeds crime, and crime breeds arrogance, intolerance, destruction and disaster. It is these unpropitious omens we now face. Arrest figures among youth portend only despair and the trend is alarming.

Arrests of females under 21 years of age have increased 130.4 per cent since 1941. Male arrests declined slightly during 1943, but are still above normal because the drop was from a very high level. During 1943 arrests of boys under 18 years increased 23.4 per cent, and in this age group arrests for rape increased 39.8 per cent; for robery, 39 per cent; for burglary 27.7 per cent; and for auto theft, 23.4 per cent.

These figures based on reports from police departments throughout the country show only a portion of the picture, for it must be remembered that in a number of instances delinquents, because of their tender years, are not fingerprinted but are referred to local homes or citizens for guidance.

Arrests of females unde 21 years of age during the calendar year, 1943, increased 30.1 per cent for crimes against property and 56.9 per cent for sex and other crimes against public decency.

Amidst this degredation and shame there is one ray of hope, the beckoning finger of God who long ago laid down the principles of family structure for us to follow. The churches of America have a duty now more vital than ever. This burden can be discharged by complete tolerance and unity as manifested during National Family Week. Weekly religious devotion in God's honor is insufficient. His works should govern the every action of parent and child alike. It is through His precepts that our homes can be restored to the tranquil path of freedom from crime.

America suffers nearly a million and a half major crimes each year plus countless millions of lesser offenses. The crime bill is enormous from both the financial and spiritual viewpoints.

Religious, educational and civic institutions combined with law enforcement agencies in a solid front can go far in overcoming this menace, but home training is indispensable. Culpable negligence must be crushed and home life should revert to the position it formerly occupied. Neglectful, thoughtless parents who fail to teach and discipline children will inevitably be required to explain at some future date their reasons for neglect—their Treason in the American Home.

THE CHRISTIAN FAMILY IS UNCRUSHABLE.

The Christian family *can* withstand the hazards of total war because its inner life is sustained not by possessions nor by a particular standard of living but by a concern to help each person to be always at his best and to fulfil his highest capacities for growth in Christian character.

Its attention is centered and its confidence placed not in things or in any particular values worthy as they may be, but in the Source of all values. Thus it finds God an unfailing Source of power for the reconstruction of shattered hopes and dreams and relationships; and an unlimited Source of energy for the continuous renewal of life, and the tireless creation of ever higher values.

Its suffering is not destructive but redemptive. It accepts the way of the Cross. Whatever its joys or sorrows, it identifies its life with God's purposes. All man-made plans must finally give way to the purposes of God which will supercede all others. The Christian family sees its own struggles as a part of the age-old struggle through which God is seeking to redeem and transform humanity into the Blessed Family of God.

The bearing of the Cross in a spirit of "Not my will but thine be done," is an achievement in Christian growth which helps the purposes of God to prevail in the world.—*General Council Calendar Service.*

Don't get up from the feast of life without paying for your share of it.

—*W. R. Inge.*

CONTRIBUTIONS

SUFFOLK LETTER.

The right of individual interpretation and the freedom of the local church are two of the outstanding tenets of the Congregational Christian churches. These principles inspired the Pilgrims at Plymouth and motivated the Christians in Virginia and North Carolina. In the exercise of these rights individuals engage in lively controversy and churches become independent in their relations to each other. But truth becomes more firmly established and the kingdom of God is enlarged in the ultimate triumph of freedom and righteousness.

Before this issue of THE SUN appears in print the Southern Convention will be in session in Reidsville, N. C. In anticipation of this Biennial Session several articles have been written in an effort to clarify certain issues, which have engaged the attention of Convention members for many months. Frank opinions have brought out some ideas which provoked controversy and personal allusions. This is always to be regretted, although, like in many love stories, there is usually a good spirit of fellowship at the end of such experiences. As far as this writer is concerned the promotion of the kingdom of God is the primary objective. Winning an argument is child's play, and being the master in a controversy is an empty honor, when the best interests of the church are involved.

The Convention honored me by permitting me to serve as Secretary for twenty-eight years in succession, from May, 1910, to May, 1938. During those years the duties of that office were such that little time was left to speak on the important matters presented to the Convention. It is much easier to record proceedings than to speak to the leaders of the church. But I had a great opportunity to observe and study the methods and spirit of our Convention. In all such meetings the Big I and the Little You may be found. The superiority complex and the inferiority complex. meet and exchange greetings without upsetting the ordinary principles of group psychology. (Please do not think I'm trying to display my learning. A minister who has been preaching in one county for forty-six years doesn't have much "learning" left for public display. The public has been fed upon his manna until they can guess his mental capacity.) The conservatives and the liberals watch each other with great caution. The fundamentalists and the modernists bring along their tape-lines for measuring the distances and depths of mental research. Some people display their icebox cookies, others turn on the steam and pressure cookers.

Well, much more may be said about church Conventions and conferences. They come and go, and the kingdom of God is not taken by force. An experienced secretary knows that many of the motions passed will not get beyond the printed page of the records. Many things which seem so large in a Convention are greatly reduced in importance by sound and impartial meditation. But a *motion moves* in some direction. It may not be the best, but it is an effort. If it will not stand the test of time and experience, it will die a painless death. So mote it be. But if it has real value it will find its way into the life of the church. So it is not necessary to become excited about it.

Put the kingdom of God first and ask Him to lead the way to better living and nobler service. Nothing should disturb the good will of our church. Christ came to bring peace and goodwill. He prayed "that they may be one." So let it be.

I. W. JOHNSON.

ELON COLLEGE.

Not all of the members of our church know their college personally. They perhaps have seen a catalogue, talked with someone about the College, or read articles in the church paper. I wish that all the members of the church could visit Elon College. They would be proud of it. They would admire the grounds and the new buildings on the campus. They would have a new appreciation of the old buildings—they are old, of course. They are inadequate. They need to be replaced with new ones. But we have done considerable work and remodeling during the last eighteen months. The power house, the heating plant and the lighting system have all been overhauled completely. Every dormitory on the campus has been cleaned and painted. All bathrooms in the girls' dormitories have been tiled. The bathrooms in one of the boys' dormitories have also been tiled. The others have all been renewed in different ways. This has been an expensive job, but one that needed to be done very badly. The entire plant will be thoroughly cleaned and put in first-class condition for the opening in September. Our dormitories are not modern, but they are livable and will present an attractive appearance.

Summer School opens June 5, and will continue for the full twelve weeks' session. The summer school bulletin is in the hands of the printer and will be distributed in a few days. There will be a wide selection of courses available. Where there is sufficient demand the course will be given. The faculty of the Summer School will be adequate and efficient. There is considerable interest in the Elon Summer School and the prospects for an increased enrollment over last year are good.

Mr. Colclough, our field secretary, reports that interest in next year's session is most encouraging; that the advanced enrollment is at least a month ahead of that of last year; and that the prospective list is equally large. A surprisingly good number of boys are in the list. These, of course, are under eighteen years of age and may eventually be commandeered for R. O. T. C. or junior military training in some school selected and designated by the Government. Elon will be open and running on full schedule. We will greatly appreciate the interest of our church people in having their own young people attend their own college.

A committee from the Board of Christian Education consisting of Dr. F. C. Lester, Dr. John G. Truitt and Mrs. W. E. Wisseman are working in this particular field. They have requested and shall have the sympathetic and cooperative interest of the pastors of our various churches. We have a good college; we have a fine group of young people in our local churches; and it would be good churchmanship to see that these young people come to their own college for training. Together we can make our student body at Elon College what it should be.

I purpose to be strong. I purpose to be strong in body; to be strong in mind; to be strong in will; to be strong in work; to be strong in love to be strong in faith; to be strong in patience; to be strong in service; and to be strong in following Christ.

Hugh Elmer Brown.

THE CHURCHES FACE THE FUTURE.

No reader of *Church Management* needs to be reminded that the attitude of the churches in World War II has been disappointing to this magazine. While we have appreciated all that the churches are doing for the service men and women in their churches we have felt that they have been unnecessarily reserved in attitude and statements regarding the war itself. National organizations, we have felt, have been more anxious to preserve an outward show of unity among the churches than to stand back of the nation in its conflict. In brief we believe that the war against the Nazi aggressor is one which should have the endorsement of ministers and churches.

That disappointment has been considerably softened by the increasing evidence of the alertness of the churches in planning their postwar programs. Many churches refused to acknowledge that there was a war—even after Pearl Harbor. But there is no question but they are awake in planning for the peace.

One of the areas of planning is in the field of construction. A conservative estimate says that the churches of the United States now have more than $500,000,000 for postwar construction. Much of this has come through the gifts of war bonds. The money will be spent in new houses of worship, new educational buildings, alterations and for memorials. $500,000,000 is not a great amount of money when compared with the amount spent in other fields. But the fact that the churches will be ready to go ahead with immediate construction, using mostly wood and masonry, means a lot. While industry is retooling the churches will be in a position to provide a cushion against unemployment. That should mean something in the national economy.

The churches, also are alert in the matter of service to the returning service men and women. There will be problems of employment and industry, but there will also be problems aplenty of social and religious adjustment. Churches are organizing to be of help in this area. The plans as they are being announced contrast with those which followed the first world war. They were then filled with five-year programs. They would include doubling the membership, building an addition, increasing the Sunday school and similar items. The programs being projected now are most pointedly in the field of Christian service.

We hope that churches in planning to help service men in the post-war period will not forget the men who are, at present, being returned to their communities. In our particular county it is estimated that 1,000 men per month are being returned with medical discharges. Industry is finding that their war experience has made them difficult employees. Social workers report that adjustments in the home and the church are not easy Here, in minature, is a laboratory for working out the techniques which will be of value when peace really comes.

There is reason to believe that churches will be able to make the adjustment from war to peace with more grace than they made the transition from peace to war. In this program they will be in "on the ground floor." They seem to be in agreement on the problems to be faced and the methods to meet them.—*Editorial in Church Management.*

I have seen a captive eagle, caged far from its distant home, as he sat mournful-like on his perch, turn his eye sometimes heavenwards; there he would sit in silence, like one wrapt in thought, gazing through the bars of his cage up into the blue sky; and after a while, as if noble but sleeping instincts had suddenly awakened, he would spread out his broad sails, and leap upward, revealing an iron chain that, usually covered by his plumage, drew him back again to his place. But though this bird of heaven knew the way to soar aloft, and sometimes, under the influence of old instincts, decayed, but not altogether dead, felt the thirst of freedom, freedom was not for him, till a greater power than his own proclaimed liberty to the captive and shattered the shackles that bound him to his perch. Nor is there freedom for us till the Holy Spirit sets us free, and by the lightening force of truth, breaks the chains that bind us to sin.

—*T. Guthrie.*

A pastor made a list of all the members of his church and placed it in the vestibule. After the name of each member who was doing something worthwhile in the church he placed a star. He said he did this to show how few members were at work! The cure for this zero condition is to become a star member and that can be done by individual effort.

FIVE MONTHS IN FRANKLIN.

(Continued from page 2.)

Shortly after our arrival in Franklin the pastors in the town worked out a co-operative program called the Franklin Spiritual Advance. The program began on February 27 with a religious census which gave the churches a list of approximately 800 persons who were prospective members of some one of the churches. During Holy Week we had union services, the week following Easter was designated as Visitation Evangelism Week and during which numerous calls were made upon people in preparation for the simultaneous evening meetings in the Baptist, Congregational Christian and Methodist churches during the week of April 16-23. The special meetings proved to be one of the most rewarding experiences in the history of the town and churches. Between five and six hundred persons attended these services each night throughout the week. Rev. Jesse H. Dollar, D. D., of Newport News, was our guest preacher and brought inspiring messages.

We have 43 young men and one young woman from our church and Sunday school in the armed forces of our country. In December we set as our goal for the year—one new member of the church for each of these young persons separated from us because of the war. We have received 40 new members thus far and prospects are good for several more.

For a number of years it has been the hope of the church to provide more adequate facilities for the Sunday school and young people, and a room for recreational and social purposes. A campaign has been launched to raise $12,500 for this purpose during 1944 — though construction will be deferred until after the war. We have now in hand $8,500 in cash and subscriptions and we expect to reach our goal during 1944.

An enthusiastic Senior High Group known as the "Sen-hi-gro" has been organized in cooperation with the Pilgrim Fellowship ideals and purposes. It is an active group in the church and community, and each month it has a missionary program. In the fall it will become a part of the Young People's Missionary Societies of the Eastern Virginia Conference as well as to maintain its regular Sunday evening meetings.

Five of our splendid young people graduate from the local high school this June, one being valedictorian and one salutatorian.

Wm. T. Scott.

Missions
The World for Christ

REPORTS FROM HOME MISSION PASTORS.

SUMMARISED REPORTS FOR QUARTER ENDING MARCH 31, 1944.

CHAPEL HILL, N. C., REV. JOHNSON GRIFFIN, PASTOR.

The average Sunday School attendance for the quarter was 25, and 27 for church. During the quarter one new member was received into the church. The pastor made fifty visits during the quarter.

The young people have their Pilgrim Fellowship meetings every Sunday evening, and though the group is small they are greatly interested and accomplish many things in their work and meetings.

FORSYTH LARGER PARISH, DR. F. C. LESTER, ACTING PASTOR.

The average attendance for Sunday school at Winston-Salem was 20, church 23; Belew Creek, Sunday school, 20 and church 20; and Salem Chapel Sunday school 20, church 25.

Pfafftown has secured the services of a local minister and takes care of itself, but expects to remain a part of the parish.

Belew creek has just called Rev. Walter Hall to serve for the remainder of the conference year.

Salem continues with the Winston-Salem Church.

Dr. and Mrs. Lester and Miss Angie Crew have worked diligently and faithfully in the Winston - Salem Church the past quarter. Many visits have been made and the Alamance and Guilford - Rockingham - Forsyth Spring Rally was held in the Winston-Salem Church. The attendance was the largest of any Rally held.

Payments on the parsonage are up to date and the work is moving forward.

GROUP NO. 2, VALLEY OF VIRGINIA PASTORATE, REV. D. M. SPENCE, PASTOR.

Average Sunday school attendance for the entire pastorate was 145 and 115 for church. The pastor made 196 visits.

Due to bad weather the attendance was somewhat smaller than for the previous quarter.

GROUP NO. 3, VALLEY OF VIRGINIA PASTORATE, REV. R. E. NEWTON, PASTOR.

Average Sunday school attendance for the pastorate was 114 and 103 for church. The pastor made 109 visits.

In January, members and friends of the Leaksville church gave the minister and his family a "pounding." About fifty people attended, and each person brought a gift. A very enjoyable evening was had by all. The Newport Sunday school gave the minister a ton of coal and a load of wood for use at the parsonage.

A PRAYER.

By MRS. C. H. ROWLAND.

Dear God and Father of us all, we come to Thee in behalf of those who have gone out into difficult places at home and abroad in the interest of making Thy kingdom come in the hearts of men. Be Thou their light amidst the darkness; their wisdom amidst the chaos and ignorance about them. May Thy might defend them in the hour of need. Thou who dost give to all men richly, grant them a double portion of Thy spirit that they may be able to hold up Jesus Christ, who has said, "If I be lifted up, I will draw all men unto me." Make them channels through which Thy love shall flow out to a broken and needy world, we ask in Christ's name. Amen.

On February 28 and 29, the Valley pastors met with Dr. F. C. Lester and Mr. Guy A. Thelin to discuss church problems and matters pertaining to the coming conferences.

March was a very busy month. The Mid-Year Conference was held and was well attended.

GROUP NO. 4, VALLEY OF VIRGINIA PASTORATE, REV. G. H. VEAZEY, PASTOR.

Sickness and bad weather brought the attendance down in this group of churches.

The basement in Palmyra Church has been floored and material purchased to ceil it.

Mrs. Charles Storrs, missionary to China, visited for two weeks in the Valley Conference. She and Mr. Storrs were speakers at the Valley Conference held in the Bethlehem Church on March 30.

The Young People's Christian Endeavor Society suspended meetings during the bad weather, but are planning for a real active society now to continue during spring and summer.

BAY VIEW, NORFOLK, VA., REV. J. EVERETT NEESE, PASTOR.

The work at Bay View is progressing splendidly. Evening services are being held now with an average attendance of 25 during January.

In January the pastor met with the Board of Deacons to discuss the spiritual aspects of the work. The meeting resulted in the organization of a "Ten Hour Club," composed of members who agreed to give ten hours during the month of Februaary to visitation in interest of the church. Others have responded since that first meeting. Effort is being made to expand the influence of the church into new and near by communities.

The Sunday morning sermon, January 16, was copied and sent to every member of the church. This brought an increase in receipts at the service the following Sunday.

One hundred new Pilgrim Hymnals have been purchased for the church.

A Fellowship Supper was given for the membership on February 11.

Plans are underway for organizing a Class for Intermediate boys.

The Bay View Church is beginning a three-month tithing program on March 1.

During the week of March 12, a Visitation Evangelism Program was conducted. The results of these visits should mean new members for the church. One new member was received during March.

Plans were made for a special Easter Program.

LYNCHBURG, VA., REV. J. HOWARD SMITH, PASTOR.

Dr. James R. Clinton conducted a Preaching Mission January 9-16. It was a stimulating experience for the entire church.

The pastor taught three chapters in "We Who Are America" at the Woman's Missionary meeting in January. The members of the Ladies Aid quilt each Wednesday. Benefits are used for the Church Building Fund, which amounted to $4,425 at the close of February, The Women had a program on Race Relations. They also cooperated in the observance of World Day of Prayer with all the city churches. The meeting was held in the First Presbyterian Church and seven were present from our Lynchburg Church.

Emphasis on the Home was sponsored by the Ministerial Association during February. The Lynchburg Church cooperated in this program. The pastor attended the Shumate Lectures and the Pastors' Conference at Lynchburg College during March.

In March the Woman's Missionary Society held their monthly meeting and had a special program which was in THE CHRISTIAN SUN.

Plans are being made for a very special Easter service, with the reception of members and baptism on Easter Sunday afternoon.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 27, 1944.

Sunday Schools.	
First, Portsmouth, Va.	$ 30.70
Ingram, Va.	7.42
Bethlehem (Nans.), Suffolk, Va.	3.70
Happy Home, Ruffin, N. C.	7.70
Linville, Va.	19.53
Bethlehem, Elon College, N. C.	24.57
Youngsville, N. C.	2.00
Pleasant Ridge, Ramseur, N. C.	9.45
Total	$ 105.07
Individuals and Churches.	
Ingram, Va.	$ 35.00
First, Richmond, Va.	67.00
Bay View, Norfolk, Va.	30.00
Pleasant Grove, Bennett, N. C.	18.00
Bennett, N. C.	14.27
Windsor, Va.	75.00
Johnson's Grove, Sedley, Va.	5.00
Antioch, Elams, N. C.	10.00
Franklin, Va.	75.00
Dendron, Va.	10.00
Total	$ 339.37
Specials.	
First S. S., Burlington, N. C.	$ 43.13
War Victims and Services.	
Young Ladies S. S. Class, apple's Chapel, Gibsonville, N. C.	$ 4.75
Christian Temple, Norfolk, Va.	55.15
Total	$ 59.90
Total for the week	$ 547.47
Previously acknowledged	17,366.02
Total	$17,913.49
Less War Victims and Services	59.90
Total since sept 1, 1943	$17,853.59

Note.—The Antioch Church reported under Individuals and Churches should have read "Antioch, Windsor, Va." instead of Harrisonburg, va.

Gratefully,
MATTIE COX PARKER,
Secretary.

THE EASTERN VIRGINIA MISSIONARY RALLIES.

The Missionary Rallies for the women of Eastern Virginia were held April 18, 19, 20, 1944, using as their theme, "Venturing for Peace." The interest and attendance were good. Our superintendents were Mrs. J. Everette Neese, Mrs. J. Rollie Gayle and Mrs. J. F. Brown, and they deserve commendation for their fine spirit and efficiency in presiding over these meetings. Their messages based on the theme for the day were most inspiring. We need to encourage these District leaders for the fine work they do during the year, for they are the key workers in our woman's conference.

The impressive worship programs also contributed to the fine spirit of the meetings.

Another outstanding feature was the beautiful music. In each Rally the organist was standing by and was ready at all times to render her service.

Our guest speaker at all of the Rallies was Mrs. Joseph L. Moulton, a missionary from India. Her vivid picture of the Indian village life together with her understanding of the great economic and political problems of that country made her not only an outstanding missionary but also a Christian stateswoman. May her message to us inspire us to greater service.

Our discussion groups on "Personal Christian Living," "Missions and Peace," and "Program Building," were handled well and were most helpful. We hope that every society will receive a message from all three groups from their representatives.

I am sure the women of our conference would have me express appreciation to the three entertaining churches, Rosemont, Oakland and Waverly. They were decorated with a profusion of lovely flowers and not only served us coffee but went the second mile by giving us a slice of delicious pie.

Mrs. Frank H. Lewis succeeds Mrs. J. Everette Neese of the Norfolk District, and Mrs. W. H. Johnson succeeds Mrs. J. F. Brown of the Waverly District.

The Suffolk District led in attendance of their ministers. How we need the encouragement and backing of our ministers! I think this is an important factor in the success of our work. Their presence in our meetings means so much to us. Our Promotional Secretary, Dr. F. C. Lester, was present at two of our Rallies.

We have finished another series of Spring Rallies. We have stood on the mountains of prayer and vision and inspiration, but as glorious as the experience is, we must descend again to the valley of service. God grant that we have returned with renewed faith and zeal to continue our tasks.

MRS. J. F. MORGAN.

FROM FULLER'S CHAPEL.

The Fuller's Chapel Missionary Society held all of its meetings with interesting and instructive programs. The recommended books were studied, the program packet used and apportionment met.

We have written to several soldiers over seas, have sent them religious literature and boxes, and had special prayers for them and that there may be an early, just and Christian peace according to God's will.

We observed the day of prayer with a prayer at our missionary meeting.

We wrote to one of our missionaries in Mexico and had a description of her life work. Dr. and Mrs. Lester were with us for one night meeting. He said the church as a whole only gave 30 cents per member for missions. What should we do about it?

Pattie Lee Coghill, who is one of our members, met with us that night also. She was with us again in August and at Christmas. At our Christmas meeting we had a little tree with a present for each member. I brought before the society my Life Membership certificate which Pattie had given for me, the $10 to go as a memorial to Dr. Atkinson to help educate someone for foreign service.

Sent a nice box of clothing to the Greeks, also $1.00 to help build a chapel for the children of the Christian Orphanage.

We served refreshments at all meetings, and took food, fruits and flowers to the sick.

We have tried to be good neighbors. Our church is only 42 years old and we love it.

The Fuller's Chapel Sunday School has a birthday bank. As our birthdays come around we put a penny in it for each year of our age. The money is used where it is most needed. It is lots of fun.

MRS. S. F. COGHILL.

He who freely magnifies what hath been nobly done, and fears not to declare as freely what might be done better, gives ye the best covenant of his fidelity.

—John Milton.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

ROCKFORD, MILLS AND DEERING, AND NOW, LAKESIDE!

JUNE 27-JULY 5, 1944.

This year it's two in one!

I.—CHRISTIAN YOUTH CONFERENCE OF NORTH AMERICA, JUNE 27-JULY 2.

By vote of the Central Committee, Pilgrim Fellowship will share in the Christian Youth Conference of North America called by the United Christian Youth Movement. This movement is the expression of our belief that young people of all denominations must work together at their common task of finding the meaning and resources of Christian living, and of releasing this power in the life of the world. In a day when we hear much about the urgent necessity of united Christian action in a divided world, the Christian Youth Conference of North America this summer will be a telling witness to our faith that we are all one in Christ.

Delegates—

An attendance of 1,500 Christian young people, from all parts of North America is the goal. We have accepted a quota of 200 delegates, to be chosen on the same basis as formerly:

Each State is entitled to four youth and one adult delegates with voting power. In addition, provided a total of 200 has not been reached, each state will be permitted to send as non-voting delegates one young person for each 5,000 or fraction thereof of its youth membership as reported in the 1942 Year Book. It must be added, however, that the Executive Committee reserves the right to limit the number of non-voting delegates. Such action depends upon how fully the states meet their quotas of voting delegates.

The German Conference is entitled to four youth and one adult delegates with voting power, and non-voting delegates on the same basis as individual states.

Sigma Eta Chi is entitled to four youth and one adult delegates with voting power.

All delegates, voting and non-voting, must be approved by their State Pilgrim Fellowships.

The Program—

. . . is built around the theme: "Our Healing Ministry." The slogan chosen is: "Bridging Human Rifts." The schedule of addresses, symposiums, seminars, pageants, worship services, will be under these headings: "Broken Stones," "The Human Rift," "The Solid Rock," "We Set the Dream." Leaders include: Henry Smith Leiper, Roswell Barnes, Channing Tobias, Benjamin Mays, Ivan Gould, Roy Burkhart and Vice President Wallace. A large part of the conference leadership will be in the hands of young people. Plans are being made to include service men and women in the program.

LOOKING AHEAD.

Some doy the world will need a man
Of courage in a time of doubt,
And somewhere as a little boy,
That future hero plays about.
Within some humble home, no doubt,
That instrument of greater things
Now climbs upon his father's knee,
Or to his mother's garment clings.
And when shall come the time for him
To render service that is fine,
He that shall do God's mission then,
May be your little boy or mine.

Some day the world will need a man!
I stand beside his cot at night,
And wonder if I'm teaching him
The best I can to know the right.
I am the mother of a boy—
His life is mine to mold or mar,
And he no better can become,
Than what my daily teachings are.
There will be need for someone great—
I dare not falter from the line,
The man who is to serve the world
May be that little boy of mine.

Author Unknown.

Pilgrim Fellowship looks forward eagerly to sharing in this great conference. There will be much of inspiration and challenge to take away. There is also much that Congregational Christian young people can give!

II.—FOURTH NATIONAL COUNCIL OF THE PILGRIM FELLOWSHIP, JULY 2-5.

This is the official meeting of Pilgrim Fellowship, carrying on the traditions of Rockford, Mills and Deering, and facing the immediate concerns of the day. Here we shall conduct our business, plus our points of emphasis, outline our national program and re-consecrate ourselves to the tasks before us.

The Program Committee has outlined a concise and extremely practical approach. The point of departure and the basis for discussion throughout will be the Pilgrim Fellowship group in the "average" local church: its problems, its needs, its possibilities.

Further information regarding the program and expenses may be obtained by writing to Rev. Oliver Powell, 19 So. La Salle St., Chicago, Ill.

A CANTEEN TO SERVE YOUTH.

Pilgrim Congregational Church of Cleveland, Ohio, is seeking to offset the temptations to juvenile delinquency through the establishment of a canteen. Most interesting, it is said, is the twenty-foot soft drink bar, surmounted by a large awning. The canteen has been sponsored and constructed by the youth of the local church with the full cooperation of the governing bodies. It is open on two nights each week. About thirty-five youths cooperated in the physical labor of transforming the church into the canteen. Other groups are to have the privilege of the canteen on the nights when the teen-age group is not using it.

Canteen membership is open to boys and girls between the ages of fourteen and eighteen, but is limited to 500 members.

A management council of twelve young people has been set up. There is also an adult advisory council, made up of members of the church and the community. Dr. E. Milton Grant, the minister, is the director of the canteen.

"SINGING BIRDS BUILD LOW."

(The following appeared in the August 30, 1900, issue of the Gospel Advocate. It is worthy of special consideration during the stress and the strain of these war-time days.)

One who had been listening while a bright girl announced most ambitious aspirations and purposes for her own life, answered gently: "You may be right, dear child, but do not forget that 'singing birds build low'."

Taking this as its text, the Philadelphia Public Ledger speaks these words of comfort to girls:

"If your flight is above the roof-trees, if your haunts are to be high up among the wind-rocked boughs, the home nest cannot fail to suffer

(Continued on page 15.)

FOR THE CHILDREN

The crossword puzzle for this week is about the Bible. I hope that you will have an interesting time working it out. You should be able to solve this one without the help of your parents, if you have a Bible in your homes and I hope that you do have.

Soon school with its necessary reading will be over for the year. During your vacation will come time for you to do some reading just for recreation. I hope that you will not forget that your Bible has the most fascinating and beautiful stories on earth. Let us read our Bibles this summer. I know that many of you will be reading them during your Vacation Church Schools, but let us not wait until then. If you have younger brothers and sisters who cannot head so easily yet, read the stories of the Bible to them. They will enjoy hearing them and it will be good for you to practice reading aloud.

When I was in grammar school my mother bought us a Hurlburt's Story of the Bible. This book had questions in the back of the book on each chapter of the Bible. On rainy days when we did not have to work on the farm, we would get off into a room by ourselves and play school. This Bible Story book would be our only textbook. The one who was chosen to be teacher first would read a chapter from the book. Then the next teacher would be the one who could answer the most questions which were asked on that chapter. That was lots of fun for us.

In those days there were not as many books for children as there are today, but we didn't feel the lack of them so much since we had our Bible Story book. As the years have gone by I have come to appreciate those days that we spent playing school. The knowledge that I stored away about the Bible back there has helped me all through my school life; and especially when I was in the seminary and had courses on the Bible. I shall be thinking of you during the summer and shall be interested to hear about your reading and the joy you get from it.

And now I am going to take part of your page to write to some other folks.

DOROTHY TODD.

Dear Parents:

School will soon be out and you will become your children's teachers! You are always teachers of your children, whether you realize it or not. Sometimes they learn things from us that we later give them spankings for having learned!

Last night I was talking with two mothers. One who has a daughter who will be two years old this month said that during the past week her little girl had been coming to mother with her books asking her to read about the pictures for the first time. The other mother said that she did not like to read aloud and that she and her husband had never read to their two children who are now in their "teens." Parent education letters from the United States Bureau of Education say that, "From the day the child is born we, unawares, help to develop his success in school. We want the child to wax strong in body, to be happy, to have all questions answered as soon as he asks them, to become as free as possible from fears, to have strong curiosity—always inquiring, always learning something. We should stimulate the child's imagination by filling him with interesting facts. Wise parents read for hours to the baby. He gets new things to think about; he acquires new words and phrases; he learns to respect a book. Long before he goes to school he has a reading motive, and when he learns to read alone, he reads for meaning." Wise parents, therefore, begin before the child is two years old.

Dr. P. P. Claxton, former United States Commissioner of Education, said: "The first five years of a child's life are more important than the four years he may later spend in college. Should a child grow up and graduate from college, he would owe less to that institution than he owes to his mother, his teacher of the most receptive period of his life. Should this same child later take a trip around the world, he will not see as many new things as he sees during the first five years of his life. Children learn more in this period than you will learn in all the rest of your lives, if you live a thousand years. The acquirement of knowledge is the process of interpreting the new through the old. Whatever is learned later is seen in the light of earlier experience."

Angelo Patri has given us the following fact to consider: "America spends 16 per cent of its income on insurance and but 2 per cent on its schools."

If you and I take seriously enough the responsibility which is ours as parents, then we can see to it that our America of the future will be the true, pure democracy that it should be! It is my sincere prayer that we shall not fail in this task which is the most important one that we shall ever try to accomplish.

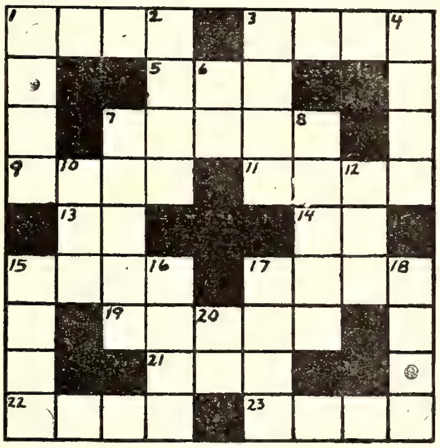
Sincerely,

DOROTHY TODD.

CROSSWORD PUZZLE.

ACROSS:

1. Fifth book of the New Testament.
3. Eighth book of the Old Testament.
5. Nickname for Louis.
7. The writings of Old and New Testament.
9. To cease; to halt.
11. Ecclesiastes. (Abbr.)
13. Woman. (Abbr.)
14. Louisiana. (Abbr.)
15. A bag or sack.
17. Organs of hearing.
19. In the New Testament a Christian believer. (Rom. 1: 7.)
21. Nickname for Sidney.
22. Third book of New Testament.
23. To make music with the voice.



DOWN:

1. Thirtieth book of Old Testament.
2. To miss one's foothold.
3. Standard; guide; law. (Phil. 3:16.)
4. To restore to health.
6. Old Book. (Abbr.)
7. The Bible is made up of them.
8. A bursting forth, as of applause or admiration.
10. One and one.
12. An automobile.
15. Author of some of the New Testament books.
16, To stop pain.
17. Finishes.
18. Psalm.
20. Roman numeral for two.

Answers to Puzzle of April 20.

Across: 1. Miff; 3. Tear; 5. O. T. O.; 7. Color; 9. Earl; 11. Lass; 13. Io; 14. Is; 15. Case; 17. Anon.; 19. Story; 21. O. N. A.; 22. Even; 23. Bird.

Down: 1. Male; 2. Fool; 3. Tool; 4. Reds; 6. Tl.; 7. Cross; 8. Rainy; 10. Air; 12. Ss. O.; 15. Come; 16. Eton; 17. Arab; 18, Need; 20. On.

Sunday School Lesson

By **Rev. H. S. Hardcastle, D. D.**

PAUL CROSSES INTO EUROPE.

Lesson VI.—May 7, 1944.

Golden Text: *"I press on to the goal unto the prize of the high calling of God in Christ Jesus."*—Philippians 3:14.

Lesson: Acts 15:36-16:10; Epistle to the Philippians.

Devotional Reading: Philippians 1:3-11.

Agreeing to Disagree.

"And the contention was so sharp between them, that they departed asunder one from the other." There are times when even the best Christians cannot agree or get along together. Here for instance were Paul and Barnabas, differing sharply over whether to take John Mark with them when they set out on their second missionary journey. Luke says the "contention was so sharp"—feeling evidently ran high. So they parted asunder, each going his own way. We may be sure, however, that there was no personal bitterness between the men, no malice, no determination to "get even." It was a case of honest difference of opinion, agreeing to disagree. And again Barnabas shows his great-heartedness by taking the side of the "under-dog." On a previous occasion he had stood by Paul himself when the disciples and apostles looked with suspicion on Paul. Now he stands by John Mark and takes him as his missionary companion. John Mark may be called the "man who came back" and undoubtedly the secret of his "come-back" was the confidence Barnabas had in him, and the encouragement he gave him.

A Young Man with a Good Reputation.

"A certain disciple named Timotheus was there . . . which was well reported of by the brethren that were at Lystra and Iconium." Timothy had a splendid reputation in his home community. A good name is rather to be chosen than great riches. To be sure reputation is what folks think you are, character is what you are. But a good reputation is a great asset. The person who says he does not care what folks think of him does not know what he is saying, or risking. A good reputation is a good recommendation. Take care of your good name. Be jealous of your reputation.

Concession without Compromise.

"Him would Paul have to go forth with him; and took and circumcised him because of the Jews which were in those quarters; for they knew that his father was a Greek." Here was concession without compromise. There was no moral or spiritual principle at stake, it was simply a concession to the conscientious principles of the folks among whom he was to work. One ought never to compromise his ideals, but one ought at times to make concessions. And there can be concessions without compromise.

A Growing Church.

"And so were the churches established in the faith, and increased in number daily." There is a relationship between the two. These people had a good foundation under the religious life—they were established in the faith. And out of a healthy religious life there came the fruitage of souls being born into the Kingdom. Some churches hardly increase in church membership in a whole year. Here were churches increasing in number daily. The modern church has all but lost its evangelistic zeal, its passion for souls. And perhaps much of the trouble stems back in the shoddy, superficial, thin preaching which does not establish folks in the faith.

Closed Doors.

"And were forbidden of the Holy Spirit to preach the word in Asia; . . . but the Spirit suffered them not." Here within the space of two short verses are two instances where the Holy Spirit closed doors in the faces of those who were whole-heartedly giving of themselves to God's work. God does not always allow us to do what we want to do, or the things which seem to be what we ought to do. But whenever God closes one door he opens another. Indeed, He closes one door that He may lead us into another door which is in accord with His larger purpose for our lives. What seems like life's frustrations may be really life's opportunities—life's larger opportunities. God was closing the door into Bithynia and Mysia in order that He might open the door of a whole continent—Europe.

A Call.

"Come over into Macedonia and help us." God's call so often, indeed usually, comes out of human need. The need of a whole continent was dramatically presented in the cry of one soul. It was this recognition of human need that determned Paul's action. What constitutes a call? Well, the world's desperate needs, and especially the needs of the world without Christ, in itself constitutes a call. In the light of human need everywhere every young person ought to consider just how he can best serve Christ by meeting human need.

The Day of Small Beginnings.

"And on the sabbath day, we went out of the city by a riverside, where prayer was wont to be made; and we sat down and spake to the women which resorted there." It didn't look very promising, to say the least. Instead of a whole continent eager to hear the message, the missionaries found only a few women meeting out-of-doors in an informal prayer meeting. (Then as now there were not many men present at the prayer meetings.) But every individual came to Paul as a challenge, and whether there were many or few, Paul gave the best he had. We make a mistake when we always judge or measure a thing by size or numbers. Sometimes some of the most effective religious work is done with small groups or even with an individual.

The Wind Bloweth Where It Listeth; So is Every One that is Born of the Spirit.

"And a certain woman named Lydia, a seller of purple . . . whose heart the Lord opened." We are not responsible for results; we are responsible for efforts. Let a man preach or teach the truth and God will do the rest. His Spirit is not bound. And often, all unknown to the speaker, God's Spirit opens the hearts of the hearers and moves upon them, and moves them. God's word does not return unto Him void. Let us keep sowing the seed, let us not be weary in well-doing, for in due season God will give the increase.

And Her Household.

"And when she was baptized, and her household. . . . This Christian business woman was instrumental in leading her whole family to Christ. The influence of a Christian mother, who can calculate? Sometimes even a boy or a girl who becomes a Christian becomes the means of leading a whole family to Christ. We need

(Continued on page 15.)

THE Y. M. C. A. AND A CENTURY OF SERVICE.

This year an organization beloved by young men and boys throughout the world—the Y. M. C. A.—begins its second century of usefulness.

It was on June 6, 1844, that George Williams, a 22 year old draper's clerk, met with eleven comrades in a small London sleeping-room and founded what they agreed to call the "Young Men's Christian Association." It met a real need, and soon other associations came into being. The movement spread to America in 1851, when Y. M. C. A.'s were organized almost simultaneously in Montreal and Boston.

Today Y. M. C. A.'s are numbered by thousands—ten thousand, in fact—and their members by millions. In the United States and Canada alone there are 1,400 Y. M. C. A.'s with more than 2,500,000 participants. The movement reaches into 68 different countries on every continent.

As Y. M. C. A.'s have increased in number, the scope of the services they provide for young men and boys has broadened correspondingly. For years the familiar symbol of the Y. M. C. A. has been the triangle, representing the development of body, mind and spirit. The Y. M. C. A. of today presents a well-rounded program, embracing a wide variety of constructive recreational, educational, social and religious activities.

In the course of its efforts to meet the need of youth through ten decades, the Y. M. C. A. has pioneered in many worthy activities and enterprises. It started the first organized social work for young men in American cities; also the first organized social work for boys, for soldiers and sailors, for railroad men, and for Negro men and boys. It gave the world two of the most popular indoor sports, basketball and volleyball. It started summer camping for boys; promoted the first national swimming and life saving campaign; formed the Friendly Relations Committee for Foreign Students in the United States; organized the Intercollegiate Christian Movement and the Father-and Son programs; and helped to organize the Boy Scouts of America.

Never have the needs of youth been greater than in this period of global war and never has the Y. M. C. A. been engaged in more important tasks than in this year of its Centennial.

The Y. M. C. A. and five other service organizations united to form the USO, whose facilities and entertainment have meant so much to millions of young men in the armed forces. The Army and Navy Department of the Y. M. C. A. is operating 500 clubs and units for USO, including 24 permanent Army and Navy Y. M. C. A.'s. In addition, services are continually being provided to men in uniform by local Y. M. C. A.'s everywhere in the country.

Through its War Prisoners Aid, the Y. M. C. A. is doing an outstanding work among the young men—now more than 6,000,000 in number—held as prisoners of war. This service, conducted by the World's Committee of the Y. M. C. A., an international neutral organization with headquarters at Geneva, Switzerland, provides for the recreational, educational and religious activities within the prison camps. Through these activities, prisoners of war find not only relief from the boredom of prison camp life, but also opportunities to resume their studies, learn trades and otherwise prepare for their return to civilian life, and to worship according to their faiths.

The Y. M. C. A. also is helping to meet urgent wartime emergency needs on the "home front." It is providing social and recreational programs for workers in many centers of war industry. More than 800 Associations have special programs for industrial workers and more than 500,000 industrial workers belong to the Y. M. C. A.

Juvenile crime and delinquency are on the increase, as invariably happens in war-time, but the conditions would be far worse than they are if hundreds of thousands of boys between the ages of 10 and 18 were not finding constructive outlets for their energies in Y. M. C. A.'s and Y. M. C. A. summer camps.

The spirit of the Y. M. C. A. as it goes into its second century is reflected in a statement recently issued by its Centennial Committee, which said in part:

In this year, its year of Centennial celebration, the Y. M. C. A. rededicates itself—its resources of body, mind and spirit—to the indispensable work of equipping the boys and young men of the United States and 67 other nations with the spiritual conviction, moral courage, and social vision essential to and sufficient for the future. If that work is not done well, the best economists, diplomats and statesmen can do will not be good enough."

The measure of a man's real character is what he would do if he knew he would never be found out.

—Lord Macauley.

IRRESPONSIBLE SPONSORS.

Leaders in the churches are constantly being asked for the use of their names as sponsors and committee members in connection with charitable appeals and benefits. Such names are taken by the public as a guarantee that the cause which seeks support is essential and well operated. Irresponsible endorsement misleads contributors and diverts funds from worthy causes.

Some leaders are careless in this matter. Others find it difficult to refuse the request of a well-meaning and honorable friend who describes a great need and asks for help; they fear that refusal may be interpreted as indifference to the need. It is not enough to determine the urgency of the need and the sincerity of the persons trying to meet it. Before lending endorsement, a community leader should ascertain whether the organization in question is sound in its policies and efficient in its operations. In some cases it is important to ask whether the need, at one time unquestioned, continues to exist.

We were asked the other day to sponsor a public meeting to promote a worthy interest. The letter of invitation was signed by a number of names. We called Mr. A, one of the signers, to ask some details about the initiative and purpose behind the meeting. He could not answer; he had signed because Mr. B, who was usually on the right side of things, had agreed to sign. When we inquired of Mr. B, he explained that he had not looked into the matter but had gone along because Mr C had agreed to sign. When we reached Mr. C, he explained that the man who had come to him had been introduced by a mutual friend and that he had seemed to be a good fellow. But Mr. C had not had time to ask what was behind the meeting.

The essential causes and the best organizations would profit greatly, and the public would be less confused if sponsors exercised a little more discrimination.

The vast majority of enterprises to which church leaders lend support are essential. We would not be warranted in raising questions that would arouse scepticism. We are not warning contributors to be more cautious. Nor are we suggesting that leaders discontinue lending their names. We are appealing for the exercise of a more careful selectivity on the part of those who are generous in their endorsements, in order that potential supporters may be given more adequate guidance.—*Exchange.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We have finally gotten the swings put up for the children. We have taken a little time to do this job. The weather has been so rainy and damp it has not been sunny enough for the little fellows to play out.

We did a good job putting them up. We built them out of strong pipe, buried in cement which made them strong and substantial. We used chains instead of ropes for the swings with a wooden seat. Of course we expect links to wear out, but we can easily replace them. It was an evening of happiness when we turned the swings over to the children. One could hardly wait for the other to get out of the swing, so one could get in.

It was really interesting to stand and watch them in their glee. One thing we noticed when we were taking in the real happiness of the occasion: that was—the larger children gave the little tots their share of the time, and would teach them how to swing.

We have rebuilt the ocean wave and put it in good condition.

The late Mr. J. M. Darden donated the playthings to the children twenty years ago, and they have been a real source of joy. With twelve new swings, the ocean wave, the balls and bats, the gloves and mitts, we think the little fellows should have plenty of amusement this summer.

We are grateful indeed to all who have had a part in helping bring this joy to our children.

CHAS. D. JOHNSTON,
Superintendent.

REPORT OF ITEMS SENT IN.

Mrs. G. C. Talbert, South Boston, Va.: 1 box clothing.

Johnny Hart: Pants for little boys.

Mrs. W. H. Euliss, Burlington, N. C.: 1 box clothing, 1 pair shoes.

Ladies Missionary Society, Union, Southampton, Church, Franklin, Va.: 1 box of clothing, other items.

Women's Missionary Society, Chapel Hill, N. C.; 1 box clothing.

Mrs. E. M. Albright, Norfolk, Va.: 1 lb. grated nutmeg, 1 lb. cinnamon.

Mrs. Charles Apel, Elon College, N. C.: 1 dress.

Miss Vera Gilliam, Reidsville, N. C.: 1 box clothing.

Mrs. J. L. Byrd, Suffolk, Va.: 1 box of clothing.

Women's Missionary Society, First Church of Burlington, N. C.: 1 box clothing.

Mrs. Archie Newman, Henderson, N. C.: Clothing.

Mrs. H. T. Armington, Buffalo Junction, Va.: 1 suit, 2 dresses.

Mrs. J. H. Tapscott, Burlington, N. C.: 4 dresses.

Women's Missionary Society, Leaksville, N. C.: 30 dozen eggs.

Miss Violet Holt, Burlington, N. C.: 3 dresses.

Mrs. Waverly Barrett, Dendron, Va.: 1 suit, 1 pair pants.

Mt. Carmel W. M. S., Walters, Va.: Clothing.

Mrs. Lula Paynter, Henderson, N. C., Missionary Society: Clothing.

Mrs. W. E. Wills, Isle of Wight, Va.: 1 box of clothing.

First Congregational Christian Church, Newport News, Va.: Box of clothing.

Mrs. R. L. Edwards, Reliable Bible Class, Portsmouth, Va.: Box of clothing.

Women's Missionary Society, First Christian Church, Roanoke, Ala.: Clothing.

Ambrose Christian Church, Ambrose, Ga.: Clothing, wash cloths and other items.

New Hope Christian Church, Chambers Co., Ala.: Clothing, pillow cases, towels, etc.

Mrs. O. H. Paris, First Church, Greensboro, N. C.: Clothing.

Mrs. Alma Farrell, Hank's Chapel Missionary Society, Pittsboro, N. C.: Box of clothing.

Miss Nannie Walkins, Durham, N. C.: 1 dress.

Mrs. Rudd, Portsmouth, Va.: Clothing.

Women's Missionary Society, Ramseur, N. C.: Box of clothing.

Mrs. Robert Holt, Burlington, N. C.: 3 dresses.

Mrs. A. Y. Allred, High Point, N. C.: Box of clothing.

Mrs. H. R. Farlow, Sojphia, N. C.: Box of clothing.

Cpl. John S. Holden, Louisburg, N. C.: 1 box of boy's clothing.

REPORT FOR MAY 4, 1944.

Amount brought forward		$ 9,924.43
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Bethel	$ 3.10	
Bethlehem	1375	
		16.85
Western N. C. Conference:		
Grace's Chapel	$ 9.00	
Ramseur, for April	15.00	
Smithwood	2.16	
Bennett	5.00	
Hank's Chapel	8.43	
Ether	1.59	
		41.18
Eastern N. C. Conference:		
Pleasant Union	$ 15.72	
Youngsville	2.00	
Liberty, Vance	6.25	
		23.97
Eastern Va. Conference:		
Franklin	$ 15.00	
Mt. Carmel	11.65	
Dendron Ladies Aid	$.00	
		31.65

(Continued on page 15.)

Notice to Subscribers

The Christian Sun has always been more than lenient in carrying on its mailing list subscribers who have overlooked renewing their subscriptions on the proper date.

Now, at a time when the subscription list would naturally be increasing, we are faced with the question of a serious paper shortage. The Government, in an effort to see that all magazines receive their proportionate part of the paper available, has placed all of them on a quota basis. When that quota is reached, even if paper can be obtained, no more paper can be used for that particular magazine.

The above makes it necessary that the management scrutinize the subscription list more closely than heretofore, and it may be possible that if your name is dropped from the list, it will be necessary for you to take your turn in having it replaced thereon.

Please save us the embarrassment that it would cause us should we have to refuse to send The Christian Sun to an old subscriber who had only been negligent. See that your subscription is up-to-date; and also, please renew at least thirty days before its expiration.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

EDITORIALETS.

Heaven will be sweet after life's conflicts are over.

Killing time is a slow method of committing suicide.

No man will ever be good without the help of the Lord.

The man never grows rich in faith who speculates in doubts.

The best way to save time is to salt it down with noble deeds.

Duties are never disposed of rightly until they are performed.

If your way of life is difficult to understand, get up closer to the Lord.

The man who gains something by doing wrong pays too high a price for it.

Life would be a terrible failure if man did not grow wiser as he grows older.

No Christian is called upon to walk in as rough way as the Lord has walked for him.

It is much easier to preach what you practice than to practice what you preach.

If we love souls better than shekels, we will find some way to lead the lost to Christ.

The man has a wicked heart who would rather tell bad news than preach the gospel.

The man who is honest simply because it is the best policy would be a thief if it paid best.

The man who fails to do what he believes to be his duty will soon feel that he has no duty.

When all earthly hopes fail, then the "good hope" of eternal life takes deep root in the soul.

Many a man has gone to perdition because he spent his time in shouting over other people's meanness instead of mourning over his own sins.

—*Exchange.*

"SINGING BIRDS BUILD LOW."

(Continued from page 10.)

loss. Apart from the loss of those who remain, the daughter who goes out often finds too late that the low nest was safest and best. There are colder winds on the mountain crags, and it is the birds of prey that build their nests on high.

"After all one's thinking and talking of progress of man or woman, it is true that nothing ever comes to us that is so sweet as the life of home. Let women seek the largest culture, the broadest freedom, the highest service. All goes well while they keep the home love warm. When the love wavers, it is time to pause. We are building our nests in the wrong place. Singing birds are to make melody, first, for our nearest and dearest; and when our best is too good for the home, we are placing our nests too high.

"For some of the sweetest of our daughters and sisters there is a creeping danger here—not danger that they shall be too brave, too strong, too learned, or that their weapons will be too heavy or too sharp, but danger that in the joy of wielding them, they forget that all their gifts and powers must ultimately be used for homes—if not for their own, for the homes of others. The true woman may build high, but she cannot for very long dwell above the home. In her hands is its regeneration and its exaltation into the noblest institution of God. She may not herself hold therein the place of wife, mother or daughter, but so long as in her heart she holds home most sacred and devotes her highest powers to the objects that uplift the homes, her nest is low and her voice shall be to the world as sweet as the songs of the birds."

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

Christian households in our modern world. They, and not armies and navies are the ultimate grounds of security.

Songs at Midnight.

"And at midnight Paul and Silas prayed and sang praises unto God." Songs at midnight, literally and figuratively—can come from the heart of the Christian who has Christ in his heart. We need singing Christians in these days, so dark and terrible. When Jesus and the disciples left the Upper Room to go to Gethsemane and He to Calvary, they sang a hymn.

THE ORPHANAGE.

(Continued from page 14.)

Valley Va. Cent. Conference:		
Linville	$ 8.25	
Winchester	8.70	
		16.95
Alabama Conference:		
Bethany		7.00
Georgia Conference:		
Vanceville		1.00
Special Offerings.		
Mr. Roger Gantt, as a memorial to Mr. J. M. Fix.	$ 5.00	
Mrs. E. P. McClure and Mr. and Mrs. J. G. McClure and family, as a memoral to Mr. W. D. Scott	10.00	
Guilford Co. Welfare	69.98	
Mr. W. J. Cook	10.00	
Mr. Clarence Allred	2.00	
Mrs. W. R. Shaver	10.00	
		106.98
Total for the week		$ 245.58
Grand total		$10,170.01

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.
Established 1808.
Dayton, 2 Ohio

When "The Invasion" Comes

By FOSTER BAILEY

What will Americans at home do? What will you and I do? That is the question of the hour. America will do what we do, because we are America. That is the essence of Democracy. It is the bedrock of all our rights and all our freedom.

When the Invasion comes! Shall Americans at home stand idly by? Shall we be waiting, hoping, fearing, filled with excitement but doing nothing? God forbid. But what can we do?

We all know that this is the hour of the death blow to The Forces of Evil which have been let loose these four and a half years upon humanity, ravaging, scourging and debauching all mankind. Let this blow be swift and sure.

When the invasion comes! Out of the hearts of the men and women of goodwill, all the Nation over, will come a great spontaneous prayer. Let the souls of men awaken to the light and may they stand with massed intent. The Forces of Light and the power of the Will-to-good shall bring the salvation of the people.

We who see and know the tremendous issue now upon us will rise up, with heads high and with courage in our hearts and will offer *our lives also* to our God. This we shall do so that our boys shall not this time die in vain. We pray to God who is the Father of all men, that He will receive our pledge and speed the victory which is sure. We dedicate ourselves to the cause of creating a new and better world out of the ashes of the old. God reigns. His will shall be done. But we must do our part.

On that day when the news breaks that the Invasion is on, let all men and women everywhere throughout this Nation, pray to God—each in his place and in his own way—that which he finds within his own heart. So may we bear witness what sort of people we are.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, MAY 11, 1944. NUMBER 19.

A Hymn for Rural Life Sunday

By DR. MARTIN SCHROEDER

God calls to man, His acres to prepare,
When springtime comes—new furrows for the grain!
Breaking the ground, we breathe to Him a prayer,
Give rain and shine, the harvest to attain.
O Lord of Hosts, Thy servants in the field
Must look to Thee, their sacred work to shield.

As though ordained a sacrament, it seems,
Granted through those who till the holy earth,
Whose dormant life, awakening from dreams,
Will yield man's food, by toil of noble worth.
A priesthood they, who plow the fertile sod,
Tend sprouting blades, obediently to God.

Lord Jesus Christ, to Thee we sing our praise;
Thou hast revealed God the Creator's hand.
Though we are weak, sufficient is Thy grace,
Wherefore we pray, bless Thou the seeded land.
As Thou hast fed the thousands foll'wing Thee,
So bless these leaves, show us Thy royalty.

And when the plow, for reaper's tasks, must rest,
Make real to us Thy presence in the plains;
When fields of grain are ripe and golden dressed,
Thanks be to Thee for clouds that brought the rains.
Great God, we pray, our farmers' work support;
Our faith make strong, according to Thy Word.

Though seasons come, and soon away have fled
To leave us fruit, the harvest of the fields,
We trust Thy Word, man's life is more than bread;
We shall not live, save by the grace God yields.
Such harvest grant, the bread which does not cease,
That we may live, O Lord, with Thee at peace.

NEWS AND VIEWS

Rev. W. Millard Stevens and Rev. Melvin Dollar were the ministerial representatives of Georgia attending the Southern Convention.

Rev. R. A. Whitten reports a most successful evangelistic campaign at Winchester. Miss Amy Lee Stockton, evangelist, was assisted by Miss Rita Gould, musical director.

Rev. Johnson Griffin has resigned the pastorate at Chapel Hill to enter service as a chaplain, and William Hadden, a senior at Lynchburg College, has been called, to serve the Chapel Hill Church.

Sunday, May 14 is Mother's Day. May God bless her and keep her, may He strengthen her to carry the load of care which unholy war loads upon her drooping shoulders, may He cause her to rejoice through the bringing of an early peace.

The minutes of the session of the Convention just closed will make interesting reading for those of our local churches who were unable to attend the sessions. It is expected that they will be distributed within the next few weeks.

Dr. F. W. Murtfeldt, the Convention Chaplain, succeeded Dr. C. A. Lincoln as pastor of the Erskin Memorial Church at Tryon, N. C. Dr. Murtfeldt was associated with Dr. Allyn Knight Chalmers for nine years at the Broadway Tabernacle in New York.

A portrait of Rev. Daniel W. Kerr, painted by Archie Daniels of the Art Department of the University of North Carolina, was presented to the Southern Convention by Mr. E. W. Neville of Chapel Hill. The portrait is to be placed in the office of publication in Richmond.

The Middle Atlantic Conference is meeting this week in East Orange, N. J. Dr. John B. Hanna is the host pastor. The theme of the conference is "The Task of the Church in This World Crisis." Speakers include Walter H. Judd, Ernest W. Riggs and Mordecai W. Johnson.

Not only is next Sunday being observed as Mother's Day, but as Rural Life Sunday as well. That THE SUN is emphasizing Rural Life Sunday in this issue is not that we would honor mother less, but because of the crying need of the emphasis on improving rural life today. How better can we honor the mothers of the rural districts than by improving the lot of those who till the soil?

The eleventh annual session of the Rural Church Institute will be held at Greensboro College, May 29-June 3. Dr. Rockwell C. Smith, professor of Rural Church Administration and Sociology at Garrett Biblical Institute, will offer a course on "The Program of the Rural Church. Dr. A. J. Walton, superintendent of Town and Country Work in the Methodist Church, will teach a course on "Evangelism in the Rural Church." For further information about the program or registration, write Dr. J. M. Ormand, Duke University, Durham, N. C.

HOME COMING AT LEAKSVILLE CHURCH.

The Leaksville Church of the Virginia Valley Conference, will hold its annual Homecoming and Memorial Service on the first Sunday in June as has been the custom for a good many years.

There will be morning and afternoon services with lunch served on the church lawn.

The services will begin at 10 o'clock with Sunday school, followed by the memorial sermon at eleven o'clock. There will be special music and also congregational singing.

A hearty invitation is extended to all, and especially all former pastors and friends.

R. O. ROTHGEB,
Church Secretary.

FIFTH SUNDAY OFFERINGS.

Our friends have been good to us during the past week. Many Sunday schools and churches have sent in contributions. The College is most appreciative. I am sure there are still others who received offerings for the College on the fifth Sunday, and I hope they may forward the same immediately. The College's books will close as of June 1. Your contribution before that date will be counted in this year's receipts and will mean much to the College. Our needs are urgent. We are most appreciative of every dollar contributed.

Previously reported		$1,690.25
Churches.		
N. C. and Va. Conference:		
Elon College	$ 59.35	
Winston-Salem	22.00	
Hines' Chapel	85.00	
Eastern Va. Conference:		
Holland	$100.00	
Western N. C. Conference:		
Flint Hill (R)	$ 2.00	
Pleasant Hill	10.66	
		279.01
Sunday Schools.		
N. C. and Va. Conference:		
Ingram	$ 6.50	
Pleasant Grove	4.58	
Elon College	9.48	
Greensboro, First	31.18	
Hines' Chapel	5.20	
Eastern Va. Conference:		
Liberty Spring	$ 16.00	
Rosemont	50.00	
Mt. Carmel	5.95	
Eastern N. C. Conference:		
Wake Chapel	$ 6.56	
Mt. Auburn	13.00	
Liberty, Vance	10.66	
Hank's Chapel	6.33	
Western N. C. Conference:		
Ether	$ 4.75	
Pleasant Ridge	9.60	
Va. Valley Cent. Conference:		
Antioch	$ 8.00	
Leaksville	7.08	
Newport	4.75	
Palmyra	5.47	
Bethlehem	21.02	
		226.11
Individuals.		
Mrs. M. C. Faucette		1.00
Total		$ 506.12
Grand total		$2,196.37

L. E. SMITH,
President.

SUPERANNUATION.

Previously acknowledged	$1,561.02
Durham, N. C.	100.00
Winston-Salem, N. C.	6.00
Hines Chapel, McLeansville, N. C.	17.60
Total in bank May 4, 1944	$1,684.62

BOARD OF SUPERANNUATION,
By Mattie Cox Parker.

Whereas whiskey permits the alcoholic a lessening of the embargo on the expression of hostility, the taking of drugs pushes further out of the consciousness anger and destructive wishes. Also, the alcoholic when drinking, feels inner opposition to the frank expression of affection. The satisfying sensations and phantasies from drugs on the other hand, are more solitary, more narcissistic, and serve to keep the individual estranged from other people.

—Dexter M. Bullard.

What Kind of Social Order Do We Wish?

By W. E. Garnett.

As the war draws to a close, groups planning for post-war adjustments are becoming increasingly active. If their work is to be most effective they must face such questions as: What kind of social order do we really wish? Here in Virginia do we wish a highly stratified society such as we have had for the past 300 years, or do we want a social order which will give the common man a fairer chance? In this Jefferson Bicentennial year this is an especially appropriate question. A returning Jefferson would also undoubtedly ask: "Do you want a social order dominated by a few select groups and a handful of political leaders, or a more democratic order where the interests of all groups are duly considered by leaders selected by a larger percentage of the electorate than the approximately one-fourth of the adult population now voting?" In the last presidential election 41 States made a better showing than Virginia in this regard.

Do we want a social order in Virginia where approximately 100,000 or between one-third and one-half of the rural white families have marginal standards from the standpoint of income, property holdings, educational levels and living conditions—families which are rearing at least one-third more children than an equal number of families with higher standards?

Do we want a social order where in normal times the marginal standard families have an income of less than $750? In 1939, three Virginia farm operators in five had a gross farm income of less than $600, as compared to two in five in 1929. The approximately 50,000 farm wage laborer families averaged even less. Gross farm incomes include the value of home produced supplies, other than rent, as well as expenditures for farm operation, but do not include some earnings from non-farm work of three farm operators in eight. Farm incomes have been improved during the war period, but expenses have also sharply increased.

Can we feel proud of a social order where approximately two rural white men in five have so little property, real estate and personal, that they are assessed less than $2.50 taxes and over half are assessed less than $5.00.

De we want a social order where the Capital, income, and property holdings, as well as the educational levels of our city folks are more than twice that of their rural cousins—and these conditions in face of the fact that rural areas must be looked to for a large percentage of the State's future population?

Do we want a social order where thousands of rural families get inadequate medical care, or, if they do get medical attention, the cost is out of all proportion to their income; and where the milk supply, as well as the consumption of other essential foods, of one-third of the rural children is 50 per cent or more below the acceptable standards?

Do we wish a Virginia social order where approximately 100,000 farm families live in sub-standard houses. or houses needing major repairs, and where more than three-fourths of the homes lack such conveniences as running water, electric lights and refrigerators and more than half are still without radios: conveniences in which more than 30 states make a better showing than Virginia?

Do we want a social order where the fourth of our population who happen to have dark skins are handicapped by many unnecessarily disadvantaging conditions?

Do we wish a social order where approximately one farm white man in four, aged 25 or over, has less than a fifth grade education, and only about one in eight has finished high school or gone beyond that educational level? Can we have acceptable cultural standards or the best personality development with such an educational foundation?

Careful estimates indicate that with employment levels as of 1940, only 55 per cent of the Virginia male youth reaching maturity between 1940 and 1950 can find employment outlets in the state. Furthermore only 61 per cent of the white and 56 per cent of the Negro farm boys will be needed on farms unless the 1940 number of farm workers is increased. If we have too much piling up on farms because of inability to get work elsewhere, marginal standard conditions will be increased. Is this the social order we want? The training of farm youth not needed in farm work for other types of employment so that they will be on a fair competitive basis is an important angle of the educational situation which has not had enough attention.

Will our post-war planners do the ostrich act in the face of conditions outlined above? And what of our legislators? If our boys can fight for a better world overseas, they have a right to the best social order possible at home. For the most part the conditions outlined cannot be dealt with through direct legislation. However, they can be dealt with indirectly, especially through education. How adequately efforts are directed will influence our social order for decades to come more than almost any other one thing.

Church Responsibilities.

And what of the church and its responsibility for the social order that is and the social order that might be? Was the Archbishop of Canterbury right when he said: "There is no hope of establishing a new Christian social order except through the labor and sacrifice of those in whom the spirit of Christ is active"?

Will Christian forces be content to allow conditions so inimical to the best personality development to continue to persist? Has the church at last come to the point where ardor for a social order that might be a social order as visioned by the prophets of old and the Master himself, will sweep aside all obstacles to the fullest exertion of church influence and church power—even such obstacles as over concern with denominational machinery and denominational prestige? (This concern has led thousands of weak, struggling, inefficient churches — to one rural church for 263 people instead of one to the at least 1000 people needed for church efficiency.)

Will our ministers and church leaders be supporters of, or panderers to, the status quo with its many conditions denying a fair chance to the common man, or will they see visions of the social order that might be and inspire their people to make such visions a reality? Will the newly organized Virginia Council of Churches rise to the challenge of its opportunities? And will it take the united support of all denominations needful for meeting this challenge?

Will Christian forces hearken to the voice of those who, like the ten spies to the land of Canaan, say, "We are as grasshoppers in the sight of the giants of the land"—giants of difficulty in the path of united effort to a fairer social order? Or will they be like the two forward-looking, faith-inspired spies, who reported that with the Lord's help the promised land could be successfully occupied—the promised land of a social order where every man has a fair chance to fully develop his God-given potentialities?

(Continued on page 15.)

THE EDITOR'S MESSAGE

THE REIDSVILLE CONVENTION.

Yes, it was one of those breath-taking, curiosity-arousing, suspense-laden, energy-exhausting, epoch-making conventions. Emotional upheavals, verbal blockbusters and personality clashes were the order of the day. "Neither hot nor cold" could not be spoken of this Convention. In this sensational meeting, insipid neutrality was a nonentity and the delegates roared their votes far above the usual whisper. Where every proponent has an opponent, issues are brought into bold relief. Men will hark back for a generation to the Reidsville Convention and speak of those precedent-shattering, destiny-shaping decisions.

"Stormy weather" seems to be the theme song of many current conventions. It is reported that one decision was reached in the Kansas City Methodist Conference after more than five hours of oratory and more than thirty speeches. So hot was the debate that at times more than a dozen delegates were on their feet, shouting, "Mr. Chairman."

While there was a pronounced cleavage of opinion at Reidsville, the majority voted to consider the proposed changes in the "Principles and Government" and these were adopted with minor changes and exceptions. The action provides for a central treasury in the Convention office, and Mrs. Mattie Cox Parker was elected Treasurer. The office will be headed by a Superintendent who will carry on the work formerly done by the Promotional Secretary. Dr. F. C. Lester was elected to that office.

The Convention went on record as approving the action of the Provincial Council which provides scholarships for our seminary students at Duke University. The action also contemplates a Duke Divinity House to be built at some future date. Dr. Shelton Smith explained that there was nothing inconsistent in the present plan to ally ourselves with Duke University in seminary training, since we already have a Duke Science Building at Elon and share in the Duke Endowment through the Christian Orphanage.

George Shepherd, Congregational minister and personal adviser to Generalissimo Chiang Kai-shek, pleaded with the delegates not to miss the great opportunity that is now open in the mission field. "America missed her military opportunity in 1921," he said, "when the Chinese Government asked for a military commission from the United States; and there is great danger that she will now miss her great spiritual opportunity." Dr. Shepherd is eager to recruit young missionaries from the South to carry on his work at Shaowa, China.

Said one delegate after adjournment: "This was a hard Convention." Indeed, it was! Hard work preceded the Convention. Committees worked hard and long before as well as during the Convention. The members of the Reidsville Church had a hard job entertaining the unusually large delegation. The pressure of debate on important issues may have aroused hard feelings. These issues with far-reaching implications did not lend themselves to an easy solution. Even the President was a Hard-castle, although this statement must be tempered by the addition that he was also a "Funnycastle," thus alleviating much of the tension in the Convention by his jovial disposition and witty remarks. The concluding day witnessed an amicable adjustment of all major issues and personalities.

Rev. W. E. Wisseman of Greensboro was elected President to succeed Dr. H. S. Hardcastle. Dr. I. W. Johnson, Secretary of the Convention for 28 years, and currently President of the Eastern Virginia Conference, was elected Vice-President. Dr. J. H. Lightbourne was continued as Secretary. The present Editor and Managing Editor were reelected. The Editor served on the much besieged nominating committee and was thereby prevented from following the Convention proceedings step by step, or blow by blow! A detailed understanding of the action taken must await the publication of the Convention Minutes.

THE RURAL CHURCH AND AGRICULTURE.

Josephus Daniels made an address at the North Carolina Bureau Federation in Raleigh on February 2. Editor Daniels ploughed deep into the present trends in agriculture. He attributed the amazing improvement in North Carolina agriculture primarily to four agencies: (1) The North Carolina College of Agriculture and Engineering. "Contrast the one-crop system and frustration of agriculture in the early 90's before the college and the Agricultural Department, working together, got into their stride! That college has taught students to be better farmers and to learn how to make farming more successful for others so that those on the land may enjoy a richer, fuller and more satisfying existence. The Extension Service has largely revolutionized farming through the intelligent zeal of young crusaders sent out from that institution, cooperating with forward-looking women and older farmers who added experience to the scientific knowledge of the college graduates." (2) "Among the Federal agencies which have been set up to work with rural people, none has been more effective than the Soil Conservation Service, brought into being through the enthusiasm and prestige of Hugh H. Bennett, a native North Carolinian and an apostle of erosion control. Seventeen soil conservation districts have been organized in North Carolina since 1935, covering 61 of the 100 counties and teaching the principles of saving vital top soil to owners of 190,935 farms. More than a million acres of land are farmed under definite plans drawn up through a cooperative agreement with the Soil Conservation Service and the owners of the acres." (3) "The Rural Electrification Authority has brought the blessing of electrical power to 151,532 country homes as compared with only 11,558 farms having this power back in 1935. The Tennessee Valley Authority, working in the western part of the state, is aiding farmers in establishing pasture sods and in using other water-holding methods to be a boon to the people of that section. The TVA cooperates closely with the Extension Service in promoting the use of better farm management and the application of limestone and phosphate to the steep hillside fields of that section, thus encouraging the growth of clover and other forage crops." (4) The Agricultural Adjustment Administration. Many individuals are obviously annoyed by details and are thereby unable to properly evaluate the triple-A. Consider: "Back in 1932, farmers of North Carolina were facing a critical economic situation. Their principal money crop—flue-cured tobacco—was selling at levels far below cost of production; their farm lands were depleted from years of cultivation which took more from the soil than was added. During the ten years the Triple-A has been in operation in this state, our soil has been given the kind of care and protection which is paying good dividends now that we need every pound of food we can get from every acre of land."

These facts are given further significance in the light of the following statistics: "The total money the farmers of North Carolina received for their crops in 1931 was $136,496,000; in 1941, $304,746,000—an increase of $168,250,000. These figures speak trumpet-tongued for the industry of the men who till the soil, plus the introduction of better methods and the aid and cooperation of a government possessing a heart as well as a cash register to record collection of taxes."

The budget of each rural church should be checked against this financial background. The income of the farmers has more than doubled during the past decade. How is this reflected in the financial program of the church during the same period. Is it possible that the budgets of many churches have remained unchanged? Rural Life Sunday is an appropriate time for the church to take an inventory of its stewardship program. Agricultural prosperity and rural church poverty are inconsistent. We have the material and financial bases for a new day in rural church economy. To whom much is given, much will be required.

THE RURAL CHURCH AND ITS MEMBERSHIP.

The University of Virginia "News Letter" has recently published an article by Carl F. Reuss, assistant rural sociologist at the State College of Washington, on the subject: "Trends in Virginia Church Membership and Finance, 1926-1936." Space does not permit an adequate resume, but here is his conclusion:

"Challenges to church leaders to make sure their programs are dynamic and fully alert to their opportunities are found in such facts as: (1) many rural people must worship in urban churches if they are to participate in church life, (2) the rural church is disappearing as an institution of rural life, (3) church membership rolls are unduly heavily weighted with women, and (4) the relative emphasis upon local expenditures and expenditures for church extension puts local interests far above those of the larger church.

Our churches do not exist in a vacuum. They are especially favored institutions whose primary purpose is to lead men in the expression of their religious interests. The more closely the churches are aware of prevailing interests, trends and tendencies among men, and the more they adapt their programs to meet such interests, trends and tendencies, the more effective they will be in achieving their primary purpose."

CONVENTION RURAL CHURCH COMMITTEE RECOMMENDATIONS.

The Rural Church Committee of the Southern Convention, is headed by Rev. W. J. Andes as chairman, with the following ministers as members: E. M. Carter, S. E. Madren, C. E. Newman, and T. Fred Wright. At the recent session of the Convention this committee made the following recommendations:

"1. That full-time ministers be secured for our rural churches wherever possible. Otherwise, that pastorates be formed.

"2. That our Mission Board seek to bring all salaries of rural ministers to $1,500 or more.

"3. That our Mission Board provide the services of an agricultural missionary who can visit our rural churches and ministers. The experience which he has had in other lands will be helpful to each of us as well as to the laity who run the farms.

"4. That we ask our Convention Office to make available supplies for our churches. All kinds of literature should be there to assist our rural churches. Pictures or blueprints of improved rural churches should be useful. Mimeographing could be done for those who do not have machines.

"5. That we ask our Board of Christian Education for local training schools. These schools should widen their usefulness to include the following: A thorough training in the knowledge of the Bible, practical methods of teaching in the church school, classes in worship, hymn study and music, choir work, recreation, Vacation Bible School work, agriculture as related to our Christian religion, and Christian stewardship."

R. L. H.

A RURAL CREED.

Upon these things we build a free America:

1. Reverence for God.
   God is the source of life and man's inner sense of security
2. Respect for man.
   Man, as God's child, is worthy of fellowship and cooperation.
3. The ownership of land.
   Land is in trust from God for man's economic security and freedom.
4. Christian homes on the land.
   Roots in land and homes give stability and permanence through the generations.
5. Farming as a family enterprise in living.
   The family is the primary purpose of life and work together.
6. Spiritual responsibility to future generations.
   Man, as steward of God and debtor to the past, is obligated to pass on to future generations a richer inheritance in life and land.

—Rural Life Committee,
Maine Council of Churches.

CONTRIBUTIONS

SUFFOLK LETTER.

The Southern Convention has met and adjourned. The session was entertained by the Reidsville Church with genuine hospitality. A large delegation came and many remained until the closing session. It will be remembered as the "Revision Session." For eight years a Committee on Revising the Principles and Government had been, with some changes in the committee, considering changes in the organization of the Convention. The Executive Board declined to carry out the order of the Convention two years ago to adopt and publish the book. It was brought to the Convention for adoption.

Anyone who is familiar with the difficulties of trying to adopt a constitution and by-laws in this kind of a body, knows that the delegates will become involved in some contention and confusion. The recent session of the Convention met those expectations to the fullest extent. The consideration of this document consumed so much time that many vital matters were pushed aside for slight emphasis. For example Evangelism was limited to 15 minutes—and actually less than 10 minutes were given to that subject. The Report of the Mission Board was finally reached in the last hours of the Convention.

But a new type of Convention organization was adopted. It is not the function of this writer to interpret and to explain the changes. The long desired Convention office for the collection and distribution of all Convention, Missionary, Christian Sun and other funds, has been established. July 1 of this year is the time set for the beginning of the new order of things. Apparently this means that in all probability the contributions to the Orphanage will not appear in The Sun after that date. That form of announcement of contributions will be determined by the Convention Office and the Executive Board. There will no longer be a Mission Treasurer for the Mission Board—but the former Secretary of the Mission Board, Mrs. Mattie Cox Parker, is now the Treasurer of the Convention; and all these funds will be received and paid out by her, under authority of the Convention.

If something new and something different will bring new life and growth to the denomination in these states, then it should grow rapidly. There was a large group who decided to make some changes, and they were made to suit the mind and will of the advocates. It remains to be seen now how the new order of things will work.

There is some enthusiasm in owning a new cook stove. But the average stove requires some kind of heat and some fuel. If meals are to be prepared they are not greatly affected in taste and appeal by a change of stoves. The preparation of the meal and the serving must be considered. We have two years before another Convention, and here is hoping the new stove will last for that period. Or it may be that this figure of speech does not suit the reader. If not, then you may substitute some other. But the warmth of the Convention suggested a stove. Perhaps it would be wise to install one of these new devices which will turn on heat if the temperature is too low, and reduce the temperature when it gets too warm. We suggest an air-conditioning plant for the use of the Convention.

But the Convention is over—thanks to the passing of time. And our churches will know little difference in the administration. It is fortunate that spiritual life is not limited to the spirit of a Convention or a Conference. We can live in spite of these things, and we should make it possible to live better because of them. God lives and the work is in His hands.

I. W. Johnson.

ELON COLLEGE COMMENCEMENT.

The fifty-fourth annual Commencement of Elon College will be held Saturday, Sunday and Monday, May 20-22.

Saturday will be Alumni Day. The Class Day exercises will be held in the auditorium at 10:00 a. m. The alumni meeting will be held at 11:00, at which time there will be short talks by different individuals and in interest of the College. Consideration will be given to past achievements, present needs, and future possibilities. The session will close with the business meeting of the Alumni Association. A barbecue luncheon will be served on the campus to all alumni, the present student body, and faculty.

The afternoon will be free for class reunions and other meetings in interest of alumni groups. All classes of 4's and 9's are asked to arrange for class reunions. The usual reception by the president of the College and his wife will be given at 5:30. The regular meeting of the Alumni Association and banquet will be held at 8:00 Saturday evening. Mrs. W. E. Wisseman of Greensboro will be the speaker.

Sunday will be Baccalaureate Day. Dr. John Curry Walker, pastor of Second Congregational Church, Waterbury, Connecticut, will deliver the baccalaureate sermon at 11:30. Dr. Walker is a minister, author and lecturer of note and has a keen interest in Elon College. Students of the Music Department will give recitals in the afternoon. The music faculty will give a full program at the evening hour.

Monday will be Commencement Day. The Honorable Olin D. Johnston, Governor of South Carolina, will be the speaker. Governor Johnston married Miss Gladys E. Atkinson, niece of the late Dr. J. O. Atkinson. Honorable Russell T. Bradford who married Miss Jennie Willis Atkinson, daughter of the Late Dr. J. O. Atkinson, has been invited to introduce Governor Johnston.

Elon Commencement is always of interest to the Church, alumni and friends of the College. Even though travel is difficult, we are anticipating a good attendance and a fine Commencement. Your presence will add much to the occasion.

L. E. Smith.

LIGHT FROM THE EAST.

When emotions were tense at the past session of the Southern Convention, the convivial president eased the tension by inserting one of his ever-ready puns or jokes. On the last day, as the secretary was asking for information regarding some matter, the president wanted to know if he sought light from the east to west. Regardless of what else comes from the Convention, one cannot escape the conviction that light is coming from the east. A new day is dawning, rising out of the east like thunder!

Although the young men who were present did little of the talking, in customary respect to the older ministers of the Convention, one could not help but feel that the ideas of youth were prevailing. Some of the older men sensed the new rhythm and increased their pace accordingly.

(Continued on page 7.)

HOOSIER CHURCHES.

Note: About six months ago the Indiana Congregational Christian Conference in cooperation with the Town and Country Department of the Congregational Christian Churches, published a survey of the rural Congregational Christian Churches of Indiana under the title "Hoosier Churches." This article contains some of the major findings and recommendations of that study mainly done by the research department of Merom Institute. The complete study can be secured from Merom Institute for 10c.

A summary of problems confronting the rural Congregational Christian Churches of Indiana must include the following items:

1. The churches have clung to many of their frontier habits and customs down to a day when these are out-moded and detrimental to the program of the church.

2. The churches have overdone the application of democracy to religious organization. This may be seen in the unfortunate practice of hiring the pastor for only one year at a time, which makes his status as insecure as that of the tenant farmer.

3. The churches have clung to the open country while all rural institutions have been moving to the village. This is not necessarily a bad or blameworthy thing. Often it represents a real service to a group of families who need a neighborhood center. It is, however, a serious problem from the point of view of the church's chance of survival.

4. The churches are faced with the fact of a sharply declining rural birth-rate.

5. The churches have failed in memberships to keep pace with the populations of their communities.

6. The extent and condition of our physical plant and equipment drastically limit our program within very traditional boundaries.

7. Only about half the church members are active and only about half the active constituency are members.

8. The churches are less effective in reaching men than women, youth than age.

10. The churches are less effective in reaching the financially insecure than in reaching the secure.

11. The program of the churches is deficient in variety, in programs for men, in community-wide functions and in leisure-time activities.

12. The program of part-time preaching, full-time, lay-led Sunday school, Ladies Aid and annual revival is inadequate to sustain vigorous life in a rural church under present-day conditions.

13. The churches lack a clearly defined conception of their parish. They are satisfied to minister to the families they have always ministered to.

14. Sunday morning, on the average, finds only one-fifth of the constituency in worship services and only two-fifths in the Sunday schools.

15. Most of the parishes are too small for the adequate support of an effective church program. This is true both in finances and in terms of lay leadership.

16. Many of the churches serve constituencies which are seriously divided by other community functions, such as voting, trading, educating the young, distributing the mail and using the telephone.

17. The churches are frequently less hospitable . . . and less cooperative than they ought to be with other institutions, organizations and associations working for the welfare of the community and its members.

18. The churches suffer from inadequate pastoral leadership.

19. Pastoral salaries are scandalously low. The median salary paid by these rural churches is under $400 a year.

20. The churches are not producing their own clergy for the future.

21. Benevolence giving in the churches is very low, being only one-third the average per capita giving in the Congregational Christian denomination as a whole.

Among the recommendations proposed to the rural churches are:

1. That each church make an intensive study of its own church and community situation.

2. That each church actively seek a cooperative relationship with all other churches in the community for purposes of community study, and the cooperative solution of common problems. This may take the form of Inter-Church Council, Ministerial Alliance, informal cooperation, or of course, some organic relationship such as federation or merger.

3. That each church make itself more of a community center and a ''community servant'' by (a) making its building and equipment available for legitimate community and organizational activities; (b) encouraging and cooperating with all community-building, character-building agencies in the secular community; (c) aiding and encouraging the formation of a Community Council to draw upon community resources for the meeting of community needs.

4. That churches which do not have a parsonage begin to lay definite plans for building or purchasing one and acquiring a resident minister. Where the local church cannot alone hope to finance a parsonage, let it link up with another church or other churches to provide a total parish unit adequate to support a resident minister.

5. That churches abandon the practice of hiring the minister ''by the year.'' Having called the best man available, let the church stand by him over a sufficiently long period of years that together they can work out a genuine program of progress. Give your minister some security and he will give you better service.

6. That our churches reconsider their program of evangelism in the light of the evident inadequacy of the time-honored Annual Revival as revealed by this study. Without necessarily abandoning the revival, let the church consider the possibilities in personal evangelism, preaching mission, pastor's class for youth, evangelism by way of the ''cup of cold water,'' and so on.

7. That each church develop more vigorous men's programs along lines which may offer distinctive appeal to men; e. g. Men's Brotherhood; the Lord's Acre Plan; maintenance of church plant; solving of transportation problems during gas rationing.

8. That the churches acquaint themselves with the Merom Institute Extension Service and make use of its facilities in strengthening their local programs.

9. That churches encourage and assist their ministers and lay leaders to avail themselves of opportunities for supplementary training and spiritual refreshment provided in short courses and conferences.

LIGHT FROM THE EAST.

(Continued from page 6.)

Others, chained by tradition, legalities and old habits, lagged behind. None of the ideas presented were radical or new. There have been those who have wanted these things for many years. Now, the few voices have grown to many and cannot be silenced. Makers of motions that advanced thoughts be deleted from reports were stunned at the sea of ''No's'' that defeated their motions.

The Convention, as a whole, must accept the fact that a new day is dawning. Turning the clock back is an old custom that will not work this time. We must face the realities that are before us. It ought not to be done in haughtiness, pride or disdain, but in humility. Children of the dawn, kneel! Kneel to the rising sun. Receive the healing rays that God would give.

AUBREY C. TODD.

Missions — The World for Christ

A DAY OF PRAYER FOR MINISTERS AND MISSIONARIES.

MAY 28, 1944.

Pastor-teachers and missionaries have triple duties to the Church of God. These are: (1) Exemplifying the Gospel in word, manner of life, spirit and faith; (2) Teaching the Church for Christ and feeding her with the Bread of Life; (3) Turning men from darkness to light, from the power of Satan unto God. Ministers are the permanent ecclesiastical officers and their appointment is the direct act of Christ. ''He gave some pastors and teachers,'' as we know, for the edification of His Church, and the salvation of men.

Other Church officers, by the indirect appointment of Christ through the apostles, are called upon to supplement the labors of his ministers, and they hold their offices because of the ministry.

Ministerial spiritual enrichment, enlargement and quickening waits very much upon the prayers of the people of God. The prosperity of Christianity down the centuries has always been according to the strength or weakness of the prayer-life of God's people. The population of heaven or hell increases according to the rise or fall of spirit of the prayer in the churches. ''As soon as Zion travailed she brought forth her children.'' By the sinful neglect of the ordinance of prayer, sinners slip in greater numbers into perdition. It is important, therefore, that God's people shall be in the spirit of prayer for the ministers of Christ.

The apostle Paul, the pattern of all Gospel ministers, had no false modesty and no false humility. He knew that he required the grace of God in order to do the work of God. He knew that this had to be sought not only by himself for his labors, but by God's people as well. Therefore, he pleaded for prayer (Romans 15:30) as well as pleading in prayer (Ephesians 1 and 3.).

The Gospel is the great instrument of salvation; and the minister is the medium through whom God has ordained the instrument of salvation shall become effective in human hearts. ''How shall they hear without a preacher? and how shall they preach except they be sent?''

Unless Christians really pray as they ought for God's servants, the Word of the Lord will not run and have free course and be glorified. From the dawn of Church history to the present moment preaching has never aroused and drawn the interest of the generality of the people apart from the spirit of prayer on the part of Christian people. No other method devised for reaching the multitudes has been so successful as that easiest of all ministries, that convenient and mighty ministry of united prayer. When Christians fail to back their preachers with prayer, the preached word fails to influence the multitudes. As a Christian, therefore, vow that you will ever pray for every God-called minister. While many are preying upon ministers by their selfishness, let all who love God and his cause, pray for his servants. As Aaron and Hur held up the hands of Moses in that great conflict with Ameleck so let the faithful hold up the weary hands of God's ministers as they take their position at the spiritual fighting front.

Sunday, May 28, 1944, will be a special day of prayer for Ministers and Missionaries. Will you not make that day a real day of prayer for them?

RAMSEUR WOMAN'S SOCIETY.

The Woman's Missionary Society of the Ramseur Christian Church has achieved a very successful half-year's work. We have had very good attendance and much interest in our society.

We sent a box of clothing to the Congregational Christian Service Committee for Greek Relief. We also sent a box of clothing to the Elon Orphanage before Easter.

We observed our World Day of Prayer Service with Parks' Cross Roads Church, and they had a very impressive service.

We had our Birthday Party at our April meeting, using a cake with lighted candles commemorating the number of years of the society since its organization. We also gave a Life Membership to one of our charter members, Mrs. J. A. Parks at this meeting.

We have made a number of visits to the sick and shut-in every month. We are hoping to gain much more in our last half of this year's work.

Mrs. Clatie York,
President.

LIBERTY SPRING YOUNG PEOPLE'S MISSIONARY SOCIETY.

The Young People's Missionary Society of Liberty Spring Christian Church gave their public program on Sunday, April 16, at 8:30 o'clock at the church.

The congregation was called to order by Mrs. J. W. Story. There was a hymn, ''In Christ There is no East or West,'' after which a prayer was offered by Horace Story.

A play, ''Each One Teach One,'' was given by Gladys Taylor, Claire Bradshaw, Ann Parker and Ruby O'Berry. A solo, ''Win Them One

(Continued on page 13.)

MISSIONARY OFFERINGS.

WEEK ENDING MAY 4, 1944.

Sunday Schools.	
Pleasant Hill, Liberty, N. C.	$ 37.90
First, Norfolk, Va.	25.43
Little Creek, Norfolk, Va.	5.00
Mt. Herman, Garner, N. C.	2.00
Mt. Herman (Easter)	5.00
Liberty (Vance), Henderson, N. C.	70.72
Elm Ave., Portsmouth, Va.	36.04
Bethlehem, Broadway, Va.	12.60
Total	$ 194.69
Individuals and Churches.	
Pleasant Union, Farmer, N. C.	$ 3.79
Winston-Salem, N. C.	29.35
Chapel Hill, N. C.	12.00
Antioch, Harrisonburg, Va.	45.80
First, Norfolk, Va.	70.20
Berea (Nans.), Driver, Va.	30.00
Holland, Va.	100.00
Hines' Chapel, McLeansville, N. C.	100.00
R. H. Gourley, Sanitorium, N. C.	1.00
Total	$ 392.14
Total for the week	$ 586.83
Previously acknowledged	17,853.59
Total since Sept. 1, 1943	$18,440.42

The above offerings are gratefully acknowledged. We thank each and every one of you for the splendid contributions made to Missions during this Easter Period. Many Sunday schools and churches have paid their Conference Apportionments for Missions in full. Those of you who have not done this, plan to send in *your* apportionment in full this next week, or at an early date! Thank you.

Gratefully,
Mattie Cox Parker,
Secretary.

The Rural Task Faces the Church

By Francis A. Drake.

It was pointed out to me recently by an expert in the field of rural sociology and the rural church that three-fourths of the churches of Protestantism are rural. Further still, I learned that two-thirds of the churches of the Congregational Christian denomination, to which I belong, are rural.

Coupled with these figures which indicate the wide field to be covered, we are becoming more and more conscious with every day that passes of the great strategic importance of the churches which are located in country places. Arthur E. Morgan has stated that "the small community is the foundation of democratic life." To those who have a deep concern over the functioning of democracy here at home comes the crying challenge to meet the needs of each rural community. If the Ecumenical Church is alive and active, it will rise to this challenge and strengthen each rural vantage point in ways that will enable them to meet the desperate human needs within their own communities. The rural task faces the church, and the time for action is at hand!

One of the interdenominational and interracial groups that have set their minds and their hearts to this task is *Friends of the Soil,* sponsored by the Fellowship of Southern Churchmen. It is a national movement and distinctly religious in origin, founded upon the Lordship of God over man, the earth and its resources. In its statement of principles, one reads: "Wasted lives issue from wasted soil. Today the evidences of wasted soil and wasted souls are scattered from the Atlantic to the Pacific. The time has come when the Christian forces of this nation must give their strength and resources to the building of a more Christian rural order. We must arrest those forces destroying the people and set in motion new and constructive forces which will bring health and healing to rural America. *It is the rural church, with an intelligent and consecrated ministry devoted to the total needs of the people, that must lead out in the reconstruction of rural America.* The rural church must become the focal point from which powerful healing influences radiate into the entire countryside. For a weary and disconsolate people the church that meets their daily needs will become a cloud by day and a pillar of fire by night. The churches or rural America will fulfill their historic Christian mission when they become the instruments under God whereby souls and soils are redeemed."

In the March 20 issue of *Life* magazine an article appeared about the work of Rev. Gustav Ulrich, pastor of the Universalist Church at Outlaw's Bridge, N. C. It described with pictures and sub-titles the ways in which that church under the leadership of its pastor had devised ways of serving the community according to its needs. Mr. Ulrich was one of the main speakers at the conference of the Fellowship of Southern Churchmen held in the United Church in Raleigh, N. C., from March 23-26, 1943. He has demonstrated through the cooperative action of his church members the type of reconstructive program that others could carry out in their localities in like fashion.

Friends of the Soil has three demonstration centers where the work of outstanding members has become a symbol for the movement as a whole, and which can be pointed out as examples of the type of social engineering that it advocates. The first center is at Big Lick, Tenn., where Rev. Eugene Smathers has been serving under the Board of National Missions of the Presbyterian Church, of the U. S. A., as pastor of Calvary Parish since 1932. On May 30, 1935, Calvary Parish was dedicated, having been built by members of the parish under the leadership of their pastor. Many other outstanding accomplishments have taken place since then, among them being the building of the Warren Wilson House of Health, where a resident trained nurse is on duty. A Farmers' Association was organized to carry out a cooperative plan of action. A "Church Homestead Plan" was planned and put into operation to enable young couples to settle on the land and build their own homes there. An article written by Ralph A. Felton entitled "The Church at the Center" appeared in the December issue of the Kentucky-Tennessee edition of *The Progressive Farmer,* which described in detail the work that was being carried out at Big Lick.

Eugene Smathers has served as the chairman of *Friends of the Soil* since its beginning in 1941. In a letter addressed to the membership dated April 25 of that year, he stated: "I see *Friends of the Soil* uniting, in a fellowship of thought and action, multitudes of folk who love the earth and its people, and who are concerned that every man has his God-given earthright, and who are devoted to the high task of an abundant life for all. And I count it a privilege to share in such a comradeship, and cordially extend to you the same privilege. I am glad that *Friends of the Soil* is a movement for all sorts of people, for many of us cannot do much with words . . . but every one of us is capable of deeds. And this hour calls not for words alone, but supremely for deeds."

The second demonstration center is the Penn Normal Industrial and Agricultural School located on St. Helena Island, S. C. It is the oldest school for Negroes in the South, having been founded in 1862. Rev. and Mrs. Howard Kester are now the principals, and under their direction the school will have a very promising future. It is virtually a laboratory and action center for rural community development. Mr. Kester speaks of it as follows: "In the beginning, and until the coming of Miss Rossa Cooley in 1904, Penn School was both the form and substance of a New England Latin School transplanted to the soil of South Carolina. Under Miss Cooley and Miss Grace House, Penn School underwent a peaceful though thorough revolution. It became a people's school modeled after no other, but in a far away manner akin to the Danish Folk Schools, but moulded out of the needs of the people whom it existed to serve. There are nearly 300 youngsters enrolled in the school from the kindergarten on through high school. From the first until the last they and their teachers are concerned with the Island and its manifold problems. The school does not exist for the purpose of 'educating young people away from home' but educating them to master problems and barriers to better living that they shall want to stay there. Hence, they study all those branches of learning that fit a person to become a good farmer or artizan, a good neighbor and a good citizen. Not from books alone do they learn, but from that greatest of all libraries, Mother Earth. Through the school demonstration farm they work with poultry, cattle, seed and tree. Each child has his own acre or plot of ground for purposes of learning. Instructions are carefully followed and the results painstakingly entered in a record book. While the children come to school, the school comes to the home through the children and the teachers

(Continued on page 13.)

Sunday School Lesson

By **Rev. H. S. Hardcastle, D. D.**

PAUL IN THESSALONICA.

Lesson VII—May 14, 1944.

Golden Text: *"Rejoice always; pray without ceasing; in everything give thanks."*—I Thess. 5:16-18.

Lesson: Acts 17:1-10; I Thessalonians.

Devotional Reading: I Thessalonians 2:1-12.

Starting a New Mission.

"When they had passed through Amphipolis and Apollonia, they came to Thessalonica." Paul and Silas had been spending some time preaching and establishing a church, or mission station, at Philippi, which was perhaps the chief city of Macedonia. At the beginning they had had some cooperation from the rulers in the synagogue there, but later when they began to preach the risen Christ, these rulers objected. Disagreement led to strife and ultimately Paul and Silas paid the price, barely escaping with their lives.

It was after their miraculous release from prison that they left Philippi and journeyed toward Thessalonica.

It will be noticed that they stopped only briefly, possibly over night, in the towns of Amphipolis and Apollonia. This was not because of their indifference toward these towns. Two things must have entered into their decision, their proximity to Philippi, and the fact that there were no synagogues there. The synagogue was an opening wedge, and it will be noticed that Paul usually went to the synagogue as soon as he reached a new mission point. The reasons are obvious.

The city of Thessalonica was a great civil and commercial center, as is the modern city of Salonika today. It is located about 100 miles southwest of Philippi, the population being then as now around 100,00. So far as we know there was only one synagogue in the city, and there was a relatively small number of Jews.

Paul Preaches in the Synagogue.

"Paul, as his custom was, went in (the synagogue) and for three Sabbath days reasoned with them from the scriptures." This does not mean that he did no preaching except on the Sabbath. However, we learn directly from him that he did carry on his secular profession while here in order to support himself and that he might not be a burden upon those to whom he was preaching. It is probable that he preached to non-Jewish groups in the interim.

Paul's ability as a speaker commanded the attention of the leaders of the synagogue immediately, and his thorough knowledge of the Old Testament made his discources most acceptable to them. They, as were all Jews at that time, were looking toward the coming of the Messiah and they were most interested. Paul unfolded to them the Old Testament prophecies, then began to show them how this Jesus of Nazareth fulfilled these prophecies.

Rejected by the Jews.

So far so good. But when Paul went a little further and said that the Greeks and other heathen might become Christians without the formality of first accepting Judaism, that was going too far. "Some of the people (refering to the Jews evidently) were persuaded, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women (always leaders in Christian work) not a few"; but the rulers of the synagogue were evidently not in the crowd. Hidebound as they were in their customs, and jealousy of the success which attended Paul's preaching may have played its part, they could not go along.

They were not content to not go along, but they decided to stop Paul before all of their influence was gone. They stirred up the rabble of the city, put on a mob demonstration against Paul and Silas. One had been successful in Jerusalem when Jesus was the principal actor some years before. Some of the believers were arrested by the authorities, but were later released on bond. Paul and Silas were sent away out of danger during the night. The work which they had done, however, bore fruit. The mission became one of the principal churches of the ancient church.

Paul Writes to the Church.

After Paul left Thessalonica there were those who attacked him personally. He was accused of not being sincere, of trying to undermine the government and of desiring only to get money for himself.

He could not return to Thessalonica himself to refute these charges, because to do so would bring additional persecution on the church that he had established there. So he sent Timothy. And Timothy carried with him this leter which is the second part of our lesson today. We suggest that in preparing the lesson you read the entire epistle.

J. T. K.

COMPACT FOR WORLD ORDER.

The World Order Compact, sponsored by a committee appointed by Moderator Ferdinand Q. Blanchard, approved by the Executive Committee of the General Council, and carried forward by the Council for Social Action, is to be signed by our various churches on Sunday, May 21, or the Sunday most convenient nearest that date. The signed compacts are to be presented in a dedication service at the General Council on Sunday, June 25. If there are churches in the Southern Convention that will not have delegates to the Council, they should send the signed compacts to Dr. F. C. Lester at the Convention Office at Elon College, who will see that they are propedly presented.

The Compact reads as follows:

"In the name of God, Amen. We whose names are underwritten, loyal members of .... Church of .... do solemnly and mutually, in the presence of God and one another, covenant and combine ourselves together to work for a just and cooperative world order. We pray that our nation shall help to establish an international organization for the better ordering of the interdependent life of nations, the preservation of peace and justice, and the furtherance of the general good of all peoples. Unto this task we commit our wills and our ways. In witness whereof we have hereunder subscribed our names."

While all authorities are probably agreed that certain personality types incur a greater risk in the use of alcohol than others, no completely convincing effort has yet been made strictly to define the types. In fact, so confusing are the suggestions that grave doubt may arise whether there is any person who may not have some trait which might easily result in alcoholism. *A. Roy King.*

There is a beast in every man, sleeping under the lock of civilized inhibitions. Alcohol unlocks the door, liberates the beast, and confines the civilized man. —*The Voice.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

One of the real joys we get out of attending Conferences and Conventions is seeing and shaking hands with old friends, and making new acquaintances and new friends. No one can have too many friends. The writer has, all through life, tried to make friends and hold friendships made. He would grieve more, much more, ocver the loss of a real friend than he would over the loss of money. There is something warm in a handshake that seems to reach the heart of a person. Someone said to the writer recently: "I like to shake hands with you, your heart seems to be behind it." The writer was happy to meet at the Convention so many old friends from sections we have not been able to visit lately on account of the gas situation. We appreciate friends.

One of the joys we get out of Orphanage work is dealing with our churches. We learn to think of them and the Sunday schools as members of our large family of supporters of the Christian Orphanage and the little children here. If at any time we happen to have one drop out, we feel that we have lost a member of our large family. It is always with regret.

Some years ago, when the writer had charge of THE CHRISTIAN SUN subscription list, he learned to love each subscriber as a member of a large family. We remember how it hurt when someone would write to take his or her name off the roll. It always gave us a pain in our heart. We felt we had lost a member of the family. The writer has been your servant for twenty-eight years. We have given you our best. We appreciate the loyalty you have shown us all these years. You have been grand members of our Orphanage Family. We are grateful.

The writer had a message last week which made his heart ache. One of our Orphanage boys was missing in action. This is the second one we have lost. We don't doubt but as time goes on we will get more of these sad messages. How long, O how long, will the Lord let it continue?

CHAS. D. JOHNSTON.
Superintendent.

REPORT OF ITEMS SENT IN.

Mrs. W. L. Harrell, Suffolk, Va.: 2 doz. pairs socks.

Missionary Society, Liberty, Vance: 1 dress.

Mrs. L. A. Daniels, Berea (Nans.): 1 box clothing.

Pleasant Ridge, Ramseur, N. C.: 8 dresses, 1 blouse.

Mrs. C. C. Fonville, Burlington, N. C.: 1 box clothing.

Circle No. 3, Burlington Church: 1 box clothing.

Mrs. C. S. Watkins, Burlington, N. C.: 1 box clothing.

Mrs. Roy Kernodle, Elon College, N. C.: 1 box clothing.

Ingram (Va.) Church: 2 boxes clothing.

Providence Church: 1 box clothing.

Ocean View Woman's Guild, Norfolk, Va.: 1 box clothing.

Mrs. Roy Hosaflook, Linville, Va.: 1 box clothing.

Mrs. Driver Sellars, New Market, Va.: Towels, wash cloths, dish towels, soap and clothing.

Miss Mamie Sue King, Young People's Class, Burlington, N. C.: 1 box clothing.

Helping Hands Class, Luray, Va.: 10 pairs socks.

Missionary Society, Guilford College, N. C.: 1 dress.

Mrs. Lollie Foster, Henderson, N. C.: 1 little boy's suit.

Mrs. W. C. Sealy, Waverly, Va.: 1 pr. knickers, pr. shoes.

Mrs. H. C. Talbert, So. Boston, Va.: 1 box clothing.

Mrs. T. P. Miles, Burlington, N. C.: 1 box clothing.

Mrs. R. H. Riedel, Holland, Va.: 1 box clothing.

Mrs. W. O. Ray, Chapel Hill, N. C.: 4 sweaters, 1 pr. trousers.

Woman's Missionary Society, Bethel, Burlington, N. C.: 2 quilts.

Mrs. W. C. Nelson, Pleasant Ridge Missionary Society, Guilford College, N. C.: 1 box clothing.

Antioch Sunday School, Harrisonburg, Va.: 1 box clothing, 1 quilt.

Mrs. Hattie Wak, Sanford, N. C.: 2 dresses, 1 hat.

Mrs. Ena Adams, Ingram, Va.: 1 box clothing, dress material.

Woman's Missionary Society, Chapel Hill, N. C.: 1 box clothing.

Mrs. L. H. Huey, Roanoke, Ala.: 3 dresses.

Mrs. C. L. Pope (Kate Newman Circle), Newport News, Va., 2 white bed spreads.

Mrs. J. H. Tapscott, Burlington, N. C.: 1 box clothing.

Ladies Aid Society, Albemarle, N. C.: 1 box clothing.

REPORT FOR MAY 11, 1944.

Amount brought forward		$19,170.01
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Winston-Salem	$ 28.00	
Belew Creek	2.25	
		30.25
Eastern N. C. Conference:		
New Hope	$ 2.00	
Mt. Herman	6.00	
Wake Chapel	8.40	
Liberty, Vance	25.03	
		41.43
Eastern Va. Conference:		
Liberty Spring	$ 1.00	
Berea (Nans.)	25.00	
		26.00
Va. Valley Cent. Conference:		
Dry Run		7.02
Bequests.		
Balance from Will of Hamilton C. Holt		186.30
Special Offerings.		
R. G. Dabbs	$ 20.00	
A. M. Cook	18.00	
C. S. Clayton	69.00	
C. S. Clayton	50.00	
Mrs. C. D. Simmons	25.00	
John Morrison Bible Class	25.00	
A. B. Thomas, Guardian	124.80	
		331.80
Total for week		$ 622.80
Grand total		$10,792.81

RECOMMENDED READING FOR STUDENTS OF RURAL LIFE.

"Roots in the Earth" (The Small Farmer Looks Ahead), by Waring and Teller. Harper and Brothers. $2.50,

"A Primer for Friends of the Soil," by Eugene Smathers. May be ordered from Francis Drake, Lake Geneva, Wisconsin for 15c.

"Palestine, Land of Promise," by W. C. Lowdermilk (Harper. $2.50) is replete with Biblical information and the expert diagnosis of a foremost American soil conservationist.

"Town and Country Church." A periodical published by the Committee on Town and Country, Home Missions Council of N. A., and the Federal Council, Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y. 15c a copy; nine copies, $1.00. Remit to the Home Missions Council.

The Department of Town and Country Work of the Methodist Church, 150 Fifth Avenue, New York 11, N. Y., has published the proceedings of the National Methodist Rural Pastors Conference held in Columbus, Ohio, September 8-9, following the interdenominational convocation. Among the contributions are papers by O. E. Baker, Rockwell C. Smith, and A. H. Rapking. The booklet is edited by Rev. James W. Sells. The price is 25c a copy.

Margaret J. Harris, Director of Religious Education, of the Otsquago Valley Larger Parish, Van Hornsville, N. Y., writes an interesting booklet, "Life in the Larger Parish," also published by the Department of Town and Country Work of the Methodist Church, at 35c a copy. Mr. Owen D. Young, a resident of Van Hornsville, contributes a foreword. The booklet describes the way by which a community evaluated its life. It tells how the Bible was returned to the class-room program of the public school. It also tells much about the worker shared the life of children, young people and adults.

FOR THE CHILDREN

Dear Friends:

It was good to see those of you who were at the Southern Convention! I believe that the youngest member to visit the Convention meetings was the young son of Mr. and Mrs. W. J. Andes. I had never seen him before and was surprised to find him such a fine big fellow, because he isn't even a year old yet!

Carolyn French has grown quite a few inches since I last saw her. She is a decided blond at the present and a very active little miss. Since her mother was very busy helping to make all of us delegates comfortable, a little girl scout was helping to look after Carolyn.

Just before leaving for home I went into the display room to say goodbye to Elizabeth Lester. She was about the busiest little body I ever saw; surrounded by her books and toys she was finding an unusual bit of fun in cutting up strips of paper and in poking them into her mother's typewriter. She did take time out to tell me goodbye, very briefly, and then continued her cutting and poking paper. "Like mother like daughter," I thought as I left the room with a smile.

I found some very interesting books for children and leaders of children in the display room. I brought home one each of the series of "My Book" for fall, winter, spring and summer, for the Beginners of our church school who have been having difficulty in finding suitable books for their class library. I also brought "My Book for Summer" for Oliver and Jerry Griffin. Oliver stayed in Jerry's home while Mr. Todd and I went to the Convention.

On our return trip from the Convention we came by Elon College and brought Mrs. Wright, one of the matrons at our Christian Orphanage back home to her many children. We saw and talked with Wayne Brooks, a little boy from our own church. He looked just grand and seemed so happy with that smile coming and going on his tanned face. Each time the smile came up there was a very becoming dimple at one corner of his mouth.

While Wayne was talking with us, the little boy who has adopted Wayne for his big brother came up to join the group. He moved through the group until he was rubbing elbows with Wayne, then when we asked him if he were Wayne's little adopted brother he didn't answer with words, but with his brown eyes never leaving our faces he put his head over against Wayne's arm in such a gesture that spoke much more eloquently than words. He is a darling little boy with adorable freckles sprinkled across his little nose. I wanted to bring him home and keep him myself.

We had a very interesting conversation with Mrs. Wright on the trip to the Orphanage. She said that if there were anyone who doubted the need of a chapel for the children, that he should come and live at the Orphanage for a while. She said that the accusation that there had never been a minister to go out from the Christian Orphanage was due, she believed very firmly, to that very reason that there was no church for them to attend which really seemed their own. That the very symbolism of a chapel within their reach would have an effect on these children that no amount of preaching or teaching could bring. All of us who were in the car came to the conclusion, at the end, that it might be possible to have a building large enough to house a chapel for the community, a chapel for the children of the orphanage and the community, and game rooms in the basement which would be geared to child size for all the children of the Elon Community. We agreed that the building must be near enough to the Orphanage grounds for the children to reach without too much walking. Any mother who has to take care of even one child during shut-in weather, will vouch for the great need that exists at the Orphanage for an indoor recreation hall for that many children!

Whatever arrangement is finally agreed upon, I personally feel that there should be children's chapel in the building, with pews and altar, child size, that they might worship in comfort. Let us think of how much more uncomfortable we would have been at the Convention if our feet had not been resting on the floor, but instead dangling midway between the seat and the floor! Then we would get some idea of how children feel during a long service in an adult church with the service prepared to stimulate the minds of College students and professors! Mr. Johnston and his assistants have dreamed a fine dream! But just dreams are not enough. Dreams can be the framework by which we shape our lives and those of our children, or they can be those good-night lullabies which put to sleep all desire for growth. Just so long as we adults are not willing to contribute our best gifts to the cause of a Christian democracy and the peace which it could bring, our children whom we love so deeply are destined to die for it!

Let us build a chapel for these children of ours whose lives are being shaped by a world which is at war; full of hate, greed and strife: so that they might know the peace of a quiet, beautiful sanctuary, full of the symbolism of love and the spirit of God! Let us dare to dream the dreams of God, after Him, instead of allowing ourselves to be lulled to sleep by the empty excuses of men!

We went over to the College after leaving the Orphanage to see a young lady student, Frances Gunter, who is a member of our church family at Sanford. She persuaded us to remain for dinner which was about to be served in the college dining hall. It has been a long time since I sat down in such an environment and ate with college students. Youth is laughter! We need to laugh in these days. I felt at least five years younger after eating and laughing with those young people.

When we arrived in Janford we found Oliver and Jerry just fresh from the bath-tub! Jerry's father had been filling in his lawn, and Mrs. Griffin said that if we had come an hour earlier we would have found the boys the color of the red soil with which they had been trying to help Mr. Griffin fill in the lawn. Oliver and Jerry wanted to keep right on living together so we had to do some persuading to get our son to come home with us!

The slight cough which Oliver had when we left here had grown worse during the night-time, Mrs. Griffin told me. When we got home I gave Oliver a nickel to put in his bank. I do not know why, or how, he happened to swallow it instead. He was so badly frightened that I had to call his "Dr. Foster" about it. He told me to tell Oliver that it wouldn't hurt him and to look for it tomorrow.

Thursday night before I could get our bags unpacked and the things put away, Oliver whom I had put to bed started to cough. He kept it up until about five A. M. and nothing I could do seemed to stop it. Knowing that he had swallowed the nickel

(Continued on page 13.)

THE RURAL TASK.

(Continued from page 9.)

who are called workers. Thus the children learn as they grow and grow as they learn. Penn School is, as I have indicated, concerned with the totality of life."

The third demonstration center is a group of twelve cooperating rural churches and ministers whose parishes surround the town of Amherst, Mass. This group is known as the Pelham Rural Fellowship, and for over seven years it has been meeting about once each month at the home of the retiring director, Dr. Harold B. White. Dr. White, who has his Ph. D. in Agricultural Economics from Massachusetts State College, has served the Pelham Federated Church as its pastor since the fall of 1936. He has only recently been called to become a member of the research staff of the United States Department of Agriculture. He and his fellow ministers of the above mentioned group are in the habit of spending most of the day, when they meet together, in discussing the various aspects of their work and in finding ways of serving the whole area in which their churches are located cooperatively. Here are some of the techniques that they have used: occasional exchange of pulpits; union service on special Sundays and particularly the Easter Sunrise Service on Pelham Hill; division of labor in the area with each man emphasizing a phase of the work in which he is especially gifted (i. e., recreation, worship, music, religious education, young people's work, etc.); the use of the Lord's Acre Plan in certain parishes where it was possible, raising such crops as potatoes, bear paw pop corn, other garden vegetables, and occasionally raising some chickens to be used at the church's chicken pie supper (services of dedication have been held before and after these projects); the conducting of Camp Anderson, a summer camp for boys and girls of the surrounding country, where the tuition fee is kept at a minimum and where the ministers help to serve as faculty and counselors at the boys' camp and leaders from the Y. W. C. A. for the girls' camp. The author had the privilege of serving for nine years as pastor of one of the churches included in this fellowship, and was one of the charter members in the founding of the group. The newly elected officers of the Pelham Rural Fellowship are as follows: Mr. Louis C. Toppan, director, who is pastor of the South Amherst Congregational Church; Dr. H. Robinson Shipherd, secretary, the pastor of the North Amherst Congregational Church and of the Second Congregational Church of Hadley; Rev. Herbert Dixon, treasurer, pastor of the Leverett Congregational Church.

Among the objectives of *Friends of the Soil* are:

1. To lead men to regard the earth as holy and to cultivate a reverence toward it, especially the life-giving soil upon which the well-being of our people depends.
2. To strengthen and fortify the rural church as the servant of God in its task of bringing redemption to the land and its people; through conferences, institutes, and training schools to help our rural ministers to find ways and means of meeting the people's needs, and to interpret the task of the rural church to the nation at large.
3. To declare by word and deed the message of the Christian religion regarding the right use of the soil and of the just relationships that must exist between man and man if we are to build here a nation of free people.
4. To strive for such economic and social arrangements of the land as shall afford justice, security, and a more abundant life for those who till the soil; to combat the exclusive ownership of the land by the few who rob the many of their God-given earth-right, and to seek to give all who wish to live upon the land as farmers access to and security upon it.
5. To seek to use the land for the preservation of the home and the enrichment of the family, and to make available better opportunities for the realization of a fuller life.
6. To work toward the development of a policy of diversity and abundance in agriculture, especially in the South, and to seek a healthy balance between industry and agriculture in the region.
7. To sponsor such legislation as will enhance and promote the welfare of rural America; to cooperate with federal and state agencies engaged in improving the health and economic security of our people upon the land, and all other agencies that are working toward a just rural order,
8. To work for reforestation, soil reclamation, flood control, crop diversification, and such programs as will further the purposes and objectives of the *Friends of the Soil.*
9. To honor publicly those who have performed exceptional services in rural areas.
10. To organize local groups, especially through the churches, to work toward the realization of these goals, and to assist individual members in their efforts to realize the purposes of the movement.

Their most recent publication is the pamphlet, "A Primer for Friends of the Soil," by Eugene Smathers, which serves as a guide for all who wish to put this program into practice. The primer has been given a wide publicity through the Christian Rural Fellowship, and copies have been sold to agricultural schools, experiment stations, rural ministers, county agents, Farm Security Administration officials, Soil Conservation agents, farmers and others concerned with the best interests of rural life. Copies of this pamphlet may be ordered and memberships in *Friends of the Soil* secured by writing to me at Flowerside Farms, Lake Geneva, Wis.

FOR THE CHILDREN.

(Continued from page 12.)

made me more alarmed, so that I did not close my eyes much all night. Early Friday morning I called the doctor and he also thought it might be the nickel causing the cough, so he told us to bring Oliver to the hospital at once for a flouroscope test to locate the nickel. To make a long story short, while I was heating the water to bathe him, Oliver passed the nickel! But we carried him to the doctor's office, anyway, and he found that the cough was from a badly infected throat. Oliver has been in bed ever since taking sulfa drug and cough medicine. He has been exposed to the measles and his doctor is anxious, as am I, that this infection be entirely cleared up before the measles bumps come out!

I do not know if this letter will get to Richmond in time, but if it does, all three of the Todds send our warning to all little boys and girls to keep everything except something to eat out of their mouths!

Sincerely,
Dorothy Todd.

LIBERTY SPRING.

(Continued from page 8.)

by One," was sung by Edward Tarkington, and Myrtle Winslow gave a reading.

The offering was taken and amounted to $4.25.

A prayer was given by Samuel Turner. A quartet, "Under His Wings," was sung by Dr. I. W. Johnson, Mr. Joel E. Harrell, Mr. Nat Byrd and Edward O'Berry.

The benediction was offered by Dr. Johnson.

In Memoriam

JOLLY.

A useful life, and one from the human standpoint all too brief, came to a sudden close on the evening of March 25, 1944, when Mr. Arthur Leroy Jolly passed out of "this earthly house of our tabernacle into the house not made with hands eternal in the heavens."

His illness was of brief duration. He was removed to the hospital and everything that a devoted family could do in providing medical, surgical and nursing skills was done, but in vain, and after two weeks of patient suffering he slipped away into heaven, and those whom he left could do none other than bow to the superior wisdom of One "who knows all things."

Through his translation the Holland Church and the community, the Southern Convention and its institutions, have lost a valuable and devoted friend. It was in Holy Neck that he first united with the Church and there his gifts and graces were recognized in his election to the diaconate and later when he removed to Holland he transferred his membership and remained a faithful deacon and member until his death.

While he loved his home church and gave to it with generosity, his interests could not be confined within the narrow limits of mere parochialism but sought a wider field where his gifts of heart and mind could find experssion. He was a member of the Orphanage Board of Trustees and served with diligence and enlightened devotion. In fact this institution was very dear to his heart and when "Orphanage Day" came around he never failed to urge its claims upon the people of his church. It gave him pleasure to attend the annual meeting of the board but a brief time before his death.

He served on the Mission Board, the Finance Committee of the Convention, and various conference committees from time to time. For some seventeen years he was a member of the Holland Town Council where his wise judgment and business acumen were much valued.

If it were demanded that we should couch his memorial in a single verse of Scripture, that verse would needs be this: "He was a good man.' His was a deeply religious nature, but neither his piety nor his generosity was ever on parade. Mr. Jolly was one of those men, unfortunately far too rare in number, who gladden the heart of a pastor by their consecration to the cause of Christ, a consecration which reveals itself in integrity of character, generosity of spirit and faithful attendance whenever the House of God was opened for worship.

The funeral service was held in the Holland Church, Monday afternoon, March 27, 1944, and was participated in by Rev. Arnold Slater, pastor of Holy Neck, Rev. H. L. Foster of the Baptist Church, and his pastor, the writer of this memoir. The congregation filled the church and overflowed into the out-of-doors thus bearing evidence of the love and esteem in which this good man was held, as did also the floral offerings which were numerous and beautiful.

He is survived by his wife, Mrs. Julia Kent Jolly; three daughters, Mrs. Loren P. Waldo, Jr., Miss Sue Kent Jolly and Miss Catherine Jolly; two sons, Lieut. (jg) Arthur Leroy Jolly, Jr., U. S. N. R., and John Herbert Jolly.

"To live in the hearts of those we love is not to die."

WILL B. O'NEILL.

GARRISON.

A very remarkable lady passed to her reward in the recent death of Mrs. Susan Garrison at the home of her niece, Mrs. T. W. Chandler, Virgilina, Va., on February 29, 1944, at the age of ninety-five years, two months and seven days. She was the daughter of the late Dr. E. F. and Rachael Francis Watson and a sister of the late Dr. George Watson of Alamance Co., N. C., who was a leading layman in the Christian Church of his day and a founder and trustee of Elon College.

The deceased married Alonzo L. Garrison of Alamance Co., N. C., in 1890. She is survived by one stepson, Lindsey Garrison, several step-grandchildren, one brother, Daniel Watson and a number of nieces and nephews.

Sister Garrison first united with Union Church, N. C., and later transferred to the Elon Church. She retained a keen interest in people and affairs almost to the end. She read books, secular and religious periodicals and the Bible. She never lost interest in music. She loved the church and loved to worship there.

The funeral and burial were at Stony Creek Church, near her home, and was conducted by the writer and President Smith of Elon. There were many and beautiful floral designs.

C. E. NEWMAN.

VAUGHAN.

William Andrew Vaughan, son of the late Albert and Elizabeth Vaughan, was born August 30, 1877, and died March 22, 1944. In early life he joined Hebron Christian Church and was till death a useful and faithful member.

In 1898 he married Miss Bell Clark, who survives him together with the following children: John and Zelder of Nelson, Va., Rommie, U. S. Army, Miss Essie of Nelson, Va., and Mrs. Kenneth West of Jeffress Junction, Va. One brother survives, J. A. Vaughan of Nelson, Va.

The deceased was a quiet, honest, industrious man, who was held in high esteem by those who knew him.

Funeral and burial were at Grassy Creek Church, Granville Co., N. C., conducted by the writer and Rev. Mr. Cummings of the Baptist Church.

C. E. NEWMAN.

McCOLLUM.

We, the members of the Mt. Bethel Congregational Christian Church, wish to pay

Notice to Subscribers

The Christian Sun has always been more than lenient in carrying on its mailing list subscribers who have overlooked renewing their subscriptions on the proper date.

Now, at a time when the subscription list would naturally be increasing, we are faced with the question of a serious paper shortage. The Government, in an effort to see that all magazines receive their proportionate part of the paper available, has placed all of them on a quota basis. When that quota is reached, even if paper can be obtained, no more paper can be used for that particular magazine.

The above makes it necessary that the management scrutinize the subscription list more closely than heretofore, and it may be possible that if your name is dropped from the list, it will be necessary for you to take your turn in having it replaced thereon.

Please save us the embarrassment that it would cause us should we have to refuse to send The Christian Sun to an old subscriber who had only been negligent. See that your subscription is up-to-date; and also, please renew at least thirty days before its expiration.

The Christian Sun

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A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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tribute to our beloved member, Mr. P. D. McCollum, and as individuals desire to record our appreciation of him and also our sorrow in our loss.

Therefore Be It Resolved:

1. That we mourn the loss of this friend and member and are resigned to His will, knowing that He doeth all things well.

2. That we extend our sincere sympathy to his bereaved children in this dark hour, and commend them to the Father, whose precious promises never fail those who trust Him.

3. That in the death of P. D. McCollum the church has lost one of its worthy members and a loyal citizen.

4. That a copy of these resolutions be placed in the records of the church, a copy be sent to the children, and a copy sent to The Christian Sun for publication.

Mrs. S. E. ALBERT,
Mrs. ESSIE T. SIMPSON,
Committee.

PRICE

Whereas God, in His infinite wisdom, has called to his eternal reward our beloved member, Mr. John G. Price, whose death occurred February 7, 1944.

And Whereas, the Mt. Bethel Congregational Christian Church, which he served as deacon and Sunday school superintendent for many years, desires to record our sorrow in his passing and to express our appreciation for his life among us.

Therefore Be It Resolved:

1. That in the death of John G. Price, this church has lost one of its most worthy and useful members.
2. That we extend our sincere heart-felt sympathy to his children and pray God to bless and comfort them in their sorrow and bereavement.
3. That we strive to maintain and carry forward the interests of this church to which he gave so largely of his life.
4. That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy recorded in the minutes of the church.

Mrs. S. E. ALBERT,
Mrs. ESSIE T. SIMPSON,
Committee.

FISHER.

We, the committee from Liberty Church and Woman's Missionary Society, Nathalie, Va., wish to extend to Mrs. G. W. Fisher and family our sympathy and condolence in the death of Husband and father, which occured on March 6, 1944.

Resolved:

First: That we bow in humble submission to God's will, believing that he doeth all things well even at the grief it costs the human life.

Second: That we remember that we are sojourners here for a while and that we have a better home awaiting us beyond the grave.

Third: That God is a just God and no respector of persons; that death is a debt we all must pay; and that God is able to give the bereaved family grace sufficient to bear them up in their sorrow.

Mrs. E. T. DIXON,
Mrs. RUTH B. WILKINS,
Mrs. ELSIE BRAY,
Committee.

LILLY.

A Tribute to Respect to the Memory of Mrs. Gladys Brinkley Lilly From Cypress Chapel Ladies Aid Society.

Mrs. Gladys Brinkley Lilly passed to her eternal reward on March 6, 1944. The last years of her life were spent in intense suffering and pain, yet she was never heard to murmer or complain. In spite of her ill health she was faithful to church and took an active part in its activities almost to the end of her life.

The members of the Ladies Aid Society of Cypres Chapel Christian Church offer the following resolutions of respect as a tribute to her memory:

First: That her life was an example of Christian fortitude and courage.

Second: That her sweetness of spirit was an inspiration to all who knew her.

Third: That we appreciate her faithfulness and devotion to her church.

Fourth: That we express our deepest sympathy to her bereaved family.

Fifth: That a copy of these resolutions be sent to the family, one to The Christian Sun and a copy be placed on the records of our society.

Mrs. ROY BRINKLEY,
Mrs. R. E. BRITTLE,
Mrs. W. N. BEALE,
Committee.

WHAT KIND OF SOCIAL ORDER DO WE WISH?

(Continued from page 3.)

With far-visioned leadership, united efforts, full use of resources, technical knowledge and skills, Christian spirit, and an abiding faith in the common man we can have any kind of social order we wish. What kind of social order do we want in Virginia? What kind will we have? Let the churches answer.

—*The Southern Churchman.*

"IN TRAINING FOR ENDURANCE AND ACHIEVEMENT."

The solution of the problems of our human world will require all the resources, spiritual and material, of the next generation. I do not see how any one can advocate, or tolerate, policies which in such a crisis will lower the spiritual energies of men. The use of alcoholic beverages, beyond question, lowers these energies.

That is the reason why athletic coaches keep them completely from men in training for difficult feats of endurance and achievement. The whole next generation should be in training for such endurance and achievement. I do not understand how men, who claim to be statesmen and intelligent administrators, can take any other position toward alcoholic beverages than that of athletic trainers. To advocate any other social attitude toward the use of alcoholic beverages is a manifestation of social ignorance or of social indifference. *—Charles A. Ellwood, Professor of Sociology, Duke University.*

He that gives good advice builds with one hand; he that gives good counsel and example builds with both hands; but he that gives good admonition and bad example builds with one hand and pulls down with the other. —*Bacon.*

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A LITANY FOR MOTHER'S DAY

By JAMES MYERS

From slowness of heart to comprehend what is divine in the depth and constancy of a Mother's love;
Good Lord, deliver us.

From the unreality of superficial sentiment, from commercial exploitation, and from all lip service to Motherhood while we neglect the weightier matters of justice and mercy and love;
Good Lord, deliver us.

By our remembrance of the Mother of our Lord standing by the cross of her well-beloved Son;
Good Lord, deliver us.

That it may please Thee to open our ears that we may hear Jesus' word from the cross, "Behold thy Mother";
We beseech Thee to hear us, Good Lord.

That it may please Thee to give us grace from this hour, with the swift obedience of beloved disciples, to take unto our own all women widowed, bereft, hardpressed in life;
We beseech Thee to hear us, Good Lord.

That it may please Thee to touch our hearts that we may behold our Mother in every woman; in women who toil in factory, on farm, in office, shop and home; in women of alien race and foreign clime, in women of every creed and color and condition;
We beseech Thee to hear us, Good Lord.

That it may please Thee to excite our pity for all mothers robbed of their beloved sons by the hideous institution of war;
We beseech Thee to hear us, Good Lord.

That it may please Thee also to lay upon our conscience the unequal lot of the mothers of the poor, the underprivileged and the unemployed;
We beseech Thee to hear us, Good Lord.

That it may please Thee to kindle within us divine discontent with any social order which tolerates war or poverty, or any preventable suffering among mothers of the world;
We beseech Thee to hear us, Good Lord.

That it may please Thee to hasten the coming of the divine society, when every mother shall be secure, encompassed by loving provision for her every need;
We beseech Thee to hear us, Good Lord.

In the name of the Father, and the Son, and of the Holy Spirit. Amen.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, MAY 18, 1944. NUMBER 20.

Why Join The Church?

By DANIEL A. POLING

I OUGHT TO BELONG TO THE CHURCH
because **I ought to be better** than I am. Henry Ward beecher once said, "The Church is not a gallery for the exhibition of eminent Christians, but a school for the education of imperfect ones."

I OUGHT TO BELONG TO THE CHURCH
because of what I can give to it and do through it as well as because of what I may get out of it. The Church is not a dormitory for sleepers, it is **an institution of workers;** it is not a rest camp, it is a front line trench.

I OUGHT TO BELONG TO THE CHURCH
because **every man** ought to pay his debts and do **his share** toward discharging the obligations of society. The Church has not only been the bearer of good news of personal salvation; it has been and is the supreme uplifting and conserving agency without which "Civilization would lapse into barbarism and press its way to perdition."

I OUGHT TO BELONG TO THE CHURCH
because of **memories;** memories of things I can never forget; memories of faces that will never fade, memories of vows that are the glory of youth.

I OUGHT TO BELONG TO THE CHURCH
because of **hope;** hope that lives when promises are dead; hope that paves the way for progress; hope that visions peace and social justice; hope for time, and hope for eternity—the great hope that casts its anchor behind Jesus Christ.

I OUGHT TO BELONG TO THE CHURCH
because of the **strong men** in it who need reinforcing; the **weak men** in it who need encouraging; the **rascals** in it who need rebuking. If I say that I am not good enough my humility recommends me. If I sit in the seat of the scornful my inactivity condemns me.

I OUGHT TO BELONG TO THE CHURCH
but **not until I am ready** to join a going concern; **not until I am willing** to become an **active partner** with Jesus Christ.

NEWS AND VIEWS

Mrs. Mattie Cox Parker is spending her vacation in Garden City, Kansas.

Chaplain H. E. Crutchfield attended the Southern Convention at Reidsville, N. C.

Rev. O. D. Poythress sang before the Men's Class of the First Christian Church, Norfolk, on Sunday, May 14.

Dr. John G. Truitt of Suffolk is being called upon time and again to give his excellent review of Lloyd Douglass' book, "The Robe."

The Promotional Secretary conducted the Mother's Day services at both Linville and New Hope churches (near Harrisonburg, Va.) on last Sunday.

The Franklin Church presented a most effective Mother's Day program under the title of "Motherhood in Scripture, Song and Living Pictures," arranged by Dr. W. T. Scott.

Prof. L. L. Vaughan, Dean of the N. C. State College School of Engineering, attended the Convention in Atlanta of the Society for the Promotion of Engineering Education.

A large congregation attended the annual Memorial Day exercises at the Holy Neck Christian Church, held on Sunday May 14. Dr. W. T. Scott brought an inspiring and helpful address.

Dr. H. S. Hardcastle is not only doing his bit in the war effort but is also acquiring quite a reputation as an agriculturalist. His lecture on the "Joys of a Victory Garden" is in great demand.

Dr. H. S. Hardcastle spoke to the Eastern Virginia ministers at Suffolk last Monday. He reviewed Goldsworthy's "Plain Thoughts on Worship." The association will hold its annual picnic at Franklin, Va., on June 5.

Rev. W. Millard Stevens, Pastor-at-large, under the Board of Home Missions for the Georgia and Kentucky-Tennessee Conferences, has moved from Griffin, Ga., and his present address is 58 Candler Road, N. E., Atlanta, Ga.

Rev. J. L. Neese, pastor of Bethlehem and Apple's Chapel, conducted his own revivals during the Easter season and received 30 members. He is now assisting Rev. M. A. Pollard in revival services at Palm Street, in Greensboro, N. C.

All-day Memorial and Mother's Day services were held at Center Grove Church, near Sanford, N. C., last Sunday. Rev. W. J. Tyler was the preacher at the morning service and Rev. R. E. Tally, pastor, preached in the afternoon.

"A Living Sacrifice" was the subject of the sermon by Rev. R. C. Mason at the First Church, Portsmouth, Va., last Sunday morning. An attractive brochure carried the name of a host of mothers, "In Honor" and "In Memoriam."

Rev. Arnold Slater, pastor of Holy Neck Christian Church, Holland, Va., with his family, left this week for Nashville, Tenn., to spend a month's vacation and to be near Mrs. Slater's mother who is to undergo a major operation within the week.

Rev. G. H. Veazey received eight members at Palmyra on Easter Sunday. He will have the assistance of Rev. W. J. Andes in revival services at Mayland, beginning May 22. New lamps have been purchased and installed in the Bethlehem Church.

Rev. J. Frank Apple received 13 members during the Easter season. The Henderson Church has completed payment on its debt two years ahead of schedule and now contemplates the purchase of an organ. There has been a marked increase in Sunday school and church attendance during the past three months.

Several of the news notes in this column this week are from the pen of Dr. Will B. O'Neill, pastor of our church at Holland, Virginia. We are grateful for these notes and would remind other ministers that they can be of real service to their church paper and to our local churches if they, too, will make the necessary effort to increase these items of interest.

Mr. Roy A. Larrick, president of the Virginia Valley Central Conference, asks that each church report to him the weekly attendance at Sunday school and church services. He tabulates this information and sends it to each church and Sunday school. In this way he is trying to increase attendance in his conference.

Dr. George Shepherd preached at the United Church, Raleigh, last Sunday. The United Church was host last week to the North Carolina Central District W. C. T. U. meeting. "In all you do and say here today, you will do it because of the love you have for Christ and of your desire to help others have life more abundant." stated Rev. Allyn P. Robinson in the opening devotional message.

Dr. M. B. French of the Elon College faculty preached the Memorial Day sermon at Long's Chapel on Sunday, May 7, and the Home-Coming Day sermon at Union (N. C.) on May 14. Both services were well attended and included happy gatherings with "dinner on the grounds." Rev. Greig Ritchie is pastor at Union and Dr. D. J. Bowden at Long's Chapel.

Rev. Paul B. Sanger will close his ministry with the Congregational Christian Churches with the sermon at Antioch Church, Harrisonburg, Virginia, on the morning of May 28. Mr. Sanger came to us from the Brethren Church, and is returning to the church of his childhood. After a pastorate of eleven years in Connecticut, he came to the Valley Conference where he has served for the past five years. His many friends will wish him good success and much happiness as he works in the Church of his choice.

The Providence Memorial Church, Graham, N. C., is now, for the first time in many years, holding regular services every Sunday. Dr. D. J. Bowden preaches on the first, second and fourth Sundays, and Dr. M. B. French, Professor of Bible at Elon College, preaches on the third and fifth Sundays. The congregation is increasing in attendance and maintains its characteristic loyalty. Plans are under way for the installation of a furnace in the building and making of some repairs aimed at improving the appearance and effectiveness of the building.

News of the Southeast

Dr. Elisha King, *Editor.*

THE FLORIDA CONFERENCE VOTES TO BECOME SELF-SUPPORTING.

The Florida Conference of Congregational Christian Churches, meeting at Union Congregational Church, West Palm Beach, April 18-20, voted unanimously to become a self-supporting Conference, following the plan suggested by the Board of Home Missions, by which the state will be completely self-supporting at the end of three years. It was indeed a momentous occasion in the history of the Florida churches.

Rev. C. Telford Erickson, for many years a missionary to Albania, and now pastor of the church at Lake Helen, gave the conference sermon. The other special guest for the meeting was Miss Pattie Lee Coghill, who gave an address on Wednesday evening.

This Conference meeting was especially impressive because the West Palm Beach Church had just finished celebrating its Golden Jubilee, and was continuing its celebration with its part as host to the Conference.

The committee for the nomination of a State Superintendent reported that they were still working on the matter and hoped to be able to announce a nomination soon, but that at present they had no such announcement to make. It is hoped that the state may have a superintendent by summer. In the meantime, it was decided that Miss Betty Gardner should continue as office secretary, and all correspondence will continue to be sent to her.

On the basis of self-support, it was decided that the state conference adopt as its missionary projects three under the American Board of Commissioners for Foreign Missions and three under the Home Board. The three under the American Board are: the work of Rev. and Mrs. Loy L. Long in Ahmednager, India; the educational and evangelistic work in the Shelapur city and district, now under Rev. and Mrs. Robert Fairbanks; and the work of Dr. Alma Cook in China. The projects under the Home Board are: Fassenden Academy, a Negro high school near Ocala, Florida; the Ryder Memorial Hospital in Puerto Rico; and the Fort Berthold Indian Mission in Elbowwoods, North Dakota. The state will, in addition, give toward the Annuity Fund and the work of the Council for Social Action.

In connection with Rev. Edward A. Driscoll's report on the work of the Committee on Evangelism and Church Extension, several new projects were described. Rev. Philip H. Ralph spoke of the Madeira Beach project, near St. Petersburg, where a new Sunday school and church have been organized; Rev. Wiley Scott spoke of a similar project at Surfside, near Miami Beach, and Rev. Samuel P. Reinke spoke of the Poinciana Sunday School in Key West, organized by the Key West Church, and now ready for a minister of its own. In all three cases, the new Sunday schools and churches have been extensions of the local churches, and have been encouraged and supported by them, so that they are now able to become more or less independent institutions.

NEWS FROM FLORIDA CHURCHES.

The Community Congregational Church, Mount Dora, Florida, started in 1944 with 81 members and 66 affiliates. The latter are winter visitors who come down each year and participate in the church activities without severing connection with their home churches. The church treasurer concluded her annual report by saying: "We have received more money than ever before; have spent more money than ever before; and have a balance ($1,125) larger than ever before." Inside remodelling is progressing, the principal improvement being the construction of a chancel to replace the old pulpit platform. Dr. Arthur Peabody Pratt, recently of the Greenfield (Mass.) Church, is the architect for this work which is costing $2,000, all of which sum has been subscribed. The adult Bible Class has had an average attendance of 28 since November 1. The Woman's Union is well organized and well "manned" and is holding two meetings a month with good attendance. Last year the missionary giving of the church was more than doubled. Dr. James Austin Richards, formerly of Oberlin, Ohio, is commencing his third year as the pastor here.

Three churches at Winter Park, Florida, the Baptist, Methodist and Congregational, joined in well attended Lenten services. The Congregational sanctuary was well filled at the Good Friday service to hear Bishop W. Y. Chen, Methodist, of Chungking. The Woman's Union of our church led by Mrs. Herbert Halverstadt, has had a most successful year. Its new president is to be Mrs. Ralph Wheeler. Dr. Herbert L. Willett of Chicago University and the Federal Council, who has for the past two seasons worshipped with the Winter Park Church and has given numerous public lectures on biblical subjects, was given a beautiful memorial service on March 29th. Participants were Dr. Chicoine and three former colleagues of Dr. Willitt, Doctors R. B. Guild, John Milton Moore and C. S. Macfarland, all now residing in Winter Park. Dr. Chicoine is planning to attend the National Council at Grand Rapids.

On Friday April 14, the St. Petersburg, Florida, Church held a Victory Dinner and a Victory Service in the sanctuary celebrating the freeing of the church from a debt incurred 21 years ago. A total of $14,641.89 was received for the debt fund. Mrs. L. F. Bates, president of the Women's Association, lighted the fire on the altar burning the mortgage, and Mrs. Jockinson lighted a taper from the smoldering embers and then lighted seven candles on the candelabra, each candle representing $500 over-subscribed, toward the future progress and up-building of the church. Mayor George Patterson spoke appreciatively of the service of the church to the city, Rev. Henry Kahlenberg spoke for the Ministerial Association, Walter E. Ruch for the Board of Trustees. Others speaking were Arthur L. Johnson, Judge Lincoln C. Bogue and Dr. A. G. Baker, the chairman of the Board of Directors. At the conclusion of these addresses the choir sang the triumphant "Hallelujah Chorus" by Maunder. The Lenten sermons by Dr. John P. Jockinson were listened to by large congregations. On Easter Sunday nearly 2,000 people packed the church. Over 300 attended the Youth Service. Twenty-three people united with the church of whom 15 were young people.

WHAT HAS HAPPENED IN ALABAMA AND GEORGIA.

Rev. George Staley Hunt has resigned as pastor of the churches at Ambrose and Vanceville, Georgia to accept a call to the Congregational Church of Stearns, Kentucky. He will move about June 1. Miss Pattie

(Continued on page 13.)

THE EDITOR'S MESSAGE

THE STATUS OF THE CHAPLAINCY.

People are constantly asking about the status of the chaplaincy. Ministers face the necessity of explaining why they are in or out of the chaplaincy. The status, briefly, is as follows: (1) The chaplains' service is the only service maintained by volunteers. (2) Our denomination reached its quota of volunteers for 1943. (3) The quota for Army chaplains for 1944 for the various denominations has just been announced and ours for this year is 84 new chaplains for the Army. During the year we are expected to secure at least 50 chaplains for the Navy. If we reach our quota for 1944, it will mean that one out of every twenty-two present pastors shall become chaplains.

A letter from the National Committee on Army and Navy Chaplains puts the matter squarely before the ministry: "You know and I know the need. Loneliness is the greatest burden of the men and women in service wherever they are stationed, and a sympathetic and understanding chaplain who represents the best in life is the service man's anchor. The chaplain is the wall of protection against the powers of evil that beset these men from every side. They are going out from all our communities and should have every protection and consideration the church can give. This is a time when spiritual needs are so great that we must re-examine our reasons for withholding now. Doctors, lawyers, business men, are being called. The ministry has responded most generously. Now, brethren, we are called upon for greatly increased service."

The Southern Diocese of the Episcopal Church in Virginia met last week in Newport News and reported that almost twice their quota of chaplains has been supplied. The commission reported having supplied 334 portable altars and linens, 123 communion sets, 4,685 pieces of altar linen, 476,300 service prayer books, 195,363 religious booklets, 281,040 church crosses, 30,189 identification cards, 39 hassocks, 228 stoles and 108 surplices. In the commission's report on the number of servicemen using hospitality houses established by the diocese, Newport News' Hospitality House was listed as having more than 3,000 servicemen a week.

BRITISH RELEASE GANDHI AGAIN.

While there has been widespread satisfaction over the British release of Gandhi, those who watch for a change in the British policy of imperialism take this action "with a grain of salt" since Lord Wavell stated that Gandhi "was released solely on medical grounds." Many people agree with Preston Grover that "the British would not have released him unless there was some chance of his dying in jail, a situation which they would not welcome'" That sounds bad for the British, but note this other statement by the same correspondent: "It should be remembered that early in 1942 when the Indians were negotiating with the British for some sort of national government of their own as a temporary war measure, America seemed to offer them support in their demands, only later to pull out with a comment that the freedom of 400,000,000 people was strictly a British matter." So! That, to try the shoe on the other foot, does not make the situation entirely comfortable for America.

The Raleigh News and Observer's Rhamkatte Roaster comments: "Gandhi in India air guilty of the same crime that G. Washington, T. Jefferson and P. Henry committed in 1776, when they declared it to be the inherent right of all people to govern themselves. T. Jefferson sed they wuzzent no good government ceptin' by the consent of the governed. Ef Washington's army had got likked the British would have done to G. Washington and T. Jefferson what they air adoin' to Gandhi and other like patriots in India who haint done nothin' ceptin' to say they air tired or havin' government imposed from across thousands of miles ov ocean."

Dr. E. Stanley Jones insists that the colored peoples of the world, who constitute two-thirds of the world's population, are watching India, and if freedom is denied the Indian people by the British Empire a racial clash will revelop that will make the present conflict seem like "a tempest in the teapot." He further explains that if freedom were granted India, the country, by a process of self-education, would make itself literate within a generation, and the white races would thus be able to deal with an educated people. But, he warns, deny India its freedom; continue to imprison Indian leaders, and the situation will be that of sitting upon a seething volcano, waiting for it to erupt. Incidently, Stanley Jones has applied to the British authorities for a vise to go back to India. No reply has been received to his question of how much liberty he will have to express his moral convictions in the Indian situation. One wonders what the answer will be.

The little man in India disturbs the conscience of the world. He persistently forces people to consider the future of imperialism and the relation of democracy and the four freedoms and to the colored nations.

He raises another question for many Christian people. His son says that through long years, by rigorous discipline, Gandhi has been able to control bodily functions almost completely through the mind and prayer. His friends say that he is suffering from both high blood pressure and a kidney ailment and will depend for recovery on a spiritual source of strength "beyond the conception of the Western world." And yet Gandhi is not a Christian! Does he not put to shame our lack of faith, our utter dependence on medicine for relief and healing, our neglect of those curatives which are inherent in the Christian faith?

R. L. H.

There can be no peace when there is not God in the hearts of men: When you drive the devil out of the human heart the stream of life will be sweet, happy and peaceful. —Charles Clifford Peale.

Totalitarian Christianity

By Frank H. Ballard *of London.*

The adjective is familiar to us all, but in recent years it has been applied more often, not to Christianity, but to the state. The totalitarian state is one that exercises authority over the whole of life, and demands absolute obedience from every individual and every organizaation. "The state," says one who has helped to popularize this view, "is God, and in this world, should be ubiquitous and omnipotent." There was a time when men were urged to listen to the voice of conscience, and told that they would know the difference between good and evil. Now they are urged to listen to the voice of the state, it will tell them what to think and what to do. There is no longer any place for individual judgment, the will of the state in the person of a dictator is supreme.

This attitude is much more prevalent in the continent of Europe than in our island home (England). But it is by no means unknown here. British philosophers have taught it and British statesmen have occasionally tried to enforce it. In times of danger, and especially when anarchy threatens to disturb our peace, it commends itself to the popular mind, but it always leads to a slave mentality, and a weakening of character.

We have been protesting against it ever since it began to flourish in European countries, but while not theoretically accepted, in practice we submit to it. One of the most marked features in our own country is the decline of personal liberty, and the growth of state control. One of our younger scientists has declared that "the economic organization of the world is going totalitarian and nothing can stop it." He adds that "freedom is a very troublesome concept for the scientist to discuss, because he is not convinced that in the last analysis there is such a thing."

My subject, however, is not political or economic, but religious totalitarianism. And I must explain at once that by totalitarian Christianity I do not mean a dictatorial church. The world has suffered long, and more than enough, from religion of that type. One has no hesitation in saying that Jesus Christ was dead against it. It is enough to recall one of his sayings, that ironical saying about the kings of the Gentiles who exercise lordship, and are called benefactors, but he adds, "Ye shall not be so." The whole spirit of the New Testament is against a dominating attitude, it even goes so far as this, "Neither be ye called masters, for one is your Master, even Christ, and he that is greatest among you shall be your servant."

Yet even in the realm of the spirit we have not only claimed leadership, but invested ourselves with all sorts of power and authority over our fellows.

The most notable, though by no means the solitary instance, is the Bishop of Rome, who is declared to be infallible and supreme, Christ's vicar upon earth, with absolute power, not only for this life, but for the life to come. The Roman Church has changed enormously as the centuries have passed, its thunders and anathemas are by no means as alarming as once they were, but it is still the supreme form of spiritual dictatorship.

Protestants have sometimes made the same kind of mistake, though on a smaller scale. But there have always been those who have protested, not because they personally did not want to submit, but because it is a radical departure from apostolic Christianity.

Dean Matthews puts it neatly when he remarked: "What St. Paul would have thought of dictators in shirts may be doubtful—perhaps he would have regarded them as relatively respectable representatives of the evil world, but there can be no doubt what he would have thought of dictators in cassocks." We protest because here more than in secular government, "it belittles human dignity and sacrifices our liberty." Yet even as we protest we may fall into temptation.

I will not say whether John Calvin, and the council set up by him to enforce penalties on laxity of conduct and belief, were guilty of it or not—let us leave that for the historians to guess at—but the charge has been made many times, and continues to be made. What I do know is that many who have listened with approval to sermons on the lordship of Jesus Christ and the brotherhood of man, have lived as petty tyrants in their homes and places of business. The instinct to domineer is very strong in some breasts. Let me make it perfectly clear that by totalitarian Christianity I do not mean anything like that.

When, however, we have ruled out all that, there remains the New Testament kind of totalitarianism. Christianity does make absolute demands. It is not the greatest thing about the Christian gospel. The greatest thing is what it offers—the forgiveness and peace and power it gives. But out of the offer springs the most exacting demands.

Consider what Christ says about discipleship, that if men would follow him, they must be ready to surrender everything for his sake, even family ties if family ties become a hinderance. And that if a man puts his hand to the plow and then looks back, he is unfit for the kingdom of heaven. He acknowledges that there are other loyalties—they must for example render unto Caesar the things that are Caesar's, but the supreme loyalty is to him, and to God through him. And whatever else the disciples misunderstood, they made no mistake here, as all the rest of the New Testament, and the history of the early church makes clear. They acknowledged the authority of the state, but above it was another authority, the authority of God.

The acceptance of this would mean a radical revision of many popular ideas. There are multitudes of people, inside and outside the church, who think of religion as a mere "extra," or at most a department of life. Some folks are religious just as others are musical. It may be a good thing to have. It is good to have a taste for poetry or art, but it makes no vital difference.

There are others to whom religion is just a form. It may be a ritual form—the saying of prayers, church attendance and all that. It may be a moral form—paying one's way and maintaining irreproachable conduct. It may be a creedal form—believing the right things, and professing the classic confessions. Far be it from me to disparage any of them, but they are not totalitarian Christianity.

Totalitarian Christianity is all of them and much more. It is life itself. It is the response of the whole man to the Being of God, and the binding of all men into a perfect unity. Some things called religion may rightly be termed "the opium of the people." You can never use a phrase like that about totalitarian Christianity.

Is our religion like that? I will tell you how we may test the religion we have.

We must begin by asking, "Am I living in absolute dependence upon God?" With so many of us religion is a little thing because God is not

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

The next important event on the calendar of the Eastern Virginia churches, is the Sunday School Convention. The officials are expected to give notice of the time and place of meeting. This should be forthcoming at an early date. The convention was not held last year.

According to the figures in The Annual for 1943, the church membership of the Conference last November was 10,640; Sunday school enrollment, on that date was 5,986; or 4,334 less than the church membership. These figures are disturbing both as to their ratio and their totals. The total number of members received into fellowship on confession of faith was only 328. If it is approximately correct to assume that 90 per cent of these new members came into the churches from the Sunday schools, that would mean that less than 300 new members were received from that source. Try as one may to explain these figures and account for these facts, they remain as a challenge and a test of our efficiency. The war and war-work cannot account for every element in our own delinquency.

The Eastern Virginia Conference, through its Sunday schools and Conference Apportionments, paid over $1,000 last year to the Southern Convention for Christian Education. In addition to this sum the local expenses of the various Sunday schools amounted to a much larger total. These contributions were not large compared with other departments of the denomination. The Sunday schools are expected to give to Missions, the Orphanage and Elon College. It is significant that the recent session of the Southern Convention assigned a place and time to the consideration of Christian Education. The unfortunate fact was that little time was given to that subject when it was brought up for consideration. The Convention actually spent nearly six hours in trying to agree on a plan of organization; seven minutes on Evangelism, and less than twenty minutes in discussing Christian Education. If that is the ratio of interest in Christian Education some explanation may be found for the total Sunday school enrollment. The case may not be as bad as that may suggest, but there is certainly room for improvement.

It is taking a risk to make suggestions in such an hour as this. But we wish to make a plea for more interest and effort in our Sunday school work. We should have a real convention this year and face our problems and opportunities. A recent survey in Nansemond County indicated that 40 per cent of the white children in the county do not attend Sunday school. Other counties may be in the same average. Shall that condition continue to exist? Does our church have any responsibility in that work?

It seems feasible to suggest that on every fifth Sunday, in the afternoon, group meetings of pastors, Sunday school superintendents and teachers may be held at convenient places throughout the Conference, to study and discuss these problems and make some constructive plans for an advance movement in our Conference. There is need. Our churches have a responsibility which they are not meeting with aggressive interest. We are taking our church work too lightly. The church will never reach its missionary goal by limiting its effort to raising money. The task requires personal effort. Our church will grow as its Sunday schools are enlarged. Neglect them and we will reap a lean harvest. We should move beyond making resolutions in Christian Education. The people are within our borders and we should reach them. The Sunday School Convention should be ready for the onward march of the kingdom. "Go—teach."

I. W. Johnson.

THE SUMMER SCHOOL AT ELON COLLEGE.

For the past ten years Elon College has operated a summer school for the benefit of students who wish to complete their college education in three years instead of four, of students who have failures and incompletes in their regular college work, and of teachers in service who wish to improve or advance their teachers' certificates.

In January, 1942, through a call meeting of the Association of American Colleges and Universities and officials of the Government held in Baltimore, Maryland, all colleges were requested by the Government to inaugurate an accelerated program; that is, an all year-round teaching program that students then in college and those who would enter later might complete requirements for graduation, if possible, before they were requisitioned for the war effort. To comply with the Government's request Elon College had to make only minor adjustments. The curriculum for the summer session was extended slightly so as to offer a greater variety of courses. In order to accommodate the offerings of Elon College more completely to the Government's program, a change was made from the semester to the quarter system. The quarter system allows greater freedom in the elective system. All courses offered during the regular college term are offered on the summer curriculum. Where there is sufficient demand for a single course, that course will be taught.

The attendance at our summer school from year to year has been quite satisfactory. Our enrollment has run from 80 to 130. Indications are that the enrollment for the approaching summer will be equal to, if not larger than, last summer.

The summer session will open June 5. Boarding students may arrive on June 4.

Courses are offered in business, pre-nursing, art, education, English, French, home economics, music, religion, science, mathematics and aviation.

Expenses for the 1944 summer school will be two dollars per quarter hour tuition, five dollars matriculation fee, and seven dollars and fifty cents per week for room and board. Each student is required to carry at least nine quarter hours during each term and may carry as high as twelve quarter hours. The total expenses for the first term should be between $68.00 and $74.00. Expenses for the second term should be between $60.50 and 66.50.

For further information please write to the undersigned or to Elon College, Elon College, N. C.

L. E. Smith.

ELON COMMENCEMENT SCHEDULE IS CHANGED.

Last week's Christian Sun announced the program for the Elon College Alumni Association to begin Saturday at 11:00 a. m. Instead, the first session of the Association will be held at 2:30 p. m. There will be no barbecue lunch served on the campus. The lack of help makes it impossible to carry out our regular program for Alumni Day. Class reunions will be held following the business session. The regular alumni banquet will be held at 8:00 with Mrs. W. E. Wisseman of the class of '28 as the speaker.

THE IMPRESSIONS OF A LAYMAN.

For a church to grow, its members must be active and sincerely interested in every phase of church work. This one idea is what the Mebane, N. C., Christian Church has taught since its founding. Progress has been very slow at our church, and often very disheartening. However, those who have been loyal and faithful during the "lean years" can really be grateful for the progress we are now making.

We have a very loyal and active pastor. Since we called Rev. Ellis Clark back in November, 1943, things have taken on a new aspect. The Clarks now live within about a block of the church in the Fowler apartments. Mr. Clark has a position on the Mebane High School faculty. He devotes his other time to the up-building of the Mebane Christian Church.

The church has a full time program with the exception of the second Sunday of each month. Attendance has increased and the interest of our members greatly improved. Our church grounds have recently been landscaped, which adds much to the appearance of the church. Our Willing Workers Class, a new class, made up of boys of the ages 10 to 13, really knows how to get things done when it comes to working on the church lawn.

The Pilgrim Fellowship Society, another new group, has a fulltime program and assists in church worship quite often.

Our project now is developing our basement. Work has progressed nicely, and the carpenters and brickmasons are ready for their job. The basement is to be a recreational center for the youth of our church and the community.

Again, as a church member, I can say on behalf of the Mebane Church that we are indeed grateful to have Rev. Ellis Clark and his family in our midst. Rev. and Mrs. Clark are indeed two fine Christian workers. Much credit for our church progress also goes to the Fowler family, who have meant much to the Mebane Church, and to the other faithful members who make up our church.

EDGAR LYNCH.

Thou mayest as well expect to grow stronger by always eating, as wiser by always reading. Too much overcharges Nature, and turns more into disease than nourishment. It is thought and digestion which make books serviceable, and give health and vigor to the mind.

—*Fuller.*

HOW MANY ROMAN CATHOLICS?

How many Roman Catholics are there in the United States of America? Persons who keep informed on public questions are not unaware of the report that, when President Roosevelt was about to lift the embargo on shipment of goods to Loyalist Spain, Archbishop Curley of Baltimore threatened the withdrawal of the support of a "bloc of 20,000,000 votes." The bluff worked and the Democratic Government in Spain was eventually wiped out and Roman Catholicism, at the close of the war, revitalized the iniquitous concordat of 1851 denying religious freedom and taking away educational control from the State.

Bishop John H. Noll of Ft. Wayne, Ind., in a front page article in the January 16 issue of *The Sunday Visitor*, which has the largest circulation of any Roman Catholic paper in the country, claimed 41,000,000 Catholics. A breakdown of these figures has been made in the May issue of *The Converted Catholic* by the Rev. Dr. John J. Murphy, former Roman Catholic priest and co-editor of that magazine. Instead of 40,000,000, there are "only 10,000,000 Catholics, even when mere nominal Catholics and children over thirteen are included."

The United Sates Census Bureau gives a total of 19,914,937 Catholics, but explains that these figures are not as large as they appear. States the census report: "It is apparent, therefore, that direct comparison of memberships of such organizations as the Catholic . . . bodies with those of the Methodist, Baptist and other bodies, overemphasizes the numerical strength of the former group." The reason for this, states Doctor Murphy, is that "the Roman Catholic Church, in contrast to nearly all Protestant churches counts as communicants infants and children as well as adults." Informed Americans, Roman Catholics as well as Protestants, generally realize that the fantastic figures of Roman Catholic adherents are put out for purposes of power politics.

In Roman Catholic countries, the claims of the Catholic hierarchy are similarly exaggerated. In Spain, not more than 20 per cent of the Spaniards can be called Catholic, according to Gerald Brenan in his new and erudite book, *The Spanish Labyrinth.* Archbishop Francis J. Spellman of New York, in his new book *Action This Day*, declares that Spain is so anti-Catholic that if the masses were not held in check by force, they would rise up overnight and wipe out the churches and clergy of Spain.

A story not unlike that of Spain is also true of Italy. It is well for Protestants and all non-Catholics who are not Protestants, to study the many vital aspects of these figures as set forth by Doctor Murphy. The statements made are factual and dispassionate, but also omnious.

—*S. W. in Scottish Rite News.*

FIFTH SUNDAY OFFERINGS.

Offerings for the College from our churches and Sunday schools for the fifth Sunday continue to come in. We are most grateful. Our needs are greater than in the past few years and the assistance of our friends is more greatly appreciated. If your church or Sunday school has not sent in an offering for the College, won't you please do so during this month. Our fiscal year closes may 30. We are anxious for as good record as possible before the books are audited. Your contributions to the College now will mean much more than later.

The following contributions have been received since our last report:

Previously reported		$2.196.37
Churches.		
N. C. and Va. Conference:		
Happy home		60.00
Eastern Va. Conference:		
Bay View		30.00
Sunday Schools.		
N. C. and Va. Conference:		
Durham		19.32
Eastern Va. Conference:		
Windsor	$ 6.60	
Oakland	10.78	
		17.38
Eastern N. C. Conference:		
Mt. Gilead		3.00
Western N. C. Conference:		
Liberty		10.00
Va. Valley Central Conference:		
Bethel	$ 10.36	
Winchester	9.39	
Mt. Olivet (G)	3.56	
		23.31
Total since last report		$ 163.01
Grand total		$2,359.38

L. E. SMITH,
President.

It is nothing to give pension and cottage to the widow who has lost her son; it is nothing to give food and medicine to the workman who has broken his arm, or the decrepit woman wasting in sickness. But it is something to use your time and your strength to war with the waywardness and thoughtlessness of mankind; to keep the erring workman in your service till you have made him an unerring one, and to direct your fellow-merchant to the opportunity which his judgment would have lost.

—*John Ruskin.*

Missions
The World for Christ

SUMMER CONFERENCES TO STUDY WORLD ORDER.

Summer conferences to study the Church's responsibility in the Christian World Order will be held at Lake Wawasee, near Syracuse, Indiana, from July 1 to 7, and at Silver Bay, New York, from July 12 to 19. Both conferences are under the joint sponsorship of the Foreign Missions Conference of North America, the Home Missions Council of North America, and the Missionary Education Movement, and will attract prominent missionary leaders and missionary representatives from various denominational groups. The Lake Wawasee Conference is also sponsored by the United Christian Adult Movement.

Rev. Howard Baumgartel, executive secretary of the Church Federation of Indianapolis, Indiana, is the director of the Lake Wawasee Conference. Dr. Ralph E. Diffendorfer, an executive secretary of the Methodist Board, will deliver the keynote address. Among other prominent speakers will be Dr. Harry Munro of the International Council of Religious Education, who will discuss "Missionary Implications of the United Christian Adult Movement"; Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America, whose subject will be "America's New Frontiers," and Dr. William J. Faulkner of Fiske University, who will be in charge of the vesper hours.

At Silver Bay three interpretative addresses will be brought by Dr. Henry Smith Leiper, secretary of the American Section of the World Council of Churches, who has recently returned from England; Dr. A. J. Walton, of the Methodist Board, who will speak on rural church programs in America; and Luman J. Shafer of the Federal Council of Churches, lecturer and author. Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church, New York City, will deliver the noonday series of addresses. Dr. A. D. Stauffacher of the Congregational Christian Board of Missions.

NANKING UNIVERSITY NEWS.

Chengtu, China,
February, 1944.

According to the Chinese calendar, the first day of spring was February 5, and now the campus trees are misted with green and the flowering plums are a delight. In contrast to the sun's breaking through the thick winter clouds, our economic problems loom ever darker and darker. Not only have plants and trees put forth new growth, prices also are shooting up more vigorously with the new year. We have for a long period been deeply concerned as to how we can finance our work and the difficulties of the days to come fill us with even graver anxiety.

For a number of students the spring vacation meant return home and the happiness of sharing in the family celebration of the New Year. Chinese New Year means to a Chinese family what our Christmas family gatherings mean to us in the West; it is a time when everyone, if humanly possible, returns to his home. On the other hand, for many of the students it has meant a time of loneliness and intense homesickness. Their homes are far away, often under Japanese occupation, news from parents and friends is rare or completely lacking, and money is short. Particularly to those from the South, Malaya, Java or the Philippines, the chilly days of winter have been a time of acute discomfort. A certain proportion of the students seized upon the break between terms as a good opportunity to get work and with their earnings help to meet their ever increasing expenses.

The vacations were also days of student conference. Glowing accounts have come from all advisers attending a week's conference of the Christian students from all the universities and colleges in Chengtu. This was held under the auspices of the Chengtu Christian Students Union. In all there were eighty delegates drawn from the five Christian Universities and two government institutions, as well as other schools. The subject round which the conference centered was "A New Life Attitude." Without exception, the advisers were full of admiration at the excellent spirit shown by the delegates, both in meeting and accepting criticisms and in the discussion of ways and means of tackling faults and shortcomings. Many have experienced great encouragement that there is at this time such a fine nucleus of young Christians in the local universities.

In the buildings of the West China Union Theological College another smaller conference, lasting three days, was held. This was for middle school Christian students and was arranged by the Life Dedication Movement of the Szechwan Christian Council, which corresponds closely to the Student Volunteer Movement in America. The thirty or so delegates were all boys and girls who had definitely decided to dedicate themselves to the service of the Church, and at the conference they received instruction in the meaning and responsibilities of church membership and work. Again a very fine spirit was apparent.

For several days the entrance halls and approaches of the administration buildings have been crowded with students; registration has been in full swing. Students are still trickling in, but classes began in the middle of the month. So far about 1,120 have registered in the three colleges and the various short courses. During last year $50,000 Chinese currency, was obtained from Mr. Lee Jui, a prominent business man who has helped various Christian and educational organizations very generously. It is hoped with this fund to obtain additional staff for the Division of Religion and thus strengthen our teaching in that field.

The College of Science is helping in a very vital cooperative enterprise in these days of severed communications and lack of printed material. This project dates from about a year ago and is a joint enterprise of the United States and Chinese Governments. Through it technical journals are imported to China on microfilm. The College has been constructing microfilm readers, and recently has worked out an improved model. There are five readers in Chengtu, and the library on this campus, which serves most of the Christian institutions, is the central microfilm library with a reading room for this entire area. Now duplicate copies of microfilms can be made in China with a simple microfilm printer designed by the College. In addition, Dean Wei of

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Who Pays Your Gas Bill?

By Rev. A. Ritchie Low, *Johnson, Vermont.*

I asked Phil Paul when I met him on the street the other day who paid his gasoline bills. Phil drives a coal truck for one of the coal companies. He seemed a little puzzled. "You mean who buys the gas I use in delivering coal around town?" he asked.

"That's what I had in mind," I said.

"Heck," said genial Paul, "the coal company of course! Who'd you suppose would buy it?"

I said he was a lucky fellow to have his employer take care of all his gas bills and intimated that if he worked for some concerns, say a church, for instance, he'd have to foot his own bills.

"You don't think I'd drive a truck for somebody else and pay for gas out of my own pocket, do you?" The very idea that I would even suggest such a thing rather surprised him. He thought it was a great joke.

I went on to say that if he were a pastor he'd know all about it, especially if he were situated like so many country ministers were with more than one church many miles apart. Paul could see that I was serious and asked me to tell him more about it. He'd been a church member for quite a spell but this gas angle was something new. Just what was I driving at anyway?

I asked him if he knew Jack Sharp who was a pastor twenty miles distant and he said he did. I asked him if he knew the distances Jack had to travel in order to get around his parish and Phil said he knew that too because it so happened that one Sunday Jack's car was laid up and Phil had carried him from church to church.

When I questioned Phil as to whether he knew how much it cost Jack Sharp for the upkeep of his car, registration and driving license, gas, oil, insurance, etc., he admitted he didn't know but guessed it must run up into quite a little money.

"That's what I was getting at," I said, "when I asked you who paid for the gas you use in your truck." He got the point. "You mean," said Phil, "that while the coal company I work for takes care of the overhead connected with the truck I drive, Jack Sharp, on the other hand, not only has to buy the car to use for the work of the church, but in addition has to underwrite all the running expenses?"

"Quite so," I replied.

There are Phil Pauls all over this land of ours, thoughtful laymen who would rectify this wrong if only they knew about it, if only they had it called to their attention as Phil had it called to his.

Take a ministerial friend of mine. He's got what he calls a larger parish but which I choose to call a diocese! Joe spent almost thirty per cent of his regular salary last year just taking care of his car. Some of it was spent taking folks to the hospital, which he was always glad to do, more, much more of it, was used up doing the necessary work around the parish. Joe, like myself, has a Scottish background and all this talk about ministers, even in these days, doing more gadding about than is absolutely necessary doesn't fit his case. And it wouldn't yours either if you had four youngsters to feed and clothe and buy shoes for.

Thirty per cent is too much of any pastor's salary, especially if he ministers at the cross-roads. Far, far too much and something should be done, must be done about it.

The clergy, for instance, for far too long have been tongue tied on the subject. They've been too reticent, there has been an absence of plain speaking and this because it involved them personally and they just hesitated to talk about it lest they appear to be finding fault. Ask the little wife in any country parsonage, she knows all about it, she knows how on many an occasion it has been necessary for the garage bill to take precedence over the grocery bill since gas and oil was one of the products her husband lived by—and for!

I'd suggest that in churches where an annual report is given by the pastor, as in our Vermont Congregational churches, the number of miles travelled and the total cost of upkeep of the minister's car be included in it. I have a Methodist friend who has been doing this for some years now and he tells me that when he first gave the figures at the quarterly conference they occasioned some surprise. I wished he had gone on to tell me the parishoners were so impressed by the unfairness of his having to foot the entire expense that they insisted on sharing it with him, but he didn't. I have faith to believe they will though, once the idea strikes home. It isn't stinginess but rather plain thoughtlessness that forces this pastor to underwrite gas and oil and garage bills that they ought willingly to share.

Another thing, if the next time a pastorless church seeks you for its pastor you'd make inquiry as to how much was allowed for the upkeep of a car you'd be injecting a note of realism into pastoral relations that for far too long has been lacking. You may not succeed in getting "a call" but you'd certainly succeed in putting across what to some church boards would be a brand new idea!

I heard recently of a fellow who did this very thing. A parish way up in Maine got hold of his name and had its clerk write him an invitation to come preach as a candidate. This particular pastor, instead of saying that of course he would be delighted to visit them some Sunday and take over the services, asked one or two pertinent questions. What, for instance, did the members purpose to allow him to help take care of auto upkeep?

He pointed out that he was somewhat acquainted with the Portland area, knew the distances between the churches that made up their larger parish and had an idea, he went on to say, that many thousands of miles would be covered by whoever was pastor.

It so happened that the clerk who wrote the letter was the superintendent of the public school district in that area and having an ample allowance for his own travel expense saw the reasonableness of the inquiry. The minister to whom the invitation was extended didn't choose to become a candidate for the parish, but as a result of his making mention of travel expenses and how right it was that the parish should share them, the fellow who did go there is now provided with an annual mileage up to 12,000 miles! While I don't know what went on behind the scenes it is likely that this superintendent is responsible for the change. May his tribe increase!

There are one or two other things we can do. We can have our state leaders of our churches, secretaries and district superintendents and other officials drop a word here and a hint there. The subject should be brought up in a tactful way at laymen's gatherings. Resolutions at state and national conferences and conventions would also bring it before many of our leading members who just haven't had the subject drawn to their attention.

Then, too, some of you rural pastors ought to write up your experi-

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Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

PILGRIM FELLOWSHIP IS HOST TO CONVENTION.

The Southern Convention Council of Pilgrim Fellowship had the honor of being host for the banquet on Wednesday night, May 3, for the Convention delegates at Reidsville, N. C. There were no lengthy speeches. It was only an evening of fun and fellowship.

The president of the Council presided. She made a plea for delegates to the fourth National Pilgrim Fellowship Conference to be held at Lakeside Ohio, the latter part of June, in connection with the United Christian Youth Conference of North America. Pilgrim Fellowship's tenth birthday will be celebrated. A plea for Student Summer Service workers was also made, and the work of these briefly discussed.

Those present joined in singing fellowship songs and rounds. Miss Betty Hendrix of Greensboro, accompanied by Miss Dorothy Scott, also of Greensboro, sang two numbers as a very special part of the program.

The program was short but to the point, and everyone seemed to have a grand time.

During the evening program the Burlington young people presented a pageant by Miss Angie Crew on the real meaning of Pilgrim Fellowship. Our part was small, but we felt as though we made Pilgrim Fellowship really known at the Convention.

DOROTHY COX,
President.

TO HOLD CHRISTIAN YOUTH CONFERENCE.

Fifteen hundred youth of the United States and Canada are expected to attend the Christian Youth Conference of North America at Lakeside-on-Lake Erie, Ohio, June 27 to July 2, as delegates from the 75 agencies which comprise the United Christian Youth Movement.

These representatives of 10,000,000 Protestant young people from 17 to 25 years of age will "face the Christian task of bridging human rifts" under the conference theme of "Our Healing Ministry." The conference will attempt to give American youth "a vision of the basic problems confronting the world of tomorrow and challenge them with the mighty inspiration of a living and a vital Church."

Joining with the youth of 42 Protestant denominations and state and city councils of religious education will be representatives of other agencies, including the Boy Scouts, the Y. M. C. A., the Y. W. C. A., the International Society of Christian Endeavor and the Student Volunteer Movement.

The movement is administered by the International Council of Religious Education, and Benton Rhoades of Manchester, Ind., president of the United Christian Youth Movement, will preside at the opening session of the conference.

VIRGINIA VALLEY FELLOWSHIP.

The Valley of Virginia Pilgrim Fellowship officers met last Sunday, May 14, and planned for their Training Camp to be held August 21-28. Anyone twelve years of age or older is invited to come, to study, to play, and to grow in leadership ability. The cost will be one dollar per day. There are to be courses in Bible, Missions, Teacher Training, Worship, Personal Religious Living, and several other important things. Put the date down, and plan to make this the happiest week of the year.

WHAT DOES IT MEAN TO BE A CHRISTIAN MINISTER.

By RALPH B. NOYCE, *Associate Supt. Iowa Conference.*

The work of the Christian ministry is with ideals, with people, and with ideals and people together, in what we call programs and organization.

Jesus' way of life was always loyalty to an ideal of helpful good will. The Christian minister seeks the fullest understanding of his vision of the good, this dream and hope of something good for all men. He seeks first to understand the life and teachings of Jesus, then to live and teach so that Jesus' teachings become more and more operative in his own life and in the lives of other persons. Jesus' way is always the ultimate point of reference to the Christian minister both for himself and for his people.

If, therefore, we think of the Christian ministry as dealing with ideals, we may think of it as the life of the student seeking the fullest understanding of the meaning of this great ideal and pondering how to make it most helpful and effective in all of life. One of those ways is through preaching. All of human history, learning, and experience is grist for the Christian preacher. Any part or all of human knowledge may be called upon by the minister to *interpret the meaning of life and to lead people into Jesus' way of living.* Science and history, poetry and music, drama and sport, nothing that relates to life or grows out of life is outside his concern or interest. Anything and everything that can help life to grow and develop along the Christian way he can use. Even aside from regular week-to-week preaching there are many opportunities for the man or woman who likes to use words, ideals and ideas in helping to build a better world.

The work of the Christian minister is *a work with people.* All people, old and young, adolescent and middle-aged, good and bad, courageous and discouraged, depressed and "on top of the world"—all share the joys and problems of their lives with the minister. His service to folks is to comfort when sorrowing, train when entering service for the church, hearten when discouraged, guide when seeking counsel, befriend when lonely, and help people rightly to understand and constructively to share their joys and achievements. It's a big job, a tough assignment, this being "all things to all men." But who wants any but a big job these days? Picnics with youth, books with students, sports with athletes, games with children, friendship and worship with all men—that is the work of the Christian minister. Knowing folks in all their interests and concerns, helping them to be their best in all things and to interpret their lives to themselves; teaching them how to live and serve with others "after the pattern of the life of Jesus"—that is the work of the Christian minister.

Traditionally, you know, a minister has three parts in a sermon and maybe also for and article. . . . The third part is a combination of the two described above which we will call *programs—putting folks and ideas together.*

By this I mean finding the right people for manifold ways of helpful-

(Continued on page 11.)

FOR THE CHILDREN

Dear Friends:

We are very happy to have more news of Missionary Work among our Juniors! Thank you so very much, Mrs. Underwood of Holland, Va., for your fine letter which follows:

"Dear Mrs. Todd,

"I am writing to tell you a little bit about the work of the Junior Missionary Society of Holland Christian Church.

"We have a very active, nice group of sixteen children, who were interested in our study of 'Tommy-Two-Wheels,' one of our Mission study books. While we were studying this book we sent a nice box of toys, games and books to the Japanese Relocation Center at Rivers, Arizona. The Home Mission Board gave us the names of several Relocation Centers and we selected this one to which we sent our box. This seemed to make our study of the Relocation Center, which we had taken up in 'Tommy-Two-Wheels' a little more real to us. In appreciation of this box we received a nice letter from Rev. Paul S. Ssuma, Rivers, Arizona.

"The next project we undertook was an Easter box for the Orphanage at Elon College. It has been the custom of the society to sponsor one girl at the Orphanage, namely, Elizabeth Moore, for the past few years. We wrote to her to know her needs and sent more than she wrote that she needed. The Woman's Society helped us with this, enabling us to send a much nicer box.

"We are now beginning the study of 'The Pigtail Twins' which, I believe, we are going to find most interesting. The children review different chapters of the book for the group, and then we discuss the characters.

"We have been having our meetings during the Sunday school hour, once a month. It made our meetings late in the afternoons, to have them after school during the winter, with the daylight saving time and having school an hour later than usual in this county. It works fine having our meetings during the Sunday school as we are able to get some children that we would not have at any other time.

"After school closes we hope to have some afternoon meetings and maybe a picnic.

"We have also sent in $16.75 on our apportionment, which is $25.00.

"Mrs. G. D. Underwood,
"Supt. of Juniors."

Those of you who have complained of not being able to get children to meet for a Junior Missionary Society will find an excellent idea here in the above letter. Have your missionary meetings during one of the regular class sessions once a month.

A PRAYER FOR PARENTS.

By Dr. Garry C. Myers.

Oh, Jehovah, make me a better parent. Teach me to understand my children, to listen patiently to what they have to say and to answer all their questions kindly. Keep me from interrupting them, talking back to them and contradicting them. Make me courteous to them as I would have them be to me. Give me courage to confess my sins against my children and to ask of them forgiveness when I know that I have done them wrong.

May I not vainly hurt the feelings of my children. Forbid that I should laugh at their mistakes or resort to shame and ridicule as punishment. Let me not tempt my child to lie and to steal. So guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness. Reduce, I pray, the meanness in me. May I cease to nag; and when I am out of sorts, help me, O Lord, to hold my tongue.

Blind me to the little errors of my children and help me to see the good things that they do. Give me a ready word for honest praise. Help me to grow up with my children, to treat them as those of their own age; but let me not expect of them the judgments and conventions of adults. Allow me not to rob them of the opportunity to wait upon themselves, to think, choose and make decisions.

Forbid that I should ever punish them for my selfish satisfaction. May I grant them all their wishes that are reasonable and have the courage always to withhold a privilege which I know will do them harm. . . . Make me so fair and just, so considerate and companionable to my children that they will have a genuine esteem for me. Fit me to be loved and imitated by my children.

With all thy gifts, O Great Jehovah, give me calm and poise and self-control. Amen.

Dr. Myers is head of the Division of Parental Education at Cleveland College of Western Reserve University. Among his writings are: "The Modern Parent" (1930); "The Modern Family" (1934), and his latest book, written in collaboration with Clarence Wesley Sumner, "Books and Babies" published in 1938.

Answers to Crossword Puzzle of May 4.

ACROSS: 1. Acts; 3. Ruth; 5. Lo; 7. Bible; 9. Stop; 11. Eccl.; 13. Wo; 14. La; 15. Poke; 17. Ears; 19. Saint; 21. Sid.; 22. Luke; 23. Sing.

DOWN: 1. Amos; 2. Slip; 3. Rule; 4. Heal; 6. O. B.; 7. Books; 8. Eclat; 10. Two; 12. Car; 15. Paul; 16. Ease; 17. Ends; 18. Song; 20. II.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

ness and service in organizations of the church. People are ready and happy to serve when they have opportunity to serve in the right places. Not everyone wants to sing or ought to sing in the choir. Not every man is necessarily happy to be an usher just because he comes promptly and regularly to worship. Not every person in a church is a good committee chairman. But the work of the Christian ministry is to know people and to vision organization so well that he can happily team them together. Then he works with them to build that Christian fellowship which we call the church as their share and glory in helping to build the greater kingdom of God.

The work of the minister is *related to the lives of all persons in the community.* The aged will receive the young minister in love as a son, if he is worthy of it. Children will receive him as a playmate. Those of his own age will receive him as a comrade. As a minister grows older, some of these relationships will change of course, but he can always be to all a friend and counselor. He must be worthy of that friendship and never unfaithful to it. All will love him if he will faithfully love and serve in the name of their common Master.

The rewards of the ministry are not all paid in bank checks, nor are they paid at the end of the week or the month or even at the end of the season. They come sometimes after many months, in the joys of seeing life develop into Christian maturity, in appreciation and thanks for helpful sermons, timely suggestions and Christian friendliness.

The Christian ministry consists of three things—yes, four are encompassed therein: work with Christian ideals, work with people, work with people and ideals together, and then fourthly, life itself, simply plain Christian living always at one's best, and helping others to do the same.—*Pilgrim Highroad.*

Sunday School Lesson

By **Rev. H. S. Hardcastle, D. D.**

PAUL IN CORINTH.

Lesson IX—May 21, 1944.

Golden Text: *"But now abideth faith, hope, love, these three; and the greatest of these is love."*—I Corinthians 13:13.

Lesson: Acts 18:1-8; I Corinthians 12-14.

Devotional Reading: Psalm 133.

The Power of God.

Have you ever thought of the tremendous odds against Christianity? Take for instance what was involved when Paul went to Corinth. Here was a city, a teeming commercial city, rich, luxurious and licentious, pagan to the core and rotten at the heart. And here was a Jew without any organizational backing and without any private fortune, a man who had to work for his living as he went about preaching and teaching the gospel. And in many instances this teaching and preaching had to be done on the streets or in private houses—the synagogues were not open to him. Furthermore, he had to work for the most part among the common people—he reminds his Corinthian friends in one of his letters to them that "not many mighty, not many noble are called."

And yet this man, by the grace of God, by the power of the spoken word and by the power of a Spirit-filled life, was an instrument in changing not only single souls, but even the social life. No wonder he wrote to his Roman friends on one occasion that he was not ashamed of the gospel of Christ, for it was the power of God unto salvation to everyone that believeth—it was the dynamite of God, is the word Paul used. There is danger that the church will be sidetracked from its main business, there is danger that we will substitute other things for that which should come first—the preaching of the gospel. The gospel still has power. And whenever it is preached it does not return unto God void. As teachers and preachers we are not responsible for results; we are responsible for efforts. Let us preach and teach the word in season and out of season.

A Workman That Needeth Not to be Ashamed.

"For by trade they were tent-makers." Paul joined himself to Aquila and Priscilla his wife, for all of them were tent-makers. We may be sure that Paul was a good tent-maker. Whatever he did, he did to the glory of God. Come to think of it a Christian ought to do his work better and do it in a better spirit than the man who makes no profession of religion.

Forfeited Privilege.

"And when they opposed themselves and blasphemed, he shook his raiment and said unto them, Your blood be upon your own heads; I am clean; from henceforth I will go unto the Gentiles." These men little knew what they missing, what high privileges they were forfeiting because they would not attend the services of worship, or listen to the proclamation of the gospel. Nor do the multitudes today know what they are missing when they deny themselves the privilege of worship and for the flimsiest of excuses forfeit their privileges of hearing what would uplift and strengthen them. Neglect involves its own peril and exacts its own price.

A Word of Encouragement in the Night.

"Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace, for I am with thee. . . . " The going was pretty hard in Corinth, and Paul might have been discouraged at results. But there were invisible resources—God was with him to strengthen and to encourage him. And there were unnoted results—God told Paul that He had "much people" in the city of Corinth. There are discouragements aplenty in these days for teachers and preachers and Christian workers. But let us be of Good courage, for God is with us, and all unknown to us, God has in every place those who have not bowed down the knee to Baal or served Baal.

A Question of Words and Names.

"If this were a matter of wrong or wicked lewdness, . . . but if it be a question of words and names and of your law, . . . " How often we miss the point. How much energy we spend on things that do not matter much. What misplaced emphasis do we put on the non-essential while we neglect the essential. All too long and all too often Christians have argued and wrangled and sometimes fought over things that did not make much difference, while all the while there were great human needs clamoring for help, and great moral issues at stake. Too much of our time and energy have been taken up with discussions. It is all right for us to discuss religion, to be able to give a reason for the faith that lieth in us; but it is nothing short of tragic for the churches of Christ and the followers of Christ to be divided on questions of man-made creeds in a world like ours.

The Sixty-Four Dollar Question.

"Do you love me (Christ)?" is the sixty-four dollar question. A loving heart is more important than a correct creed. If we have everything else and lack love, we lack all. And in the midst of his answers to the Corinthians, who had written him in regard to "spiritual gifts" Paul writes his immortal hymn of love. Henry Drummond wrote a little book entitled "The Greatest Thing in the World," which is an exposition of this great chapter.

I give here an outline that I found in Tarbell's "Teachers' Guide":

I. The Essentials of Love, 1-3:
  Emotional Gifts Valueless without Love.
  Intellectual Gifts Valueless without Love.
  Practical Gifts Valueless without Love.

II. The Characteristics of Love, 4-7:
  What Love Does, 4, 6, 7.
  What Love Does Not, 4, 5, 6.

III. The Imperishableness of Love, 8-13:
  Gifts That Perish.
  Gifts That Last.

WHO PAYS YOUR GAS BILL?

(Continued from page 9.)

ences along this line. Some of you for years on end have had to pay out of your own pocket too great a proportion of your annual salaries. It isn't right and it isn't fair.

Some of you city pastors may be thinking that urban ministers, too, need a helping hand, and I am not unmindful of this, but in the main, as I see it, it is the rural areas where the salaries are small and the ground to be covered is large that the need is acutest.

What do you think?

Many people miss the best rewards of life simply because of their inability to screw their courage to the sticking place and keep it there until the game is won.

NANKING UNIVERSITY NEWS.

(Continued from page 8.)

the College has been elected editor of a new monthly publication, *Science Digest*, which reprints articles on science of general interest, special digests of important scientific subjects and science news from the microfilms received.

The Visual Education Department has recently been asked by the National Resources Commission to photograph and edit six moving pictures of wartime heavy industries in China. These are to be on Electrical Power Plant, Machine Works, Vital Metals, Electrical Equipment, Oil Wells, and Substitutes for Gasoline. The commission will provide all travelling expenses for the photographers and prepare the material for our work, as well as make us a contribution of $150,000 Chinese.

The Department of Agronomy is devoting much time to research on important crops. Funds for this work are granted by various organizations, both Chinese and American. This year the Ministry of Agriculture and Forestry has made a grant of $30,000 Chinese for research on the soybean; $23,000 has been used for work and the improvement of the crop and $7,000 for studying its resistance to diseases. The Chinese have long given this plant full recognition, and it is used in many forms in everyday food. The sprouts are eaten when young, the green bean is eaten fresh or salted; soybean curd is one of the cheapest foods one can buy. The curd is sometimes made into cakes, plain or with mushrooms or spices, or else it is smoked or pickled. Soybean milk is often given to children. Soybean sauce is commonly served at meals and soybean pickles are tremendously popular. The leaves of the plant also serve as a vegetable, and oil extracted from the plant is used for cooking. By this research project it will be possible to produce a higher quality of plant with a richer yield of oil.

To be of greater service to the farmers of China, the College has opened a question and answer department in the periodical, *The Christian Farmer*. This journal has a sub scription list of over 20,000 throughout the whole of China. Articles on farming are written in simple Chinese and all questions relating to agriculture are answered. At present a series of articles on beekeeping are appearing in the journal.

We are terribly cut off from all recent printed material, and the very inadequate number of printing presses in West China is already overloaded. The problem is particularly serious in regard to textbooks. We attempt to graple with this problem as best we can by augmenting the scanty supply of printed matter with books of our own authorship. The preparation of such books involves a great deal of time and thought by members of the faculty already heavily loaded with teaching schedules. Not only has the specific material needed to be gathered together, but, in view of the lowering of standards in certain subjects due to the war, the material has to be especially adapted to the particular need of the students.

The graduates from the College of Science are able at this time to render desperately needed services. Many of them are school teachers, or workers in factories and laboratories. They are making distinct contributions in alcohol manufacture, power plant construction, and automobile maintenance. Graduates of the Department of Electrical Engineering are found in most of the power plants of free China.

NEWS OF THE SOUTHEAST.

(Continued from page 3.)

Lee Coghill, now of New York, was the guest speaker at the Spring Rally of Women and Young People held at Ambrose.

The United Church at La Grange, Georgia, entertained the North Georgia Woman's and Young People's Spring Rally. Miss Coghill spoke on Saturday night and Sunday morning. Rev. Melvin Dollar will continue as pastor of La Grange, and expects to attend Emory University next year.

The Georgia and Alabama Summer Conference and Pastor's School will be held at Southern Union College, Wadley, Ala., the week of July 9. Rev. Melvin Dollar will serve as Dean of the Summer Conference and Rev. Millard Stevens as Director of the Pastor's School. The cost for the Conference will be $4.00 per person, which may be paid in cash or useable produce such as eggs, butter, etc.

The fall and winter plans by the Central Church, of which Dr. Thomas Anderson recently became pastor, include an ambitions program of presenting outstanding and nationally known preachers and religious leaders to the people of the Atlanta area. Preparations are being made to give the program wide publicity throughout the region, and it is expected that many people will be attracted to the church and come to understand the Congregational Christian way more fully. Dr. Anderson came to Atlanta directly from a similar effort in Chicago, following nearly seven years in one of Detroit's larger Congregational churches.

The Fairview Church at Roanoke Alabama, has raised the money to pay off its indebtedness, including that borrowed from the Church Building Society in connection with their new building. When the basement is finished they will have a completely equipped plant.

The Christian Hill Church in the Southern part of Alabama, borrowed the money from the Church Building Society to put their plant in good shape. They have now repaid this loan in one-half of the time agreed upon.

The Blackwoods Church auditorium and the Sunday school rooms are being repainted.

Rev. Collie Seymour is the new pastor at Lanett, Alabama. Unusually large crowds are reported and there is much enthusiasm evinced by the members.

IN CHRIST IS LIGHT AND LIFE.

A few years ago Admiral Byrd started out on an entirely new venture. He was going to fly over the South Pole. It had never been done before. It was an unmarked trail. We know that he succeeded, but there was one article in his equipment without which success would not have been possible; that was the compass.

To be sure it was a new instrument, but it was based on a principle that dates back to the time of Henry II of England, when sailors, caught in a fog or darkness, used to touch a needle to a piece of magnetic iron. The needle would whirl around in a circle and come to rest pointing north. For centuries men have held fast to the principle of the magnetic compass. Over and over again it has been put to the test and has proved its usefulness. With each new application to a fresh situation the compass has shown itself able to bring men out where they wanted to go.

Nearly two thousand years ago a small group of people, perplexed and confused, began to follow one who said, "I am the way, and the truth, and the life." So far as they were concerned he proved the correctness of this bold assertion; they followed him. He reached the goal of their desires. As one of their number said, "In him was life and the life was the light of men." Another exclaimed, "We are more than conquerors through him."—*Theodore C. Speers* in *The Power of the Commonplace;* Harper & Brothers.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

During all my life's experience I have never known a year that the good Lord did not provide weather for us to plant and weather for us to reap. While we have had continuous rain since Christmas and farmers are greatly behind with their farm work, the weather has cleared up and the ground has dried enough for us to plant.

We are making time preparing land and drilling in our bean crop for hay—producing feed for fifty head of cattle takes a lot of work. Fifty head of cattle can use lots of hay through the winter months. We have learned that a cow that gives two gallons of milk a day will consume as much good food as one that gives six gallons per day. For several years we have been weeding out the poor milkers and holding the good milkers until now we have a herd of good milk producers.

The Orphanage has splendid prospects for a good wheat and oat crop, providing nothing happens to it. Of course farmers have the weather conditions to deal with, and we cannot count the bushels of grain until we get it in the garner. Storms may destroy it or rust may strike it after the wheat heads out and kill it.

On May 12, our children had their first strawberry short-cake, which they enjoyed very much. Our berries are beginning to ripen now and we know that the children enjoy nothing more than strawberry short-cake and cream.

Our garden peas are now ready to eat and the children will now have garden pea soup from our garden—and early cabbage will soon be in head and ready for the table. There is nothing quite so good in the vegetable line as good fresh vegetables from your own garden.

We do our very best to keep something coming in all the time so our tables can be supplied all through the summer season and until late in the fall.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 18, 1944.

Amount brought forward		$10,792.81
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Elon College	$ 4.92	
Greensboro, First	18.97	
Ingram	7.93	
		30.82
Eastern Va. Conference:		
Oakland	$ 15.00	
Rosemont	53.32	
Suffolk	50.00	
Liberty Spring	7.00	
		125.32
Va. Valley Central Conference:		
Bethel		3.00
Western N. C. Conference:		
Pleasant Hill	$ 11.50	
Pleasant Union	5.02	
Flint Hill (M)	1.61	
		18.13
Special Offerings.		
Mr. Hughes	$ 45.00	
A Friend	5.00	
Mrs. Margaret Hill	30.00	
Mr. Hudgins	1.00	
Mrs. Oldham	60.00	
Jr. Philathea Cl., Suffolk	2.50	
Mrs. Jones	10.00	
Mr. & Mrs. H. L. Barney	5.00	
Mrs. Georgia K. Wilson	38.28	
Interest	.75	
Interest	1.59	
Total for the week		$ 376.39
Grand total		$11,169.20

The Cross is a projection upon the plane of time of an eternal state of things in the heart of God.—*Ross.*

Joy is spiritual prosperity. That motto above your desk—"Smile!" How did that ever get into so many business offices? Does a smile help business? Try it. Joy makes the face shine, and he that hath a merry heart hath a continual feast.

—*W. C. Isett.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Established 1808.

Dayton, 2 Ohio

Notice to Subscribers

The Christian Sun has always been more than lenient in carrying on its mailing list subscribers who have overlooked renewing their subscriptions on the proper date.

Now, at a time when the subscription list would naturally be increasing, we are faced with the question of a serious paper shortage. The Government, in an effort to see that all magazines receive their proportionate part of the paper available, has placed all of them on a quota basis. When that quota is reached, even if paper can be obtained, no more paper can be used for that particular magazine.

The above makes it necessary that the management scrutinize the subscription list more closely than heretofore, and it may be possible that if your name is dropped from the list, it will be necessary for you to take your turn in having it replaced thereon.

Please save us the embarrassment that it would cause us should we have to refuse to send The Christian Sun to an old subscriber who had only been negligent. See that your subscription is up-to-date; and also, please renew at least thirty days before its expiration.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

Marriages

BOONE—JOYNER.

Mr. James Boone and Miss Martha Joyner of Ivor, Virginia, were married on Saturday afternoon, April 29. The bride, the daughter of Mr. and Mrs. C. E. Joyner, is a member of Ivor Christian Church. Mr. and Mrs. Boone will make their home at 221 North Saratoga Street, Suffolk, Virginia. Mr. Boone is employed by the Merchants and Planters Bank.

May God bless this fine young couple with health, happiness and a long life together.

G. C. CRUTCHFIELD.

The object of living is work, experience, happiness. There is joy in work. All that money can do is buy us some one else's work in exchange for our own. There is no happiness except in the realization that we have accomplished something.

—Henry Ford.

TOTALITARIAN CHRISTIANITY.

(Continued from page 5.)

the center of life for us. We are rather shocked when people proclaim themselves atheists. It seems hardly decent when others profess themselves to be agnostics. But is it decent to affirm the Being of God and then live as though he did not exist? And there are many of us who make a Christian profession who do that.

That is why we are so panicky in crises, so elated by good news, and so unnecessarily depressed by bad. We Christians think ourselves superior to those who believe in other religions because we are confident of the superiority of the Christian faith to all other faiths. But I will find a good scholar, and a convinced Christian declaring that "in a sense Islam surpasses all religions in the degree to which it faces men with the reality of God and the supernatural."

There is not of course any real comparison between Mohammed and Christ. The more there is known of the one the more apologies you must make for him. The more there is known of the other the more you are constrained to worship him. But I read this about the Arabian prophet that "when he and Abu Bekr were lying concealed in a cave, and heard the angry voices of their pursuers coming closer and closer, his brave and steadfast companion whispered, 'what shall we do? We are but two against so many.' Mohammed whispered back, 'Not so, we are three, God is with us,." You must not speak condescendingly of a man like that.

The second question we must ask ourselves is this, "Do I render absolute obedience to Jesus Christ?" We are not fond of that word "obedience." I know why we hesitate to use it, and I appreciate the reason. We do not want a servile submission from our children. We do not want to give to our country sullen acquiescence to its demands. We are sure Christ does not wish a crushed and unquestioning mind. But let us not imagine that there is no place in life for obedience.

If you do not obey the forces of nature they will break you. If you do not obey the laws of health you will have to learn the cost in your own body. And don't let us imagine because Christ is so patient with us that therefore we can pick and choose, obeying when it pleases us, and going our own way when it pleases us.

There has been too much of this irresponsible individualism in democratic countries and Free Churches. We shall have to learn again that races which are free to be ruled will forfeit the right to self-rule. We read in the Book of Judges of a turbulent time when "there was no king in Israel: every man did that which was right in his own eyes." It might be a great tribute meaning that every man had an informed and educated conscience and dared to do the duty he knew. Actually it means a people who had thrown off all restraint, and went where fancy and lust led them. If there is to be any order in the world there must be obedience. Totalitarian Christianity demands absolute obedience to Jesus Christ.

All the great Christians have been totalitarian Christians. St. Francis was, when, having read the commission of Christ to his disciples, he put away his gay clothes, and contented himself with a coarse warm habit and a rope girdle. John Wesley was when he took the world for his parish and bent all his talents to a single end. Kagawa was when he gave up everything and went and shared the squalor of a slum.

Did you ever read the tribute Winston Churchill paid to Sir Arthur Wilson, one of the heroes of the last war? How he wanted nothing, feared nothing—absolutely nothing. How he was equally keen, equally content whether he was commanding the British fleet or repairing an old motor car? One did one's duty as well as one possibly could, be it great or small. Naturally one deserved no reward. . . . Orders were orders whether they terminated an officer's professional career, or led him on to fame. . . . He would snap his teeth and smile to all complaints, and to sentiment and emotion in every form.

Isn't that grand? And if one can do that for the nation why should not one do still more for Christ? Why should one not go on and on till all going days are done, pressing toward the mark "for the prize of the high calling of God in Christ Jesus"?

—Church Management.

Get all you can without hurting your soul, your body, or your neighbor. Save all you can, cutting off every needless expense. Give all you can. Be glad to give, and ready to distribute; laying up in store for yourself a good foundation against the time to come, that you may attain eternal life.

John Wesley.

THE CHURCH

By REV. GUY H. VEAZEY

Jesus said, "Upon this rock I will build my church, and the gates of hell cannot prevail against it." He intended that his followers should have more power in the world than Satan has. He well knew how shrewd and cunning Satan was and that many people would be deceived by him and led not into a life of ease and pleasure as he promises, but to a life of shame, sorrow and disgrace in this life and to eternal punishment after this sinful life is over.

Jesus knew the needs of his people in their lost and ruined state and came to show the way that all may travel who are willing to turn away from their sin. The time had come when the blood of beasts would no longer atone for sin, then Jesus gave his own blood that men might have life and have it more abundantly. This story must be handed down to all future generations in all nations, so He built his church with the sole purpose and responsibility of carrying this gospel to the ends of the earth that all people might have an opportunity to be saved.

The Church of which you and I are a part is beyond doubt the greatest institution on earth, and its glory and power depends upon the devotion of its members. In Ephesians 5: 25, we read that "Christ loved the Church and gave himself for it," and if He valued the Church that much, we should certainly be willing to give part of our time, our talents and our money that the world might believe. He has no way of carrying on this great work except through the efforts of those who are willing to be used of Him. The Church is such a great institution that there is a place for everyone to serve, and a service that each one can do. But the church has no place for sluggards and slackers. It has no flowery beds of ease to carry spiritual invalids from this unfriendly world to the Haven of Rest that we read and sing about. It's true there are flowers along the Christian's pathway and mountain-top experiences in the very presence of Jesus. It is also true that there are weeds and thorns, and valleys of service and suffering, and many rugged hills to climb, but He who is waiting at the top gives strength for the journey. To reassure his disciples of the reward, He told them "no man is able to pluck them out of my Father's hand." Jesus knew the weakness of his little group of believers in a sinful world and prayed that the Father would "keep them from evil." The evil today is as great as it was in the first century, and the power and love of Jesus is also as great, so there is no need for the Church to be so powerless as it is today.

It does not require wisdom to know sin is abroad in this country, but it does require faith, strength and wisdom to overcome it. The Church has been opposed by all the powers of darkness throughout the centuries, but because of the faith of the saints and the love and power of Jesus, it has been preserved. It is the only institution that is holding up Christ to a dying world, and the only group that will be ready to meet the Bridegroom when He returns. We should rejoice at the privilege of being a member of so great a body as the Church of our Lord and Savior Jesus Christ.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, MAY 25, 1944. NUMBER 21.

IN MEMORIAM

The Victors

By CHARLES TOWNE

They have triumphed who have died;
They have passed the porches wide,
Leading from the House of Night
To the splendid lawns of light.
They have gone on that far road
Leading to their new abode,
And from curtained casements we
Watch their going wistfully.

They have won, for they have read
The bright secrets of the dead;
And they gain the deep unknown,
Hearing Life's strange undertone.
In the race across the days
They are victors; theirs the praise,
Theirs the glory and the pride—
They have triumphed, having died!

NEWS AND VIEWS

Members and members-elect of the Convention Executive Board met at Elon College on Monday and Tuesday of this week.

Dr. Russell Clinchy, pastor of the Center Church in Hartford, Connecticut, was present for the Elon Trustees' meeting.

The baccalaureate sermon at the University of Richmond will be given by Dr. John J. Wicker, president of Fork Union Military Academy.

Dr. Peter Marshall of the New York Avenue Presbyterian Church in Washington, D. C., was the commencement speaker last Monday at Atlantic Christian College.

Sunday is Whitsunday (Pentecost) and also Memorial Day. Either emphasis or both will be timely and helpful. Some material will be found in this issue to correspond with either observance.

Rev. W. Redd Turner, formerly of Burlington, N. C., and now pastor of the First Presbyterian Church of Florence, S. C., will preach the baccalaureate sermon at Flora Macdonald College this Sunday.

Dr. Malcolm Dana, who recently resigned as president of Piedmont College, Demorest, Georgia, has been named for the presidency of Olivet College in Michigan. Dr. Dana was president of Piedmont for five years. He is a graduate of Carleton College in Minnesota.

First Church, Greensboro, has entertained 500 servicemen during the past season. Sunday evening suppers have been served with the assistence of Congregational Christian students in Greensboro College. A devotional period concluded each Sunday evening meeting.

Two of our ministerial students, Mark Andes and Shannon Morgan, were among the Elon graduates. Shannon will enter the Duke Divinity School this summer and Mark is planning to enter this fall. Earl Farrell, another ministerial student, will complete his work at Elon this summer and will enter Duke this fall.

Before going to Waterbury, Conn., Dr. John C. Walker, baccalaureate minister at Elon College this commencement, was the minister of the Church of the Pilgrims in Brooklyn, N. Y., the church made famous by the preaching of Richard R. Storrs. This church is now united with Plymouth Church, which bears the name, Plymouth Church of the Pilgrims. Dr. Walker's church in Waterbury has a membership of 1991. Dr. Walker is one of the directors of the Board of Home Missions.

BACCALAUREATE MINISTER.

REV. JOHN C. WALKER, D. D.

ELON CONFERS THIRTY-SIX BACCALAUREATE AND THREE HONORARY DEGREES.

At the Elon College Commencement this week the following young men and young women received their bachelor's degree:

Mark Winston Andes, Lucile B. Blalock, Nelle Gentry Breeze, William Edward Butler, Jr., Mildred Coble, Margaret Lucille Cox, Rachael Gertrude Crowell.

Lillian Grace Dyer, Josephine Inez Evans, Nancy Williamson Fowlkes, Minnie Belle Frye, Lura Mae Green, Mary Elizabeth Hill, Charlotte Elaine Husted, Virginia Dare Jeffreys, Robert Ellington Johnston.

Frances Geraldine Kelley, Raymond H. Kern, Ruth Edith Koontz, Peg Carroll Lightbourne, Mary Louise Little, Betty Lillian Lynch, William Franklin Meacham, Colby Shannon Morgan, Mary Catherine Moser, Michael Carroll Rath, Sarah Florence Rice, Elliott Tourret Schmidt, Robbie Marine Screen.

Annie Laura Tate, Faye Thomas, Edna Mae Truitt, Hazel Irene Truitt, Flora Hazel Walker, Ruby Jane Wells, Everett Vaughan Wood.

The following citations were given by Dean John D. Messick in the conferring of honorary degrees:

CHARLES EVERETT NEWMAN.

Rev. Charles Everett Newman, a faithful servant of Christ, constructive worker for the Church, a consecrated and devout minister of the gospel, is an alumnus of Elon College and of Princeton Theological Seminary, Princeton, New Jersey. Mr. Newman has served our churches in Raleigh, Durham and Henderson. The greater part of his ministry has been spent in his present field—Union Church, Virgilina, Virginia, and other churches of that parish. He is loved, honored and revered by his people. He has made for himself a name in the gospel ministry in our denomination as a pastor and minister.

Elon College is glad for the opportunity of recognizing the consecration, character and achievements of Charles Everett Newman, and as Dean of the College, it is my privilege to present him for the honorary degree of Doctor of Divinity.

WILLIAM EMIL WISSEMAN.

Mr. Wisseman was born in Texas, educated at Southern Methodist University, Dallas, Texas, and at Boston University, Boston, Massachusetts. Following his graduation from Boston University, he traveled through Europe and the Holy Land for study and research. He married Miss Graham Rowland, the daughter of the late Dr. C. H. Rowland, a trustee of the College. Miss Rowland was a trained director of Religious Education in our church. Mr. Wisseman's first pastorate was with the Methodist Church in his native state, Texas. Upon the retirement of his father-in-law, Dr. C. H. Rowland, as pastor of the First Congregational Christian Church, Greensboro, N. C., he was invited to assume the duties of that pastorate. He accepted the invitation, placed his membership with the conference of that church, and has since served most acceptably. Mr. Wisseman is a student of history, of poetic literature and of the Holy Scriptures. He has served on the various boards and committees of his denomination, and at the recent biennial session of the Southern Convention of Congregational Christian Churches was elected president of that body.

(Continued on page 11.)

Memorial Day--Tuesday, May 30, 1944

"In my Father's house are many mansions. I go to prepare a place for you, and . . . I will come again, and receive you unto myself."—JESUS.

In My Father's House

By ROBERT FREEMAN

No, not cold beneath the grasses,
  Not close-walled within the tomb;
Rather, in our Father's mansion
  Living, in another room.

Living, like the man who loves me,
  Like my child with cheeks abloom,
Out of sight, at desk or schoolbook
  Busy, in another room.

Nearer than my son whom fortune
  Beckons where the strange lands loom;
Just behind the hanging curtain,
  Serving, in another room.

Shall I doubt my Father's mercy?
  Shall I think of death as doom,
Or the stepping o'er the threshold,
  To a bigger, brighter room?

Shall I blame my Father's wisdom?
  Shall I sit enswathed in gloom,
When I know my loves are happy,
  Waiting in another room?

THE EDITOR'S MESSAGE

COMMENCEMENT AT ELON.

Beautiful weather, the color of academic hoods and robes, the music of processionals, the advice, congratulations, laughter and tears, usually associated with commencement, were in ample evidence at the Elon College Graduation Exercises last Monday.

The Baccalaureate Address was given by Hon. Olin D. Johnston, Governor of South Carolina. There were 36 candidates for the degree of Bachelor of Arts. The citations, given by Dean John D. Messick in the conferring of honorary degrees, appear elsewhere in this issue.

Rev. C. E. Newman has given his ministerial life in the service of our churches. He has been particularly successful as a pastor of town and country churches. Those who aspire to usefulness in the rural pastorate will find in C. E. Newman a high and challenging ideal. Elon has wisely honored this faithful alumnus. A host of friends will concur in the judgment that this sage of Virgilina should henceforth be known as Dr. Newman.

Since the days of James O'Kelly, Methodists have made good Christians! W. E. Wisseman is no exception to the rule. Mr. Wisseman has demonstrated his loyalty and usefulness as the minister of an important church. He brings to each task a rare poetic and mystical insight. The president-elect of the Southern Convention stands on the threshold of a larger usefulness. We applaud the Elon decree that he shall no longer be known as "Brother Bill," but as Dr. Wisseman!

THEOLOGICAL DEFERMENT ASSURED.

Widespread interest in and approval of the Selective Service provision for the deferment of pre-theological and theological students is being voiced. Dr. Ben R. Lacy, president of Union Theological Seminary in Richmond, announced that this action will enable the institution to open a new Fall Class. He stated that if the new ruling had not been made, the June class would have been the last class to be opened for the duration at the seminary.

In a memorandum to local boards, the Selective Service stated that any registrant preparing for the ministry shall be classified 4-D, if:

(1) He submits a statement declaring that he is "preparing for and intends to enter into the ministry of a recognized church, religious sect, or religious organization."

(2) The "highest authority governing ordination of a recognized church, religious sect, or religious organization" states that there is a need of ministers and that the registrant has been formally accepted as a candidate.

(3) A recognized theological divinity school states that the registrant has been accepted for admittance and is pursuing a specified course of study under their general direction and "on a full-time and accelerated basis."

This provision is designed to meet objections raised by Protestant clergymen to previous regulations. It was estimated by officials that some 2000 students 18 through 25 would be entitled to deferment consideration under the new standard which, in effect, treats theological and pre-theological students alike.

Colleges as well as seminaries will profit by this new arrangement.

CONVENTIONS.

The Methodist Quadrennial General Conference, the first since Pearl Harbor, was held in Kansas City.

Three stubborn problems came up for solution: what stand the church should take on the war, equal rights for women preachers, and extended equality for Negroes. Reports indicate that the position of 1940, not to "officially endorse, support or participate in war" was reversed by a majority of one ministerial vote. Charles C. Parlin, a layman, presented the accepted report, which stated that "God Himself has a stake in this struggle," and that the church must "assent the necessity of the use of military force to resist an aggression which would overthrow every right which is held sacred by civilized man. The report concluded that the church could not hold itself from a conflict "as if it had no interest in the outcome."

The General Conference refused to extend full ministerial rights to women ministers, although it is reported that approximately 40 out of the 900 memorials asked equal clerical rights for women. There are indications that the objections were practical rather than theological: many churches still won't have a woman pastor; if a woman is taken in with full rights, the church will have to look after her until her retirement, and an attractive, powerful woman speaker of 30 may not be an asset to the church at 50. Marriage, too, presented peculiar problems, since there is a difference between being a pastor's wife and a pastor's husband.

There was no evasion of the race question. "We look to the ultimate elimination of racial discrimination in the Methodist Church," the report stated. It asked that all Orientals of friendly nations, and particularly of India, be accorded the same privileges of immigration and naturalization recently extended to the Chinese. It asked that Negroes be given equality in housing, in transportation and in educational facilities. Charges that the conference itself was practicing racial discrimination in the feeding and housing of its delegates persisted throughout. This came to a head in a resolution presented by the Women's Council, which asked that the next conference be held only in a city where delegates could be free from racial discrimination.

Bishop Arthur J. Moore read the report of the Council of Bishops. We quote a few trenchant paragraphs from his 75-page typewritten report:

"The moral judgment of civilized peoples is demanding an ordered, righteous and effective system of world administration. Such an organization could prevent war and ensure justice so that eventually there will be developed among the nations such an abhorrence of war that no self-respecting nation would dare commit such a crime. The strength of such an Association or League will lie not alone in what it does, but also in what it symbolizes, for it will embody the ideal of international relationships in which frankness and cooperative action take the place of secret intrigues and international rivalry.

"It does not seem necessary for the nations to give assent to one political or economic system. The diversity of interests and the different stages of cultural progress precludes the possibility of a uniform body of domestic policies. The remedy is not to be found in welding the nations into one soulless mass, but in shaping the relations between them so that they may discover the road whereon they may travel together in friendship and security.

"The organization set up to prevent war and preserve peace may at first necessarily include only the victorious powers, but if so, exclusion of defeated nations must be only temporary. Some healing word must be said above the expediencies and interests of the victors. To leave outside the other nations with their millions of struggling, aspiring people is to have the world go groping on in the dark.

"The victorious nations, having conquered their foes, must conquer themselves and think of them no longer as foes, but as friends. The leadership which the world waits, must display a heart that sympathizes with suffering and a will determined to find a way to overcome the seemingly insuperable difficulties of readjustment. For this task the Christian Church was born, and it cannot in good conscience give its allegiance to any ideal less than this.

"When the fighting actually ceases, vast sections of the earth will need steel, stone, lumber and brick. We must play a worthy and sacrificial part in the physical rehabilitation of the world. Infinitely more difficult will be the spiritual rebuilding, which will demand all we possess of insight, faith, patience and courage. World reconstruction must be placed on a higher plane than mere material reconstruction. We of the church must protest against any attempt to put a millstone of materialism about the neck of the next generation and stoutly resist the adoption of immature and unchristian plans for world reconstruction. The helping hand must everywhere supplant the mailed fist."

The Southern Baptist Convention has recently completed a three day session in Atlanta, Georgia.

At this session the convention referred to its Sunday School Board for study a proposed resolution calling for the deletion of the word "saint" from chapter headings of the New Testament. "This is another echo and relic of the Roman Catholic Church," the proposal declared.

A proposal asking all young people of the church to give a year of their lives to the church was referred to the Executive Committee.

The convention went on record asking its members to encourage the local option method of stopping the liquor business. It adopted a $5,000,000 postwar fund to be raised in the coming year and divided among boards and agencies.

It adopted resolutions proposing:

Continued action against the sale of liquor in and around army and navy establishments.

A $52,000 annual budget for radio broadcasting.

That the church take the lead in social, educational and economic questions as well as in religion.

Economic, religious, educational and civil justice for the Negro, and a broad educational program for Negro preachers.

R. L. H.

PENTECOST.

The experience of Pentecost brought to the early Christians the unshakable conviction that their Lord was not only alive, but actively present in the world. They realized his Presence and experienced his power. They became different on Pentecost and afterwards. Their fear was supplanted by boldness; doubt by faith; and impotence by power. Something happened. A living message was preached on the morning of this day by the man who only a short while before had denied his Lord. This preacher might have said what Latimer said to Ridley, "We shall this day light such a candle, by God's grace, as I trust, shall never be put out."

It should not be forgotten by the modern Church that the first Pentecost was preceded by the Upper Room with its ten days of prayer, anticipation and fellowship. During these ten days, "they emptied themselves of themselves that they might be filled with all the fulness of God." There was receptivity. They had turned aside, as Christ requested.

The early Christians went out from their Pentecost to create new persons and build a better world. It was said of them that they "turned the world upside down." The power of Pentecost was not given for their own ecstatic enjoyment, but for witnessing "unto the uttermost parts of the earth." Pentecost is the prophecy of what the followers of Christ can be and do in any generation, when they give themselves up completely to his divine will. This power on the day of Pentecost was mediated, not through a program or an organization, but through 120 individuals whose hearts God had touched.

The Holy Spirit and Pentecost are inseparably linked together. It was by the power of the Holy Spirit that the disciples spoke and it was in his power that they went forth to evangelize the nations. Jesus had put upon the disciples a superhuman task—the evangelization of the whole world. For this He gave them superhuman power — the power of the Holy Spirit. This Divine Spirit moulded the early followers of Jesus into a united fellowship at Pentecost, and gave them an inner adequacy. This ancient fire which was kindled in the hearts of the early disciples, is needed today on modern altars.

Too long the churches have neglected this anniversary. It can be made one of the most significant events in the annual calendar. By observing the day, which comes on Sunday, May 28 this year, the churches can add fifty great days to their program. Easter should not be an end, but rather a gateway to Pentecost by each congregation.

—Editorial by Roswell P. Barnes, in Federal Council Bulletin.

CONTRIBUTIONS

SUFFOLK LETTER.

Much is being said and written about post-war plans for the world. The various denominations are having part in these discussions, through certain leaders who are, more or less, politically minded. In this country an absolute separation of church and state has been declared and established. A strict adherence to that theory would prevent the state from exercising any power in the administration of the church; and it would also have the same bearing upon church activity, or participation, in affairs of government. In recent years there has been a growing tendency on the part of church organizations to move in the direction of determining political action in several areas of government.

At the present time this tendency is shown in the various efforts of church organizations to suggest policies and programs for governments after the war. The emphasis is upon the economic, industrial and international problems. The suggestions are vague and couched in language which is open to many ways of interpretation. Apparently the general tendency is influenced by the prevailing socialistic and communistic ideas extant in the world. How far the church may go in that field of suggestion and action, without seeking control of the state is a debatable question. A swing too far may open the way for advanced efforts of the state to control the church. Any thing is a possibility in this new field for American churches. There are some grave dangers ahead in this movement. Social action (and this is not a reference to any board or commission) may become the major movement in the church, if calm judgment is displaced by unguided enthusiasm.

In the meantime it is imperative that the church examine its own program for the post-war period. Is the spiritual standard of the church—of our church—sufficient for the needs of the future? Is our church laying any foundation upon which to build a better life for a new world order? What are our plans for the church? Have we the vision and the wisdom essential to greater things in the kingdom of God? Have we given evidence of efficiency in our own household of faith to justify the assurance that we are capable of setting the economic confusion of the world in order? Will the world listen to a church—or churches—which cannot claim any great degree of unity in the inner life and effort for definite spiritual progress?

These are serious questions for the church. They cannot be eliminated from our larger outlook upon the social unrest and needs of the present age. Serious reflection brings one face to face, with our personal spiritual qualifications, for any place, in the church, or in the state. Who is worthy for such a task? Who is capable of setting up a workable, equitable and unselfish program for the church and for the world? Are we as willing to share in the work as in the profits of labor? Are we as willing to be governed as to govern? Are we as willing to give as to receive? Are we as willing to serve as to be served? Are we ready for the cooperative social order about which so much is being written? Are we spiritually able and willing to kneel in the dust of penitence, while we forgive our own enemies?

Christianity must not forsake the ideals of its founder. The world needs the message and the spirit of the Gospel of Jesus Christ. There is no other Gospel for us to preach or practice. There is no other Name to be called. There is no other Way of life.

I. W. Johnson.

TO THE CLASS OF 1944.

When you entered Elon College you became a vital part of the institution. During your stay here your college has sought to give you her best—her best in content, in ideals, in culture and in spirit. She has spared neither time nor effort that you might be fitted to make your greatest contribution to your country in its crisis and to civilization in its conflicts.

Four years ago there were two hundred and fifty of you. Today there are thirty-six. Some have fallen by the wayside; many have received our country's uniform from the hands of our Government and are this hour in camps, on the high seas, under the seas, in the air, or on the battlefronts. We hail them. We honor them. We pray God for their safety and victory.

Today as you go from the campus, you go into a world at war—total war—involving childhood and youth, womanhood and manhood, the aged, the afflicted, the infirm. Neither life nor property is safe.

As you enter the conflict, as you face danger—true Elon men and women as you are—even though it shall mean the supreme sacrifice, you will not hesitate, you will not fail; for we fight for freedom, for home and for native land—the heritage that our forefathers purchased with their own blood. Let others hide behind the shame of cowardice or the shield of conscience, but not you.

As we give you your diplomas we wish we could give you the quiet and peace of the campus, the cloistered freedom of continued academic opportunities, the assurance of a normal life in a normal world; but we can't. We can and we do give you our love, our hearts and our souls; and we pray that God, our God, may be gracious unto you, plenteous in mercy; and that He may keep you, preserve you and give you peace—not simply the peace that the world gives, but the peace that only God can give.

Leon Edgar Smith,
President.

SUFFOLK NOTES.

Mrs. C. C. Rawles, teacher of the Young Ladies Bible Class of Young People's Department in the Suffolk Christian Church Sunday School, is doing some constructive work in teaching the five cardinal principles of the Christian Church. Her class has printed 1,000 cards containing the five cardinal principles and the selection of scripture on which each is based. These cards are being distributed to members of the Sunday school and church. They also contain an application for membership in the church.

Every Sunday Mrs. Rawls talks for five minutes on the cardinal principles.

J. E. West.

BOOKS WANTED.

Campbell - Walker Debate, Campbell-McCalla Debate, Great Texts of Bible (Hastings), Barnes' Notes on New Testament, Millenial Harbinger, Lard's Quarterly, Englishman's Greek Concordance, Schaff's Church History, Sophocles' Greek Lexicon.

It would be appreciated if anyone having these volumes and wishing to dispose of same would contact B. C. Goodpasture, Editor *Gospel Advocate*, Caldwell Lane, Nashville 4, Tenn.

FOR THE CHILDREN

Dear Friends:

Summer is with us again. Children love the summer season. They live, learn, laugh and love in the summertime. Oh, yes, and they love to play in God's great out-of-doors in the summer.

Children make circles in summer. I was visiting a home where there were children recently and two little boys were making circles on the ground in the back lawn to put marbles in; then they would take turns from a larger circle and see who could shoot the most marbles from the small circle. I was at a picnic supper the other afternoon where children and their parents came together to have fun and fellowship. They formed a circle about the bonfire to roast their weiners and marshmallows. Later, when they had eaten, the children formed a circle to play a game. Their parents stood about in circles to chat with each other.

When I was taking training to be a Student Summer Service worker, my instructor taught me how to teach little folks who could not read, to learn to sing new songs. She told me to get the children into a circle so that all of them could see me and so that I could see all of them. The chorus of that first song I taught the little folks was, "Catch hands around the rolling world; call clear from sea to sea; that brothers, sisters, are we all in God's great family!" When we would come to the chorus we would catch hands to make the song seem more real.

The children of my Primary class like to catch hands in a circle for their closing prayer at the end of our Sunday school sessions!

Boys and girls who go on a picnic near a lake always like to toss pebbles into the water to watch circles grow from the spot where the pebble was tossed into the water.

There are circles which are good and circles which are bad. Children, by their actions, may cause good or bad circles. Just this afternoon, while I was sitting on our porch to work the crossword puzzle out for you, I heard a little girl say, "Shut up!" The little boy said the words back at her. Two little girls who lived across the street said them back at the other children. That was a bad circle! Circles of love and hate are also made by children. In our *Children's Religion* for May there is the following story of a boy who stopped a bad circle and started a good one:

HEINRICH STARTS A NEW CIRCLE.

Heinrich was a refugee from Germany and on the American school playground he was wearing the same suit of clothes which he had worn ever cince he escaped from Germany two years ago. The boys and girls of this American school persecuted him unmercifully. They made fun of his clothes, they mocked the way he talked and pronounced his words. They called him a Nazi. They would not let him play their games. The larger boys thought it smart to fight him and to put gum in his hair. He was made to understand that this was all because of Hitler, as if Heinrich were somehow to blame.

Don't you just hate Hitler?" Heinrich said bitterly to his mother.

No, I don't hate Hitler," his mother replied after a moment. "I don't hate him, but I hate the things he does. I hate to see people hurt, because of what it does to them inside. There is a story that somebody hurt him when he was young, and he wanted to get back at people for it. I suppose he began a boy like you, and then when he was hurt, began to have angry feelings and wanted to hurt other people. Of course," she said, "you can decide, because you are hurt now; to grow up and try to get even with him, and hurt lots of other people doing it. Everybody has to decide for himself how he shall act."

Soon after that, when the children on the playground were particularly mean to him and he tried to fight them off, the children threw stones at him and one of them went wild and broke a window. He was ready to report at once to the teacher which pupil broke the window. His feelings were still sore, but then he remembered another whose hurt made him want to "get even," and rather than to be like Hitler, he remembered that it was for him to decide. He took the blame of the stone-throwing, laying it to the fight.

The other children were impressed with his generosity in not telling on them, confessed that they had started the whole thing by being mean to him. They saw how unfair they had been to him and told him how ashamed they were. They took him into their games and even made him captain. Heinrich had broken a "circle" an evil one, and had started a good one.

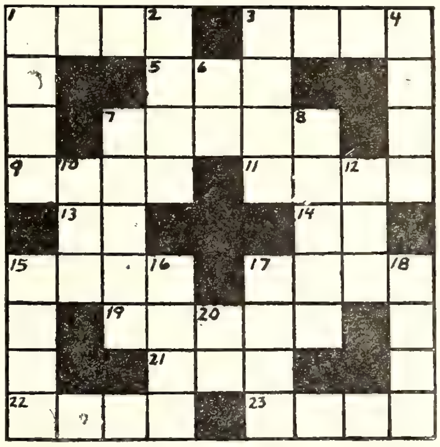
* * *

I hope that each of you will try during the summer to break as many hate circles as you possibly can and that you will work very hard to make new circles of love and friendship! Try this game this summer and you will find that it will not only bring happiness to you during the days which lie before you, but also will it bring happiness to all those whom you meet!

Sincerely,

DOROTHY TODD.

CROSSWORD PUZZLE.



ACROSS:

1. Preserves by putting into jars.
3. To care for.
5. Nodule of earth, from which the ball is struck in golf.
7. Minister who spoke at Southern Convention.
9. A small, tailless, webfooted, leaping amphibian.
11. Animal food.
13. Article meaning one.
14. Preposition meaning on the point of.
15. Part of a flower.
17. An oak.
19. Belonging to you.
21. Sunday School Institute. (Abbr.)
22. Periods of 24 hours.
23. It shines at night.

DOWN:

1. A baby cow.
2. Male of the red deer.
3. To be stocked to overflowing; full.
4. A slight depression caused by a blow.
6. English Church. (Abbr.)
7. Coin; wealth.
8. Periods of 12 months.
10. Rodent.
12. Devoured.
15. Fine particles of crushed or worn rock.
16. A lichen.
17. To cut a hedge.
18. Smooth.
20. United States. (Abbr.)

Missions
The World for Christ

THE MISSION OF THE CHURCH.

By Bishop Arthur J. Moore,
President, Methodist Missions Board.

Times like these do not discredit the Church. They demand it. In the course of the centuries countless crises have arisen and hindered but not stopped the march of Christ's Kingdom. The distance we have traveled in the right direction seems only to bring into clearer perspective the vast distances we have to go to reach the goal of a redeemed world.

We who call ourselves Christian are under the desperate necessity of Christianizing the world. No other plan holds any real hope for our distracted world.

Ours is a missionary religion. It was born with the missionary motive. It lives because of the missionary motive. It will die if the missionary motive — its breath of life — passes from it.

Millions of our brothers and sisters are freer, better and happier because the Christian Church sent forth its sons and daughters to proclaim life here and hereafter for all who believe in and follow Christ. The results accomplished have been amazing, but we are not at the end of the Missionary enterprise. We are only beginning. The Church must consecrate itself anew to the proclamation of the Gospel at home and abroad.

March we forth in the strength of God
With the banner of Christ unfurled,
That the light of the glorious gospel truth
May shine throughout the whole world.
Fight we the fight with sorrow and sin
To set their captives free,
That the earth may be filled with the glory of God
As the waters cover the sea.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 11, 1944.

Sunday Schools.

Cypress Chapel, Suffolk, Va.	$ 12.20
Dry Run, Seven Fountains, Va.	3.67
First, Greensboro, N. C.	13.54
Suffolk, Va.	50.00
Newport, Shenandoah, Va.	8.52
Hank's Chapel, Pittsboro, N. C.	7.92
Linville, Va.	9.75
Mt. Gilead, Louisburg, N. C.	13.27
Oakland, Suffolk, Va.	15.00
Total	$ 133.87

Individuals and Churches.

Beulah, Harrisonburg, Va.	$ 7.00
Moore's Union, Jonesboro, N. C.	4.00
Cypress Chapel, Suffolk, Va.	42.14
Total	$ 53.14

War Victims and Services.

Class No. 2, Mt. Auburn, Manson, N. C.	$ 9.60
Total for the week	$ 196.61
Previously acknowledged	18,442.42
Total	$18,639.03
Less War Victims and Services	9.60
Total since Sept. 1, 1943	$18,629.43

WEEK ENDING MAY 18, 1944.

Sunday Schools.

Mayland, Broadway, Va.	$ 3.20
Liberty Spring, Suffolk, Va.	5.00
United, Chapel Hill, N. C.	3.14
Winchester, Va.	7.80
Antioch, Harrisonburg, Va.	5.10
Morrisville, N. C.	2.78
Community Bible Class, Elon College, N. C.	4.93
Total	$ 31.95

Individuals and Churches.

Bethlehem, Suffolk, Va.	$ 38.00
Grace's Chapel, Sanford, N. C.	10.25
Mt. Auburn, Manson, N. C.	34.94
Total	$ 83.19

Conference Collections.

L. L. Vaughan, Treas., Raleigh, N. C. (Foreign Missions)	$ 25.00
Total for the week	$ 140.14
Previously acknowledged	18,629.43
Total since Sept. 1, 1943	$18,769.57

Gratefully,
Mattie Cox Parker,
Secretary.

We of the American Board of Foreign Missions are committed to an on-going spiritual enterprise — the World Church. We have seen that the world-wide Christian fellowship is a living reality today. Cruelty cannot crush it. War cannot destroy it. Darkness cannot concur its light. We are seeking 150 new missionaries to fill depleted ranks. We are even now sending some men on furlough back to their fields. We are preparing for the new day in China; the new day in India is upon us. The Philippines will be free and will call on us for help to rebuild. New personnel, experienced medical help, is sorely needed in Africa. Our crowded schools, clinics and hospitals in Turkey urgently call for new workers and funds. The evangelical churches in Syria are bearing heavy burdens, needing our help. Reconstruction work must be undertaken in Bulgaria at the earliest possible moment. Our Mexican Mission calls for justifiable expansion.

—*Fred Field Goodslel.*

A PRAYER FOR UNITY.

[The Prayer for Unity that our Lord Jesus Christ spoke on the night that He was betrayed.]

I pray for them which Thou has given me; for they are Thine.

Holy Father, keep through Thine own name those whom Thou has given me, that they may be one, as we are.

I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from evil. Sanctify them through Thy truth; Thy word is truth. As Thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as Thou, Father art in me, and I in Thee, that they also may be one in us; that the world may believe that Thou hast sent me. And the glory which Thou gavest me, I have given them; that they may be one.

—John 17: 9, 11, 15, 17-22.

The mere attainment of peace does not suffice. To ensure that it will be lasting, to achieve in perpetuity the Christian ideal of peace on earth, we must have valliant leadership. . . . To take that leadership . . . is the privilege and duty of the Christian Church."

—*Madame Chiang Kai-shek.*

Ultimately there can be no freedom for self unless it is vouchsafed for others; there can be no security where there is fear, and a democratic society presupposes confidence and candor in the relations of men with one another and eager collaboration for the larger ends of life instead of the pursuit of petty, selfish or vainglorious aims.

—*Felix Frankfurter.*

Baccalaureate Sermon -- Let the Light Shine

By JOHN CURRY WALKER, D. D.

TEXT: *"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."*—Matthew 5:16.

LESSON: Matthew 5:1-16.

I am told that once upon a time the Scripture Lesson in Boston University's Robinson Chapel was read from the first chapter of the Book of Genesis. When the chaplain came to the third verse he read with the usual emphasis, "And God said, Let there BE light; and there WAS light." It so happened that the late Edwin Markham was the guest speaker of the morning, and when he arose to speak he turned to the chaplain and said, "Brother, you read the lesson with the wrong emphasis. It should be read like this, 'And God said, Let there be LIGHT; and there was LIGHT'." Needless to say the poet's emphasis made a lasting impression on all who heard him speak that day. I am left with the feeling that many who forgot practically everything else he said remembered forever after that emphasis on LIGHT in the story of the creation.

Light is certainly one of the ultimates, if not the ultimate, in the physical world. As far as life on this earth is concerned, it has its source in the light that comes from afar. We are the children of light. It is only by capturing the energy of the sun, by converting sunlight into food and food into flesh and blood that we have life on this earth. If I quote you a sentence I saw in print sometime since, "We are indeed, in a sense, jolly little sunbeams," you will realize that this is not from some evangelical preacher admonishing you to "Brighten the Corner Where You Are," but from a scientist. As a matter of fact it is from Dr. Harlow Shapley, professor of practical astronomy at Harvard and director of the Harvard College observatory. He says that "We are descended from a star and live by its grace.—We can live solely because the sun warms us through radiation and does magic with the green leaves of the plants."

Now the Bible is the story of light, the growing light. It begins in the first chapter of Genesis with the tale of the triumph of physical light over physical darkness. But the emphasis soon shifts from the story of physical light to the dawn of moral and religious light, the growing revelation to patriarchs, priests and prophets. Through the centuries the men of Israel sought the light, the light of truth, the light of God. A certain poet has written of the dreams of ancient people. The Egyptian prayed for wealth and his prayer was granted, the tide of the Nile washed his land with gold. The Greek sought beauty and found it. The Roman prayed for power; he fought for it and won it.

The vast world was chained
A captive to the chariot of his pride.

But the Hebrew prayed for truth:

"O Godhead, give me Truth," the Hebrew cried.
His prayer was granted.

The Hebrew won his immortality because he became a pilgrim of Light, a pilgrim of Eternity. He became "immortal through the lamp within his hand."

These are some of the things we well bear in mind as we read the fifth chapter of the Gospel of Matthew and find Jesus saying, "Ye are the light of the world." Jesus used three metaphors in appealing to his disciples to serve his cause and further his kingdom: "Ye are the salt of the earth"; "Ye are the light of the world"; "Ye are a city that is set on an hill." Returning to the second of these metaphors, He adds, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

And so on the authority of the Master of Men we appeal to you to serve the Light. "Let your light so shine!" Young men and young women who graduate in these war years are going out into a grim and tragic world. This is not the time to draw up the indictments, to assess and distribute the blame for the tragedy which confronts us. We are face to face with a world situation so desperate and so terrible that it literally staggers the human inagination. I am very much afraid that the half has not yet been told. I shudder to think of what is happening in occupied Europe, to think of what we shall learn when the veil of censorship is lifted and we learn the true conditions across the world, on the continent of Europe, in Greece, in Poland, in Czechoslovia, in Yugoslavia, in the Philippines, yes, and in India and China.

Nor do I share the optimism which is implied in so many of the advertisements which are appearing in our magazines these days. If you are to believe the copy writers the post war world is going to take up production where we left off in the late thirties. In America we are to assume that shiny new gadgets will make the post war world a place of unparalled comfort, leisure and security. I wonder! Say what you will about plastics, electronics, penicillin, synthetic quinine, television, none of these things will solve our social and economic problems. Leland Stowe, the veteran war correspondent, has put the common man greatly in his debt by his latest book, "They Shall Not Sleep." Referring to post war developments in the United States, he writes, and in italics, *"Very few of us, I gather, are ready to face the fact that America can defeat fascism abroad in this war, but will still be in serious danger of having an anti-liberal, anti-Negro, anti-labor, and guilefully 'American' brand of fascism established inside our country within ten or fifteen years after peace comes."*

If we have any light to give, we may be sure that our country and our world will need this light desperately during these next few years and decades. America as a nation has not suffered as most nations have in the course of this world conflict. Although we may yet pay a high price for victory, we are not likely to pay any such price in blood and tears as certain other great nations have paid. We belong to a nation of privilege. We carry the larger responsibility in the sight of God for that very reason. And those of us who have had the advantages of higher education, those of us who have been called to the service of the Kingdom of brotherhood and good will, have peculiar and special obligations

Heaven doth with us as we with torches do,
Not light them for themselves . . . .

I have a feeling that the men and women of the colleges and universities and the men and women of the churches will measure up very well during the period of the war emergency. Your country may ask you to make many sacrifices and I do not fear that she will ask in vain. I wish I could be as confident that we could expect the same kind of devotion to the cause of democracy and peace when the war is over. There will be an era of disillusionment and reaction. Unless the men of good will make an intelligent and determined effort over a long period of years, in season and out of season, we shall lose

(Continued on page 11.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

YOUNG PEOPLE AND WAR VICTIMS AND SERVICES.

Dear Members:

You will remember that the National Pilgrim Fellowship at the Deering Council pledged its purpose to give sacrificial support to the Committee for War Victims and Services. In sessions of the Central Committee, held in Chicago, December 27, 1943, the officers and executives voted that to this end a special project should be undertaken.

Leaders of the Pilgrim Fellowship are asked to help fulfill this pledge and to make this obligation an opportunity for creative Christian service. Here is the plan:

1. *Purpose.* To increase the Pilgrim Fellowship Fund for the Committee for War Victims and Services. This fund is aiding the Committee's work in assisting victims of war in all parts of the world and also in providing certain emergency services.

2. *Plan.* A personal letter from the adult adviser and Pilgrim Fellowship president in each Conference to local church leaders asking co-operation in the plan, and suggesting materials to be secured as below.

3. *Materials.* These will be distributed in your area as you advise us. (a) A supply will be sent for distribution from your Conference office; or

(b) If you will send to the Committee for War Victims and Services, 289 Fourth Avenue, New York 10, materials will be sent directly to your local leaders.

Materials available—

PF issue, "Lest We Forget."

Weekly envelopes printed with a special thought paralleling the worship theme.

Memo suggesting ways and means.

Also regular committee materials: folders, pledge cards, monthly envelopes, posters.

This plan should be presented by every local group in each area. In this way alone can we make the terrible needs of these war days an opportunity for Christian service.

Sincerely yours,

OLIVER POWELL,
ROGER E. MANNERS.

"HERE'S TO YOUTH."

Sponsorship of radio's most popular young people's program, "Here's to Youth," includes the United Christian Movement for Protestantism during the second series of 13 broadcasts which began Saturday, May 20, it has been announced by the National Broadcasting Company. The UCYM is administered through the International Council of Religious Education.

More than 150 radio stations will air the 13 programs during the summer months which are designed to enlist the aid of the listener "in helping youth to contribute its full share to the solution of modern problems." The announcement, which is directed to adult listeners, states: "You can help youth build by assuming increased responsibilities for their welfare, in the homes, in the schools, in the churches, in your communities and in voluntary youth agencies."

The opening half-hour program of the series, broadcast from Hollywood at 1:00 p.m. Eastern War Time, May 20, presented a running commentary on the achievements of America's youth in wartime. Bob Hope acted as master of ceremonies. Each program includes a person identified with the cause of youth as a speaker. Nationally known leaders in several fields have been chosen for the broadcasts.

Other programs of the series will include presentation of such youth problems as summer work, the service of youth agencies to underprivileged boys and girls, youth marriages safety, crime, camping, world friendship, and the place of religion in the nation's tradition.

The ten youth agencies sponsoring the NBC "Here's to Youth" broadcasts include, in addition to the United Christian Youth Movement, the Boy Scouts of America, Girl Scouts, Jewish Welfare Board, the American Junior Red Cross, Camp Fire Girls, Boys' Club of America, National Federation of Settlements, Y. M. C. A., and Y. W. C. A.

The man who graduates today and stops learning tomorrow is uneducated the day after.—*Newton D. Baker.*

ESSENTIALS FOR ATHLETIC VICTORIES.

By GIL DODDS,
Winner of the Amateur Athletic Union's Sullivan Memorial Trophy.

I have been running since 1933. In those years I have seen many other men who seemed to have their eyes on a championship and who possessed endurance, stamina and physical equipment that should make them real contenders. I am convinced that a number of athletes would not pay the price that is demanded for championship performance, whether on the track or in football or basketball or other exacting sports. Part of the price that must be paid for athletic success is in the physical realm—hours of practice and conditioning, an unbroken plan or routine for food, rest and appropriate types of relaxation, an upgrading of abilities and speed so that one does not remain merely the contender but can gain the championship.

Much more important, in the matter of reaching top performance in athletics, are the mental and spiritual prices that must be paid by the man who has his eyes on a championship. All great athletes know that loose living and success do not go hand in hand. Athletes whom I have seen drinking soon disappeared from the ranks and even while they stayed they ceased to be a factor in the race. There are qualities in character that add wings to the runner's heels, because he knows that he deserves success and will rightly use it when it comes. I am sure that it is only through God's help and his leadership in my life that I have been able to achieve the athletic success that I have enjoyed. There is nothing I have done, physically and otherwise, that many other athletes cannot match and surpass, if they are willing to be at their own best physically, mentally and spiritually, as they forge ahead toward victory.

I am glad that today there are in so many of our high schools such organizations as Allied Youth, and that such organizations are well accepted by so many younger atheletes. I am sure this alcohol-free fellowship of students, which athletes can so appropriately join because of its high standards for relaxation, represents one of the finest types of support that a high school student body can place behind its team members. The athlete wearing the C or the H or the S, or whatever the school letter may be, is conscious that the boys and girls who cheer him on are supporting him in the alcohol-free standards that are necessary for his performance as an athlete—but which every fan in the cheering stands is wise in adopting. The knowledge that "my school and my classmates are well worth striving and winning for" will be an inspiration and a sourcee of "second wind" to athletes who go out to represent their institutions in competitive sports.

The fans tell me that they know athletes who expect to get anywhere at all must be wholly alcohol-free. The fans realize we do not touch alcohol from one year's end to another; in and out of the competitive season. we who have any rights or possibilities for winning are alcohol-free and will continue to be. I hope these men and women whose cheers and other encouragements mean so much will realize what benefits would come to them if they follow the athlete's practices at least as far as healthful foods, proper rest, and alcohol-free living are concerned. Any other course robs them of values they could have, and they would quickly find that the satisfactions of drinking and the other forms of self-indulgence are not worth what they cost.

The use of intoxicants is particularly injurious to youth—and by that I mean all youth, not athletes alone.

WISER THAN THE SONS OF LIGHT.

The United States Brewers Association, on January 10, heard its president, Herbert J. Charles, say among other things:

"An athlete, in order to keep fit and in condition to win, must diet and train continuously. There is something about prosperity and success which has a tendency to make the individual, the corporation, or the association somewhat complacent and self-satisfied. The keen edge of perception is sometimes blunted by success and prosperity. I trust that this never will happen to the brewing industry. It is as important for us to be on the alert against dry activity as it is for the athlete to keep himself in first-class condition if he is to win. . . . It is essential that we keep in good condition and let no false sense of security lull us into a state of unjustified confidence or a sense of perfect security."

Jesus said that the sons of this world are wiser in their generation than the sons of light, of which the above seems a striking example.

Notice, first, the statement concerning the athlete: "He must keep fit and in condition to win." The brewing industry is striving to do that. What about the Church? "He must diet and train continuously." The Christian also must be on the alert, conditioned and full of energy in the Christian race. Bodily efficiency can only be attained by physical training.

Are we content to be "flabby," untrained? The brewing industry is not.

Second, "There is something about prosperity and success which has a tendency to make . . . complacent." Many congregations are now enjoying a great sense of financial well-being with resultant self-satisfaction, a false sense of security and unjustified confidence. The brewing industry is

(Continued on page 15.)

ELON CONFERS DEGREES.

(Continued from page 2.)

In recognition of Mr. Wisseman's scholarly achievements, Elon College counts it a privilege to confer upon him the honorary degree of Doctor of Divinity. As Dean of the College, it is my privilege to present Mr. Wisseman for this honor.

PHILIP SPENCER SUFFERN.

Mr. Suffern is a consecrated layman and a faithful servant of the Church. He was educated in the Schools of Philadelphia and of New York. He is junior partner in the firm of West, Flint & Co., New York City, certified public accountants. He has been active in the life of his church and was a director of the Middle Atlantic Conference (Washington, D. C., and New Jersey). At present he is a director of the Missionary Education Movement, New York City, and is treasurer of that organization with its interdenominational responsibilities. He is a member of the executive committee and of the finance committee of the American Tract Society. Mr. Suffern has been for eight years a member of the Board of Directors of the Board of Home Missions for our united church and is a member of the Budget Committee for the Board. He has been a faithful, loyal and generous member of the church for years—faithful in attendance of all meetings expected and most helpful and constructive in church councils. Seldom, if ever, does one find a layman more intelligent or more devout in his relations with the life of the Church.

Elon College is happy for the privilege of recognizing the attainments and achievements of Mr. Suffern, and as Dean of the College, it is my privilege to present Philip Spencer Suffern for the honorary degree of Doctor of Laws.

LET THE LIGHT SHINE.

(Continued from page 9.)

almost everything men hope to gain by victory on the field of battle. The men of good will must rise up in every community, they must take the lead on every campus, they must speak through every church and synagogue, if we are to save ourselves from the perils to which so many seem so blind. If we have light, we must serve it, we must give it. If education has lost one race with catastrophe, it must not lose the second. If the churches failed to secure a lasting peace after the First World War, we must make good use of our second chance. Violence, exploitation, greed, ignorance, folly, must be met and mastered by those who are banded together upon a basis of mutual service, mutual sacrifice, mutual good will.

"Let your light so shine before men, that they may see your good works . . . !" If we follow the teachings of our Master, we are to do something serviceable, something noticeable for the cause of righteousness. And that applies to every mother's son and daughter. It may well be that some of your number will write your names high up on the scroll of fame—I pray God that it may be so!—but this is an appeal to all who have been given light to carry and light to serve. Jesus was not talking to Peter and John, who were predestined to be the leaders of the Twelve in later years, He was talking either to the disciples as a group, or to the multitudes mentioned in the preface to the Sermon on the Mount. There can be little mistake about his meaning. He places the responsibility upon all who have been blessed with light. If we have light, it is not ours to shield and to shade for ourselves, it is ours to carry, to hold high that others may walk boldly in what might otherwise be darkness.

It just so happened that Dorothy Thompson spoke recently in our church on the subject, "These Crucial Days." Like many another thoughtful person, she is fearful of social and economic reaction after the war is over. She does not believe that we can drift into economic stability or into international order. She believes that we must bring all our intelligence and all our experience to bear on the unsolved problems of modern civilization. I was interested, too, to find the lady so very critical of our diplomats. I think she put her finger on part of our failure in the field of diplomacy. She says that too many of

(Continued on page 13.)

Sunday School Lesson

By Rev. H. S. Hardcastle, D. D.

PAUL ENCOURAGES THE CORINTHIANS.

Lesson IX—May 28, 1944.

Golden Text: *"Ye know the grace of our Lord Jesus Christ, that, though he were rich, yet for your sakes he became poor, that ye through his poverty might become rich."*—II Corinthians 8:9.

Lesson: II Corinthians 4:1-5:21.

Devotional Reading: John 15:7-17.

Preaching Christ.

"For we preach not ourselves, but Christ Jesus as Lord, and ourselves as your servants for Jesus' sake." The central theme of Paul's preaching was Christ. He exalted Christ, he preached Christ, he magnified Christ, he lifted Christ up. This does not mean that he never preached about anything but Christ, but it does mean that all of his preaching was rooted in Christ, drew its inspiration from Christ, turned his hearers to Christ. One suspects that if Paul preached about faith, he showed that Christ was the object as well as the source of faith. If his theme was love, it was love of Christ and love for Christ. Great preaching has always been rooted and grounded in Christ. Great preachers seek to magnify Christ, not themselves. They make clear that Jesus is Lord and that they are the servants of all. And people still like to hear Christ-centered preaching. To be sure they do not flock to the churches these days, but those who do come like to hear Christ preached.

Inward Renewal.

"Yet our inward man is renewed day by day." The secret of great lifting is inward renewal. Sooner or later the outward man begins to lose his strength and his vitality. But always the inner man can be renewed and restored. He who takes time to read the Word of God, to pray, to meditate, to worship, can be renewed in the inner man. Modern folks are missing a great deal of the deeper and richer meaning of life, because they do not use the Lord's day for the high purpose for which it was ordained. They that wait upon the Lord shall renew their strength. The Lord our Shepherd will restore our souls. Even as a man's body grows old his spirit can become young.

Light Afflictions—Eternal Weight of Glory.

"For our light afflictions, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory." His afflictions were not so light after all. Paul had a hard time. But they were light as compared with the glory that should be revealed in him. It is well to see present things in the light of future glory. Crosses can become crowns, the vanquished can become victors, suffering can be transformed into sovereignty.

Things That are Seen and Things That are Unseen.

"While we look not at the things which are seen; for the things that are seen are temporal (as one translation gives it, "are passing away") but at the things that are not seen; but the things that are not seen are eternal." This man saw more than he could see with only the physical eye. The things that we can thus see are temporal, they are passing away. The things that we cannot see are the eternal things, the things that are everlasting—faith, hope, love, salvation, Christ, God, the Holy Spirit, heaven.

A House not Made with Hands.

"For we know that if the earthly house of this tabernacle were disolved, we have a building of God, a house not made with hands, eternal in the heavens." He was simply saying in another way what Jesus had already said, "In the Father's house are many mansions" or homes. There is a home of the soul, eternal in the heavens. Man has a body, but man is a spirit and has a living soul. For a comparatively brief time, man lives in his earthly tabernacle, but at best he is a sojourner here, the spirit world is his home. What a source of comfort and courage it is to know that when our earthly houses are dissolved, we have a building from God, a house not made with hands, eternal in the heavens. Christ gave us his word for it—"If it were not so I would have told you"—it is the word of God's Gentleman. Wherefore be of good courage concerning yourselves, and your loved ones. Do you have a boy out there on the far-flung battle-front? A bullet or a shell or a bomb cannot do anything to that which is essentially your loved one. If something should happen to the body, the house in which his spirit now lives, he will move into a house not made with hands, eternal in the heavens. The same thing is true when you lay the body of your loved one to rest in the cemetery. You do not put your loved one in that grave, you simply put the house in which his spirit, or he, lived while he was on earth. His spirit has already returned to God who gave it. He is in the Father's house of many mansions. The same thing is true of you personally. Death is simply moving from a temporary stopping place to a permanent and eternal home.

It is of God.

"Now he that wrought for this very thing is God." The thing is of God. In his wisdom and in his love He has thus made provision for his children. We are born for eternity. He hath set it in our hearts. And He has given us the earnest of his Spirit. One of the most impressive facts in human life and human history is the irrepressible and ineradicable instinct for immortality which is in all peoples of all time. Man came from God, and man goes to God. As this saint of God says, it gives him courage, it enables him to endure what has to be endured here, it makes him willing to be absent from the Lord for the present, knowing by faith that sometime he will be at home with the Lord.

A Motive for Unselfish Living.

"For the love of Christ constraineth us . . . and he died for all that they that live should not henceforth live unto themselves, but unto him who for their sakes died and rose again." The ultimate Christian motive for great living and sacrificial service is the love of Christ, a love for Christ born of his great love for us. It was this love for Christ which constrained Paul, which sent him trudging over the Roman empire, suffering, sacrificing, serving, because of the great love he bore Christ, born of the love of Christ for him. Let us get down to brass tacks. The reason we do not give more for Christ, do more for Christ, live more like Christ, is because we do not love Christ more.

A Ministry of Reconciliation.

"And gave unto us the ministry of reconciliation." God in Christ was reconciling the world unto himself—get that straight, God did not have to be reconciled to man, and Christ was God's supreme way of reconciling men to God. How could men doubt God's love after Calvary! And God has given us the ministry of reconcil-

(Continued on next page.)

LET THE LIGHT SHINE.

(Continued from page 11.)

the men who represent the United States abroad are chosen for their posts because they wear their clothes well, they can meet the best people on an equal footing, they do not have to worry about the comparatively meagre salary paid by the government because of their personal incomes. Miss Thompson maintains that they fail to forecast the trend of events, they fail to furnish reliable information because they do not know how to speak the language of the common people. They simply do not make the necessary effort to discover what is happening behind the facade of social events in a foreign capital. She maintains that what matters ultimately is not what is said at the tea tables but what is said on the street corners, in the shops and the marketplaces. It is the common touch that is needed.

If it is the common touch that is needed in diplomacy, it is also the common touch that is needed in every American community. It may well be that our colleges and our churches can serve the cause far more acceptably by mediating a sense of common responsibility than by producing a few outstanding leaders. We live little lives not because we move in a comparatively small orbit, but when we live within ourselves and for ourselves. In the darkness a flickering candle is of greater service than an unlighted torch. I verily believe that the colleges and churches of America would do well to concentrate on the rank and file. If every college graduate, if every member of the Christian church, bore his fair share of responsibility, we would have little to fear for the future of our country. Education for individual success and technical achievement will not save us from disaster. In like measure the business of the church and its members is not to perpetuate the institution but to serve the community, to serve humanity, to serve the God and Father of all mankind.

Dr. Joseuh Fort Newton recalls a delightful story about Robert Louis Stevenson. As a child you remember that he was very frail and for long periods he was kept a prisoner in his room. You may remember, too, how far his imagination ranged and how often his fancies captivated his elders. One night in the twilight he watched the lamplighter coming down the street, lighting the gas lamps one by one. "What are you doing, Robert?" asked the nurse as she noted the boy's face pressed against the window pane. "I'm watching the man knocking holes in the darkness." And, Dr. Newton adds, what is all our education, our science, our philosophy, yes, and our religion, but so many ways of knocking holes in the darkness? If we fail to think of our science and our religion in such terms so much the worse for our science, so much the worse for our religion, so much the worse for us and for our world

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." One of the key words of this text stands at the beginning. Think how significant a change would result if you said, "*Make* your light so shine." There is no personal ambition involved in this admonition. This is a counsel of humility from beginning to end. Surely the end of a liberal education is the service of our common humanity, the end of true religion is the glory of God.

For myself I must say that I believe that the first question and answer in the Shorter Catechism drawn by the divines of the Westminster Assembly is one of the most inspired words of modern literature. There have been various and sundry catechisms, some of which begin on a very mundane level. One opening question is, I understand, "What is your name?" Think of the contrast with that great challenge and answer upon which succeeding generations of Scottish Presbyterians built their faith. "What is the chief end of man?"—"Man's chief end is to glorify God. and to enjoy Him forever." Thomas Carlyle was not an orthodox believer during most of his adult life, but toward the end of his days he made this humble confession, "The older I grow, and I am now on the brink of eternity, the more comes back to me the first sentence of the Catechism which I learned when a child, and the fuller and deeper its meaning becomes, 'What is the chief end of man?' 'To glorify God, and to enjoy Him forever'."

As I was brooding over our morning text this last week, I was reminded of a book we used in one of the courses I took at college. The book was entitled, "Essays for College Men." The one essay I have remembered with some clarity all these years was entitled, "The Social Value of the College-Bred." I reread that essay this week and I found that it was surprisingly contemporary in its implication and application. William James wrote this essay as an address to be delivered before a group of American college women meeting at Radcliffe College, in November, 1907. Listen to these words: "Democracy is on trial, and no one knows how it will stand the ordeal." "Democracy is a kind of religion, and we are bound not to admit its failure." "The rivalry of the patterns is the history of the world."

But the crux of William James' argument had to do with the purpose of a college education. The thesis he set out to prove was, "The best claim we can make for higher education, the best single phrase in which we can tell exactly what it ought to do for us, is that it should enable us to know a good man when we see him." William James was well aware that this thesis could be interpreted as a joke at a woman's college, or in any coeducational institution, but he insisted that he meant exactly what he said. When all is said and done, when you have gathered up all your knowledge, when you have proved your competence in this field or in that, the question remains, Do you know the good man when you see him? Are you a good man when others see you? If you have talent, if you have ability, if you have an education, if you have light, what do you propose to do with it?

Or to add another postscript, if you know a good man when you see him, do you know the Best Man? Do you know the Man whom Donald Hankey, "The Student in Arms," a quarter century ago called, "The Lord of All Good Life"? Who is the best source of moral and religious light for this troubled world? Was Jesus right — or wrong — when He said, "I am the light of the world"?

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

iation. How that ministry of reconciliation is needed today, and how much more it will be needed after the war, to reconcile classes and colors, and creeds and cultures, races and religions, to each other. Let us be centers of reconciliation, speaking and living the word and spirit of reconciliation.

The ability to form friendships, to make people believe in you and trust you is one of the few absolutely fundamental qualities of success. Selling, buying, negotiating are so much easier when the parties enjoy each other's confidence. The young man who can make friends quickly will find that he will glide rather than stumble through life.

—*J. J. McGuirk.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We think it was very fitting that the Southern Convention elected Mr. L. P. Waldo, Jr. as a member of the Christian Orphanage Board of Trustees to fill out the unexpired term of Mr. A. L. Jolly, deceased. Mr. Waldo was Mr. Jolly's son-in-law, and was associated with him in business.

Mr. Jolly was elected to serve on the Board of Trustees in May, 1928, and met with the Board in its annual meeting in April, 1929. From the beginning of his membership on the Board he was vitally interested in every movement that was for the benefit of the Christian Orphanage and its little children. He was faithful in attending the Board meetings from year to year, although to attend them it took his time and entailed much expense, as he lived quite a distance from us. He was always quick and alert to see the needs we have in this work. He always pulled with the Board to see that the needs were provided for and met.

Mr. Jolly was in attendance at our annual meeting which was held in February, and he took an active part. When the question came up to give the Superintendent authority to persuade some family to build us a little chapel, which we so much need, as a memorial, or to solicit funds with which to build it, Rev. J. F. Morgan made the motion and Mr. Jolly gladly seconded it, giving us that authority. Then the question of electing a superintendent for the ensuing year came up. Mr. W. B. Truitt put in nomination, Charles D. Johnston to succeed himself for the twenty-eighth term, and the nomination was seconded by Mr. Jolly. This was his last official act on the Board. He seemed to enjoy this meeting from beginning to end, and was in such fine spirits that we little thought it would be his last meeting with us.

In the passing of Mr. A. L. Jolly, the Christian Orphanage Board of Trustees has lost a most valuable member. The Christian Orphanage has lost a warm friend who was doubly interested in it and all of its undertakings. The little children have lost a friend who was interested in their welfare and one who gave of his time and money in order that they might have an equal chance in life.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 25, 1944.

Amount brought forward		$11,169.20
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Pleasant Ridge	$ 12.00	
Happy Home	7.55	
New Lebanon	10.00	
New Lebanon, Mt. Bethel, Howard's Chapel and Kallam Grove	12.15	
Durham	24.67	
Burlington	300.00	
Sellars Hosiery Mill, on 1943 pledge.		366.37
Eastern Va. Conference:		
Portsmouth, First	$ 18.36	
Cypress Chapel	11.30	
Liberty Sp., Sr. Boys and Girls	.50	
Christian Temple, Templemen's Class	6.86	
		37.02
Va. Valley Cent. Conference:		
Antioch	$ 8.03	
Mayland	1.50	
		9.53
Western N. C. Conference:		
Pleasant Ridge	14.94	
Randleman	6.04	
		20.98
Eastern N. C. Conference:		
Morrisville	$ 2.58	
Plymouth	10.20	
		12.78
Alabama Conference:		
Lanette		14.05
Endowment.		
L. S. Holt		150.00
Special Offerings.		
W. J. Cook		10.00
Total for the week		$ 620.73
Grand total		$11,789.93

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The Christian Sun has always been more than lenient in carrying on its mailing list subscribers who have overlooked renewing their subscriptions on the proper date.

Now, at a time when the subscription list would naturally be increasing, we are faced with the question of a serious paper shortage. The Government, in an effort to see that all magazines receive their proportionate part of the paper available, has placed all of them on a quota basis. When that quota is reached, even if paper can be obtained, no more paper can be used for that particular magazine.

The above makes it necessary that the management scrutinize the subscription list more closely than heretofore, and it may be possible that if your name is dropped from the list, it will be necessary for you to take your turn in having it replaced thereon.

Please save us the embarrassment that it would cause us should we have to refuse to send The Christian Sun to an old subscriber who had only been negligent. See that your subscription is up-to-date; and also, please renew at least thirty days before its expiration.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

BARRETT.

The recent tragic death of Carl S. Barrett of Burton's Grove Christian Church, which occurred April 21, has cast a deep gloom over the church and the community. While making some adjustments on his farm tractor, he was suddenly enveloped in flames caused by a gasoline explosion. He was rushed to the Lakeview Hospital at Suffolk, but after a few hours of suffering his spirit passed out to his home in the great Beyond.

Carl was only 23 years old, the only son of his parents and a young man of rare character. His was a life full of promise and usefulness. At the time of his death he was an active deacon in his church, superintendent of the Sunday school, director of his church music and teacher of a Bible class. He was one of the most aggressive young farmers of the community.

He was a delegate-elect to the recent Southern Convention, being elected by the Eastern Virginia Conference. He had expressed to his pastor a great desire to accompany him to the Convention at Reidsville, N. C.

His brief life was marked by great usefulness in his church, his community and his father's home. His place will be hard to fill. In his life were beautifully blended those Christian graces and virtues which adorn and beautify Christian character. We last saw him on Sunday afternoon, April 16, at church filling so well his place in directing the work of the Bible school. The next Sunday afternoon, April 23, a vast congregation, estimated at a thousand, was assembled at church for his funeral services. Rev. R. E. Brittle, a lifelong friend, and Rev. B. H. Watkins, a former pastor, assisted the pastor in the funeral. He was expecting to be married a few weeks hence at the time of his tragic death. He leaves a father and mother, Mr. and Mrs. Geo. Barrett, one sister, Mrs. Cephas Brittle, and a large host of friends to lament his death. But life with them will ever be sweeter and memory will be richer because he lived and wrought. It is not so much a matter of the number of years we spend here, as how we invest them. "There is no death; what seems so is transition."

MURDOCK W. BUTLER.

FISHER.

George William Fisher, Jr., son of the late George W. and Sarah Christian Fisher, was born in Halifax County, Va., July 23, 1872, and died in the South Boston Hospital, March 6, 1944. He was twice married. On November 12, 1898, to Miss Jennie B. Roark. One son, George E. Fisher of Baltimore, Md., survives from this marriage. One daughter, Lydia Maud, died June 27, 1933. After the death of the first wife, he married on December 24, 1907, Miss Lena E. Starne, who survives him with the following children: Mrs. Willie Dodson, Mrs. Raymond W. Motley, Mrs. John A. Wilkerson and Miss Elsie Fisher of Nathalie, Va. Richard W., Horace D., Rol R., of Nathalie; Allie S. of Lynchburg, Va., Louis P., United States Marines; Floyd R., United States Navy. There are also ten grandchildren, two brothers and two sisters surviving.

Brother Fisher was a most successful farmer, kind neighbor and good citizen. Twelve members of his family are members of Liberty Church. He was a Baptist. A large crowd attended the funeral and burial at the home. Beautiful and abundant were the floral tributes. The writer, assisted by Rev. Mr. Burnett of the Baptist Church, conducted the service.

C. E. NEWMAN.

KING.

Mrs. Lelia Hall King, daughter of the late Henry and Kizzie J. Hall, and wife of the late George Lucian King, was born in Alamance County, N. C., on July 6, 1875, and died April 16, 1944.

At the age of ten years she became a member of Long's Chapel Christian Church, and during the remainder of her life she has been a loyal member and a supporter of her church. Until two years ago, when declining health forced her to remain at home, she was always present in active participation at services of worship. Her friends will always remember her as one who worked untiringly, both for her family and for her church.

Surviving are two sons, H. J. King and Odell H. King, chairman of the Board of Deacons of Long's Chapel; two grandchildren, and two brothers, J. A. and Brice Hall of Burlington, N. C. Funeral and burial services were at Long's Chapel.

D. J. BOWDEN.

THOMAS.

John Wesley Thomas, son of the late Anderson Reaves and Emily Rippy Thomas, was born in Alamance County, N. C., on February 25, 1871, and died April 11, 1944.

In early life he became a loyal member of the Haw River Christian Church, in which his family has a rich heritage. He was directly related to Rev. Joseph Thomas, "The White Pilgrim," who more than a hundred years ago traveled in this region as one of the greatest Christian evangelists of his day.

The deceased was a quiet, humble, industrious man who was respected by all who knew him. Two brothers and three sisters survive: Adolphus Moore Thomas and Miss Mary Ann Thomas of Haw River, William James Thomas of Burlington, Mrs. Frances Bell Cook of Mebane, and Mrs. Beulah Garvin of Raleigh. Funeral and burial services were at Long's Chapel.

D. J. BOWDEN.

MACLEARY.

Since it pleased God in his wisdom and mercy to take unto himself our faithful member, Mrs. Harry M. Macleary on March 30, 1944; and

Since we, the members of the Woman's Missionary Society of the Suffolk Christian Church realize our loss:

Therefore be it resolved:

First. That we acknowledge God's power and shall submit to his plan for his children, knowing that He loves and cares for his own;

Second. That her devotion to duty, along whatever path it led, her Christian faith and friendliness will always be remembered;

Third. That a copy of these resolutions be sent to the bereaved family, one to The Christian Sun, and another placed on the records of the Woman's Missionary Society.

Mrs. GEO. HOWELL,,
Mrs. R. P. JONES,
Mrs. W. H. BURCHETT,
Committee.

THE SONS OF LIGHT.

(Continued from page 11.)

alert to the disastrous result of such a feeling. How about the Church?

Third, "It is important for us to be ever on the alert against dry activity." The "wets" are alert to the activities of their enemies. We, as Christians, certainly have active enemies with a capable leader. Is it not time for us to arouse out of sleep?

Fourth. The brewing industry recognizes that the fight will be long, but it shows a determination not to give up. It knows that only by continual and tireless activity can it survive. Can the Church not learn this lesson?

If these principles will make for success in the brewing industry, will they not also work in the Church? The brewing industry did not think them up. They are success principles that the industry has merely applied to itself. Must it always be that the sons of darkness are wiser than the children of light?—*F. W. Mattox in*

A Litany of Remembrance and Dedication

MINISTER: Almighty God and Everlasting Father, before whom stand the spirits of the living and of the dead, and in whom all are alive forevermore; we praise Thee and bless Thy name: For the brave and wise and good of every land and age who have labored that men might be of goodwill and live at peace; for all who have borne faithful witness to Thee, who art the God of love, and have sought to serve Thy Christ, who is the Prince of Peace; for all who have sought the truth and have faithfully served it; for all who have loved beauty and labored to reveal it; for all who have hungered and thirsted after righteousness and have lived and died for it; for all these:

PEOPLE: We praise Thee, O God, and bless Thy name.

MINISTER: Accept now, O God, the prayer which we lift for all who in obedience to the voice of duty have counted their lives of little worth but have rather offered them to defend the right, to protect the innocent, to set free the enslaved and to put down evil. Grant, we pray Thee, that their devotion may bear good fruit in us, and do Thou reveal to us noble ways of serving these noble goals. Hear our prayer for those who have died in the defense of these things; we ask for them Thy pardon for all their offenses, the joy of Thy salvation and a safe refuge forever with Thee.

PEOPLE: Hear our prayer, O God, hear and answer.

MINISTER: Draw near to comfort any who mourn because on fields of battle, on foreign shores, and on the great deep, loved ones have, for their country's sake, laid down their lives. Grant to those who sorrow that peace which only Thou canst give. Bless to them their memories. Increase in their hearts their faith in Thee and the assurance that in Thy hand of love rests all that Thou hast made.

PEOPLE: Hear our prayer, O God, hear and answer.

MINISTER: O Lord our Governor, whose glory is in all the world: We commend this nation to Thy merciful care, that being guided by Thy providence, we hay dwell secure in Thy peace. Grant to all in authority, wisdom and strength to know and to do Thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in Thy fear. Preserve us and our leaders from the evil spirit of undue ambition and vaunting pride. Teach us to labor with wisdom and sincerity, that peace may be maintained both within our borders and with all other nations. Turn the hearts of all men toward Thyself; hasten the time when, the world around, the Spirit of Christ shall fill all nations, and all on earth shall find their greatest joy and chiefest glory in the knowing and doing of Thy will.

PEOPLE: Hear our prayer, O God, hear and answer.

MINISTER: O Lord, receive the prayers which we Thy people have offered this day unto Thee. Grant that we may both perceive and know the things we ought to do—and may also have grace and power to fulfill the same; and of Thy mercy keep us faithful, through Jesus Christ our Lord. Amen.

—*General Council Calendar Service.*

HISTORICAL SOCIETY. 1956.
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The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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BACCALAUREATE SPEAKER
ELON COLLEGE COMMENCEMENT
1944

HON. OLIN D. JOHNSTON
Governor of South Carolina

NEWS AND VIEWS

Our next issue will be devoted to the observance of Children's Day.

Dean J. D. Messick of Elon College will spend the summer working with the U. S. O.

Bishop Paul B. Kern will deliver the baccalaureate sermon at the University of North Carolina next Sunday.

Dean Lynn Harold Hough of Drew Seminary was the commencement preacher at Duke University last Sunday.

Dr. and Mrs. F. C. Lester are now the regular lesson writers for the "Youth Fellowship Quarterly," published by the Christian Publishing Association.

It is planned that the Convention office will be open daily except Saturday afternoons, from 9 A. M. until 5 P. M. The office will be located at Elon College, N. C.

An announcement will be made through The Christian Sun at an early date relating to the estate of Rev. Jerry W. Holt. The trustees are J. H. Lightbourne, chn., G. O. Lankford and L. L. Vaughan.

Rev. Charles Cecil Thomas has accepted a call to the Asheboro, N. C., Church and will begin his work there August 1. He is now pastor of the Rensselaer Falls Church in New York State and recently received the B. D. degree at St. Lawrence University.

Friends of Leonard J. Christian will note this new address: 368 South McClellan Avenue, Decatur, Illinois. While waiting for an opportunity to return to Foochow, Mr. Christian is presenting China's cause to the churches in the Mid-West, and is also investigating soy bean techniques.

News has been received concerning the death of Rev. Arthur A. Richards of Franklin, New Hampshire. Mr. Richards held an important place in the councils of the American Christian Convention and took a prominent part in the merger of the Christian denomination with the Congregational. He came to Franklin 21 years ago from Urbana, Illinois.

Rev. Leslie E. Cooke, a Congregational minister from England and a friendly visitor from the English Congregational Churches met informally with the Eastern Virginia ministers on Wednesday of this week in Norfolk. Mr. Cooke is the pastor of the Warwick Road Congregational Church of Coventry, England. He spoke at the recent meeting of the New Hampshire Conference in Laconia.

Rev. Roy D. Coulter writes from somewhere in New Guinea: "I owe much to the ministers of the Congregational Christian Churches, the teachers of Elon College and Vanderbitl University. I owe much to the rural churches. A keen desire looms up in my heart for the rural work. I have felt the romanticism of the rural church. As bombers fly overhead a strange contrast enevlops the soul and one thinks of the peace and quiet of the hills back home."

Mr. John L. Carr writes from Kecoughtan, Va.: "I take this method of sending thanks to my many friends of the Church and The Christian Sun family for encouraging visits and messages. I have nothing but the highest praise for everyone connected with Kecoughtan Hospital. It makes one feel good to be a citizen of a country that is doing so much for its ex-service men. I am still in room 531, but am able to be in a rolling chair and hope to return to my home in about three weeks."

NEWS NOTES FROM BURLINGTON.

On Sunday morning, May 21, the Burlington Church lost another of its deacons by death, Mr. W. Luther Cates. Mr. Cates was made a deacon on October 7, 1914.

The interior of the church and parsonage have been repainted, and both church and parsonage are now beautiful like new. Along with the painting, considerable repair work was done on both buildings.

The Loyal Men's Bible Class of the First Christian Church, Burlington, N. C., recently had fifty men present for a supper meeting which was addressed by Rev. George Shepherd. Mr. Shepherd's message was inspirational and interesting and the men responded with many questions.

On Tuesday, May 16, Dr. James H. Lightbourne was the guest speaker at the Ministerium of the Eastern District of the Southern Synod of the Evangelical and Reformed Church. The meeting was held at the parsonage adjoining the Mt. Hope Evangelical Reformed Church, with Rev. Sterling Whitner, pastor, as host.

Recently Dr. Jas. H. Lightbourne reviewed a missionary study book for the Woman's Missionary Society of the Union Congregational Christian Church. He was delighted with the general appearance of things at Union Ridge. Church, parsonage, hut, cemetery and church grounds, make a setting second to none among rural churches of the Southern Convention. Rev. A. Grieg Ritchie is pastor.

ELON SUMMER SCHOOL.

Prof. A. L. Hook, director of the Elon College Summer School, has announced that the enrollment will be in excess of any previous year. More courses will also be offered this summer than heretofore. Two courses will be offered in art, three in education, three in English, two in other languages, four in home economics, six in music, two in religion, four in Bible, two in mathematics, two in history, and a regular class of beginners in the commercial department. Other courses will be offered provided enough students make application. The majority of the teachers have been employed and a strong teacher personnel is assured.

NEW BOARD OF SUPERANNUATION TO MEET.

The Board of Superannuation is called to meet at Elon College, N. C., Tuesday, June 13, at 4 P. M. It is being convened by Mr. D. R. Fonville, Burlington, N. C., and members of both the old and new Boards are asked to attend. They are: Mrs. Mattie Cox Parker, Mr. Zeb Lynch, Mr. Charles D. Johnston, Mr. D. R. Fonville, Mr. W. B. Truitt, Rev. Joe A. French, Rev. J. H. Lightbourne. The hour is four P. M. Any matters of business to be presented to the Board at this meeting should be brought to the attention of Mr. D. R. Fonville, c|o First Federal Savings & Loan Association, Burlington, N. C., on or before Saturday, June 10.

The Southern Convention

By Dr. J. H. Lightbourne, *Secretary.*

MINUTES: EXECUTIVE BOARD.

The Executive Board of the Southern Convention met at Elon College, N. C., Monday night, May 22, 1944. The Board was called to order by its president, Rev. W. E. Wisseman, D. D., at 7:30 o'clock. Prayer was offered by Rev. W. T. Scott, D. D.

Members present were: Wisseman, Lightbourne, Harrell, Hardcastle and House of the 1942-44 Board; O'Neill and Scott of the 1944-46 Board, and Promotional Secretary F. C. Lester, D. D.

The resignation of Dr. I. W. Johnson, D. D., as vice-president was presented and accepted, and on motion duly seconded and adopted, Rev. Arnold Slater was elected vice-president of the Convention.

There being a vacancy left on the Board of Superannuation, Mr. Chas. D. Johnston was elected to membership on that board.

It was moved and seconded that the action of the Convention nominating for membership on the Board of Trustees for Elon College, H. Shelton Smith, Harry K. Eversull, Mrs. Russell T. Bradford, Miss Susie Holland, D. R. Fonville, J. H. McEwen, John L. Farmer, V. R. Holt and Miles H. Krumbine, be rescinded, since they were nominated at the 1942 session of the Convention and reelected at the May meeting of the Board of Trustees of Elon College.

The Board then officially put in nomination for membership on the Board of Trustees of Elon College, J. E. West, L. L. Vaughan, S. C. Harrell, Charles D. Johnston, Luther E. Carlton, F. L. Fagley, W. J. Ballentine, and O. F. Smith.

The matter of the Shaow mission project was discussed.

Delegates to the General Council weree duly elected as follows: Virginia Valley Central Conference: R. A. Whitten, Walstein Snyder, with R. E. Newton as alternate; Western North Carolina Conference: B. J. Earp, H. V. Cox, Cyrus Shoffner, Miss Ollie Beane; Eastern Virginia Conference: John T. Kernodle, Mrs. J. F. Morgan, Richard L. Jackson, Mrs. John G. Truitt, H. S. Hardcastle, Wm. T. Scott, Arnold Slater, B. H. Watkins, Mrs. Herbert Harrell; Eastern North Carolina Conference: S. E. Madren, Allyn P. Robinson, A. C. Todd, Frank Apple, Miss Margaret Alston; North Carolina and Virginia Conference: S. C. Harrell, Greig Ritchie, J. H. Lightbourne, W. E. Wisseman, D. J. Bowden, Jr., W. T. Dunn, W. J. Andes, Henry Earp, Percy H. Ricketts; at large: Wm. B. O'Neill, Robert Lee House, Roy A. Larrick, A. H. McIver, Jesse H. Dollar, George T. Gunter, and Mrs. W. E. Wisseman and Mrs. J. D. Strader as alternates.

It was moved, seconded and carried that the principles and orders of services of the revision be published as *The Manual of the Southern Convention of Congregational Christian Churches.*

It was moved, seconded and carried that the type used in setting up the manuscript for the Manual be purchased by the Convention.

It was agreed by common consent that the parts of the Revision having to do with conference and convention government, constitution and by-laws be printed in the Annual on Convention years.

The Board adjourned 10:45 P. M.

The Board was called to order Tuesday morning, May 23, by the president and prayer was offered by Rev. Wm. B. O'Neill, D. D.

Present were: Wisseman, Lightbourne, Harrell, Hardcastle, House, O'Neill, Scott, and Secretary Lester.

The following motions were considered and approved ad seriatum, and then adopted as a whole:

Whereas the action taken by the Southern Convention providing that the funds on apportionment be sent to the Convention office, and from the Convention office to the Convention treasurer, contemplated the treasurer's office being separate from the Convention office, and whereas the Convention elected Mrs. Mattie Cox Parker treasurer, therefore in order to unify and clarify the method of handling funds, it is moved that:

1st. Mrs. Mattie Cox Parker's office as treasurer be a part of the Convention office, and that she be charged with the responsibility of receiving all funds, giving receipts for the same and keeping the records of all such funds sent in and disbursing them as designated.

2nd. The Convention treasurer shall disburse funds to the boards and institutions of the Convention on order of the Superintendent, shall make the disbursements regularly, preferably weekly, and report to the boards and institutions the sources from which the funds have been received.

3rd. The Convention treasurer shall serve as treasurer of the Convention fund and the Convention office and disburse its funds on order of the president of the Convention.

4th. The Convention treasurer may serve as treasurer for the boards and institutions, but each of these boards and institutions should elect a treasurer who shall receive funds from the Convention treasurer (and other sources) and disburse them on order of the person or persons authorized to do so by the said boards and institutions.

5th. In case funds are received on apportionments by the boards and institutions, these funds together with a report in detail as to their sources shall be transferred to the Convention treasurer regularly, preferably weekly.

6th. It is suggested that each board and institution shall continue to make weekly, or at least regular, reports in The Christian Sun.

7th. It is understood that no funds shall be transferred from one account to another, that no overdrafts shall be made on any funds of the Convention in the hands of the Convention treasurer and that no funds shall be distributed by the Convention office or the Convention treasurer otherwise than as designated by the sources from which they are received.

8th. In the case of any and all undesignated funds received by the Convention office or the Convention treasurer, their distribution shall be referred to the Executive Board.

9th. That Mrs. Mattie Cox Parker shall be employed as bookkeeper for the Convention office and shall perform such other duties as shall be assigned her by the superintendent, and that her salary shall be $1,500 annually.

10th. That the boards responsible for payments to the maintenance of the Convention office shall make these payments to the Convention treasurer. (Board of Christian Education and the Mission Board.)

11th. That the superintendent shall recommend to the Executive Board at its next meeting proposals relative to the employment of a third person for service in the Convention office.

12th. That the president and secretary of the Convention be authorized to have the Convention treasurer

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THE EDITOR'S MESSAGE

THE MOTION PICTURE INDUSTRY REPORTS.

Will H. Hays, president of the Motion Picture Producers and Distributors of America, Inc., has released the twenty-second annual report. Here is an interesting recital of the services which pictures are playing in the war. Entertainment is provided for a weekly audience of approximately 90,000,000 on the home front. More than 10,000 motion picture programs have been given in the industry for showing to the armed forces in combat areas over seas. Not only are films provided, but "more than 1,500 actors and actresses made over 12,000 free appearances during 1943 in approximately 2,200 events. They have travelled to the very front lines of action and many have shared the risks of our troops in combat zones. Journeying by jeep, by bus, by boat, by train, by plane and by dog sled, devoted artists of the screen have gone to Newfoundland, Labrador, Greenland, England, Ireland, Africa, Sicily and Italy, the Middle East, India, China, Australia, the South Pacific and Hawaiian Islands, Alaska and the Aleutians. On the home front they have entertained millions of our armed men in 930 military installations throughout the country. They have entertained the sick and tthe wounded in hospitals. They have appeared everywhere to aid in huge civic campaigns. Hollywood players toured the nation to help sell more than a billion dollars of war bonds during the Third War Loan Drive alone. And for the coming twelve months the schedule calls for an expansion of these services, notwithstanding a diminishing talent pool due to the entrance of many actors into the armed services."

The armed forces have been provided with films for visual education with remarkable speed. "In the first world war," the report explains, "a sergeant had to instruct each gun squad in the operation of its weapons. Today the best artillery instructor in the United States Army demonstrates visually to thousands of men at a time how their weapons are loaded and fired, cleaned and cared for. Such use of films in military training has reduced the time required by 40 per cent." We agree that "the time is rapidly approaching when the class room screen will rank beside the blackboard in our educational life. The film is a basic educational device which assists the human instructor and enables him to do more and do it more effectively."

It is stated that "early in 1943 the American Council on Education invited representative leaders of the motion picture industry to meet with corresponding leaders from their own group to discuss the educational functions of motion pictures in the post-war period. Several conferences were held in which the significant factors in the situation were carefully analyzed and discussed. These factors include the far-reaching effectiveness of motion pictures in creating international understanding among widely separated peoples; the recreational enrichment required by the peoples in occupied territories which should be supplied as rapidly as they are released from enemy control; and increased visual instruction in American schools as millions of men and women, trained with motion pictures in government service, return to their local communities to exert their influence for this efficient implement of learning." Will our churches readily utilize this implement?

Students of worship and church architecture may get the idea from this paragraph: "The mood of the motion picture audience, and the atmosphere of the motion picture theatre which enhances this mood, safeguards it from interference, and concentrates every ounce of attention upon the screen, giving maximum visibility and audibility to the film in a setting otherwise dark and silent—these two factors ensure the motion picture a maximum of effectiveness in presentation and reception. The whole process of maximization which begins with the convergence of the arts at the point of production reaches its completion in the exhibition of the product under conditions which maximize receptivity."

This editorial may appear to be a blanket endorsement of the motion picture industry and its report. But not so! The section on "Departmental Activities" reveals the startling truth that in 1942 there were 108 Western Action and 41 Murder-Mystery films produced. During that period there was not one Religious Drama produced. Add to the list of moral liabilities 14 Horror Films which also appeared. This indicates that the ratio of production must be radically altered before this beautiful ideal is realized: "The film is a plowshare as well as a sword. It has a vast contribution to make in the future to the material and spiritual reconstruction of the world."

Christian people, and especially Christian parents, should study and help implement these deliberate statements by Dorothy Thompson:

"Perhaps because we hesitate to go to bat with a great industry, we rarely discuss in public the influence upon children and teen-agers of some motion pictures. But the subject needs consideration. When I recently made some observations on juvenile delinquency I got numerous letters from parents and teachers, asking what you can expect when 'our children are fed full of sex, crime, and psychoneurotic situations in the moving pictures.'

"Of course, children under 16 are supposed to go to pictures only with adults. That does not help much, because most parents do not know what they are going to see until they get there. American children are tall for their age, and often 13 and 14-year-olds are passed in without question.

"They see pictures brimful of sex, and then we are surprised that children are sex-conscious far in advance of the usual age for such awakening. There has also been, in recent years, a wave of pictures dealing with crime, horror, insanity, and violence, all very titillating to imaginative and curious youngsters. The films are not vicious. But they set youngsters to wondering about things and playing with ideas that are very unhealthy for them.

"The minds and sensibilities of our children are being coarsened, and neither home, church, nor school are alone sufficient to combat that tendency when there are other such powerful forces at work. Hollywood has a great chance to lift standards, by consciously producing and distributing for children — and clamping down more rigorously on allowing children and teen-agers to see unsuitable films.

"The motion picture industry, which numbers so many millions of eager youngsters among its clients, would do much good, if it would measure its child and teen-age audiences, and create special films and special theatres for them. This would be to its advantage in the long run, for such films would gain customers and the industry's good-will assets. If among the hundreds of motion picture theatres in a city in the two or three million population class, there were a score featuring along with entertainment a supplementary picture of amusing instruction in geography, history, physiology, botany, and many other subjects eminently fitted for the new educational film techniques, those theatres would find tremendous backing from parents, teachers, clergymen, and concerned citizens in general." R. L. H.

Commencement Address at Elon College

By Hon. Olin D. Johnston *Governor of South Carolina.*

Mr. Chairman, Friends, Students and Graduates of Elon College:

I am most happy to be with you today, as you launch out on the various walks of life which you have by this time chosen to take. As you begin to travel the road of life, you are certain to find that we are facing the greatest crisis in civilization.

Today, in every part of the world, our armies are marching against the enemy. I feel sure that we shall win this victory. I have the utmost confidence in the outcome of this great struggle, but the real battle will begin on the day that hostilities cease. It will be known as the postwar battle. The future of civilization depends on the course we take following the cessation of hostilities and the five years following the close of the War will be the most important years of history.

You may have a great deal to do with the determination of the course of events of our Nation. You will have a part to play, and it is up to you now to be thinking about what course you will follow in the Postwar days.

It is very important as to who will sit at the Peace Table. It is very important as to what policies this Peace Conference will follow. I am certain that we cannot just win this War and then not win the Peace. We have a big problem in properly handling the conquered nations. We must fight for certain principles and policies that will assure civilization of a long and lasting peace.

I feel that you are going to face many issues in whatever field or profession you may take when you have finished your course, and I am, therefore, maintaining the idea that first of all we must maintain a strong and formidable Army and Navy, not as a threat to the rest of the world, but as an assurance to the aggressor nations that we will not tolerate the oppression of a larger nation over a smaller one.

There must be some conference or association between the nations to assure the settlement of difficulties by arbitration rather than by the sword.

In the era that lies ahead, conditions will be different than ever before in the history of the world. Aviation will be so highly developed that it will make neighbors of the entire surface of the earth. A plane can travel today from California to New York in six and one-half hours, and in the near future a man will be able to eat breakfast in New York and his luncheon in London. It is, therefore, necessary that we think in terms of the world and not too much locally.

In the Postwar period we must battle against the maladjustments of a world system which has brought suffering and persecution to so many innocent people. Through no fault of their own, millions of people have been ruthlessly trampled upon by economic depressions, by war and pestilence.

A major part of the time of the nations of the world has been spent in war, the forces of civilization have been unable to fully win a victory against the enemies that confront us in time of peace. Bread lines and unemployment are not inconsistent with a well ordered civilization. Hungry children and pale-faced mothers seeking food and shelter from an invading army are not consistent with a Christian civilization. There is a foe within our midst and that foe is selfishness. Surely no suffering of war is greater than that which is experienced by families during a depression. It shall be our battle in the Postwar days to see that every man and every woman has emplayment, and that every citizen of our Nation shall have sufficient food, clothing, shelter and medical care.

We have never won a victory that has solved the problems of the world. We still have to conquer disease. No matter how far we have gone in the field of medical science, there still lies ahead of us the opportunity to explore and to bring further remedies for the diseases that strike mankind. No one has yet found the cause or a successful cure for the disease commonly known as cold. Perhaps one of you, branching out into the field of medicine, may discover some remedy to relieve the sufferings of humanity. If this can be done, your life will not have been in vain and you will have contributed a great deal to the welfare of the human race. Many great leaders have won renown in the field of battle, but tomorrow we must raise up leaders to win the battle against the great enemies of the human race, which are cold, hunger and disease.

One of the great fields of opportunity that lies ahead of you is the field of aviation. The Postwar days will bring forth a development that will be amazing to the world. Not only will passengers travel in great numbers from continent to continent, but freight lines will carry much of the goods hitherto carried by land and sea. There is for you a chance to aid in the great program of aviation in the Postwar world.

In industry, many commodities now used by the human race will be changed and streamlined. Automobiles will be changed. There will be an era of scientific progress that will simplify living and in the field of industry you will have ample opportunity of advancement.

The days that lie ahead will bring an advancement on our highway system. Roads will be widened, traffic will be safer and there will be opportunity of employment throughout the Nation.

Scientific farming will be an avenue by which you can contribute your mind and your hand to develop. This country today produces many things but in the days to come, with all the

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CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Conference continues to carry in its apportionment tables one item which is not recognized by the other Conferences of the Southern Convention. The item of Conference Home Missions, for which the Conference makes an appropriation of $1,446.00 has been discontinued by the other Conferences. The other Conferences make an apportionment for Home Missions, all of which is sent to the Convention, and do not make any provision for home mission work by the Conference except in the form of a Missionary Association.

If there should be uniformity in the general set up of the work of the Conferences, there should be some change in this irregularity. It is not the function of the writer to suggest what that change should be. But there should be uniformity in the financial program of the several Conferences. This change apparently was made by some of the Conferences to eliminate a duplication of effort in home mission work. Some people did not think it was feasible for the Conference and the Convention to be doing missionary work in the same territory. Overlapping of interests and efforts seemed to be unnecessary.

The recent session of the Southern Convention should have taken some action on this matter. There should be a clearer interpretation of the functions of the Convention and of the several Conferences. Under the present organization all ministers are members both of their local Conference and of the Convention. To what extent is a minister amenable to the Conference of which he is a member, and to what extent is he responsible to the Convention, of which he is a member and not a delegate, as under the old form of church government? Under the present system, the local church is related directly to the Conference and also to the Convention. What is the relation of the church to the Convention, and what authority has the Convention over the local church? What activities should be sponsored by the Conferences? Should any Conference be engaged in home mission work on its own initiative and responsibility? Should there be a standard of educational requirements for ordination to the ministry? If so, is that standard set up by the several Conferences, or by the Convention, with authority to insist that each Conference shall conform to uniform requirements? One Conference suggests that ministers should be ordained, preferably, in their home church, or in the church where they are serving as pastor. Another Conference insists that ordination should be during a Conference session, and under the direction of the Conference. Should there be uniformity in the requirements as to place and form of ordination service?

If the new manual of the Convention is issued at an early date, is that book to be used by the ministers, churches, Conferences and Convention as an authoritative guide, or is it to be put aside and supplanted by some book which may be more in keeping with the individual taste? Should the Eastern Virginia Conference change its home missionary program to conform to the work of the North Carolina Conferences? Maybe some Convention authority can give us some light on these matters. It seems to be in order to cooperate and unify our several activities. Will some one tell us how it should be done in the areas involved in these questions?

I. W. Johnson.

PREAMBLE TO REPORT TO THE BOARD OF TRUSTEES.

A progressive institution of learning must move ahead of its day. It deals with youth and not with maturity. Its program must look forward, not backward. It is not concerned with history save for information and inspiration, but it is very much concerned in the making of history. The world is making history today as never before. Youth has been cast into the crucible of war and much of it is being consumed. We must take the young men and young women who are left from this fearful holocaust and the children of today in their tender years and prepare them for peace and not for war. The world in which they live and in which their children will live must be free from the terrible carnage of armed conflict. This is a difficult "must," but it can be done and it will be done.

It will not be done, however, solely by victory on the battlefield, treaties in councils, or force by the combination of world powers. These have their contributions to make; but, as solutions, they have been weighed in the balance and found wanting. If this world is ever to be blessed with lasting peace, it must be the result of education—Christian education—education with a principle; education that will not glorify war but peace; education that will make plain the paths that lead to war, its uselessness, and the inevitable destructive results of such a course. It must also make plain the paths that lead to peace and its consequent benedictions. The heroes of war have had their day. It is now time for the apostles of peace to be placed on the pedestals, to be hewn out of stone, cast in bronze, and engraved high on the scrolls of honor.

This type of education must extend from the kindergarten to the university. By education you can change not only the bent of mentality but the currents of history, and thereby determine the destiny of the world.

This is a slow process, I grant you, but it is surer than swords and spears, cannons, dreadnaughts and planes. Adolph Hitler has shown the world what can be done by education. He has educated for war, and in less than a generation turned Germany into an armed fortress. Certainly we are not interested in the kind of education Hitler has given, but we are greatly interested in what can be done by a concentrated program of instruction and discipline. Such a program must be world-wide and inclusive.

This places a fearful responsibility upon education—public and private, secondary and higher. This is where the responsibility should be placed. Men of today are the fruits of the education of yesterdoy, voluntary and involuntary. The world of tomorrow will be the fruitage of the instruction of today. The post-war demands of education will be different and arbitrary.

The question is Will Elon College be able and willing to accommodate itself to the requirements of a complex society with a rapidly changing civilization, that that society and civilization may be properly developed and blessed with an enduring peace?

L. E. Smith.

Nobody's problem is ideal. Nobody has things just as he likes them. The thing to do is to make a success with what material I have. It is sheer waste of time and soul-power to imagine what I would do if things were different.—*Dr. Frank Crane.*

TIDEWATER TIDINGS.

By Dr. W. B. O'Neill.

President J. Everett Neese of the Eastern Virginia Sunday School Convention announces the forthcoming convention will be held in the Suffolk Church on Tuesday, July 18, and that every effort is being made to secure outstanding leaders in the field of religious education. The theme of the meeting will be, "Training for Christian Living."

Chaplain W. A. Wiggans of the U. S. Naval Landing Force Equipment Depot was the speaker at Rosemont last Sunday evening. Delegations from Camp Pendleton, Marine barracks at Navy Yard and the Landing Force Depot were present. This church has rendered an excellent service to the men of our armed forces in this community. Some four hundred men have attended the Friendship Hour since last November.

Dr. W. T. Scott of the Franklin Church attended, last Saturday, an important meeting of the Board of Trustees of Piedmont College, of which he is a member. In his absence the pulpit engagements were filled by Dr. N. G. Newman. Piedmont is one of the colleges of our fellowship, located at Demorest, Ga., and it has rendered a service of incalculable worth to the youth of this mountain area in Georgia and beyond. Like many other institutions of similar character it, too, is passing through days of crisis, and its reopening in the fall is in question. We entertain the hope that some way may be discovered by which it may continue its effective ministry.

At the Holland Church, last Sunday, the morning service was dedicated as a "Day of Remembrance" in tribute to the young men of its membership who are in the armed services. The names on its Honor Roll were read and prayers offered for their welfare and safe-keeping. This Honor Roll contains the names of thirty young men, all of whom are members of the church. It displays one gold star, representing the sacrifice of W. Truitt Umphlett on the Anzio Beach on March 5, 1944.

The Messenger is a mimeographed letter of two pages, legal size, issued semi-monthly by the Holland Church and sent to the young men of this community who are in the armed services. It contains items of local interest as well as excerpts from letters written by the men and mailed from various points around the world. Those responsible for its publication have found their task most rewarding, for many are the letters of grateful appreciation which have been received. This little paper is made possible by the free-will offerings of the people of this church and community, many of them coming from unexpected sources. The editor is Mrs. Anne Thomas Umphlett and its business manager is Mrs. Virginia H. Brown.

Rev. Arnold Slater, who is vacationing in Tennessee, spends much time in his father-in-law's strawberry patch. We can imagine him sitting before a huge plate of delicious strawberry short-cake topped with mountains of real whipped cream. News reaches us that Mrs. Slater's mother is making splendid progress towards recovery after her operation, and that the Slater children, Betty and Mark, are having the time of their lives.

Mr. Clyde G. Johnson, principal of the Holland Schools was the teacher of the unified classes of the Holy Neck Sunday school on Sunday, May 21. This system of having unified classes takes the place of the morning service during the pastor's absence. The arrangements are in the hands of the senior classes.

We learn that the churches served by Mr. Slater are preparing to meet his expenses as a delegate to the General Council meeting at Grand Rapids, Michigan, in June.

Rev. B. H. Watkins of the Berea Church in Great Bridge announces Rev. J. Frank Morgan as the speaker at the Memorial service which was held in that community on Sunday afternoon, May 28.

The members of the Eastern Virginia Ministers Association are looking forward to a fish-fry at the Franklin Country Club on Monday, June 5. Dr. W. T. Scott is in charge of the arrangements.

MEMORIAL SERVICE AND REVIVAL MEETING AT BEREA.

On Sunday, June 4, the people and community of the Berea Christian Church, near Elon College, are looking forward to a great day. For a number of years the first Sunday in June has been a Memorial and Home Coming Day. The ones who live close to Berea and are able to attend regularly anticipate seeing those who come from a distance to attend this service. It is a day of renewing old acquaintances and forming new friendships, a day of reminiscing.

The memorial sermon will be given by the pastor in the morning. The dinner will be picnic style in the church grove, and in the afternoon there will be special music by several local quartettes from Berea, Fairview Methodist, Happy Home, and West Burlington. All who find it possible to come are invited.

The night service of the same Sunday will be the beginning of the revival meeting. The church has been fortunate in securing Rev. M. A. Pollard, pastor of the Palm Street Christian Church, Greensboro, to bring the messages. Mr. Pollard is kept quite busy in evangelistic services and has done and is doing a great work for the promulgation of the Kingdom of God. The services will begin each evening at 8 o'clock. We are looking forward to having a great meeting in the little brick church that stands upon a solid rock on a hill where its light can shine. We pray that the meeting will be as new oil to a lamp in which the light is made to burn more brightly and pierce the darkness more thoroughly.

M. W. Andes.

STANDING COMMITTEES.

President Wisseman has appointed the following standing committees for the Southern Convention, for the Biennium 1944-46:

Finance—S. C. Harrell, H. S. Hardcastle, L. L. Vaughan, E. C. Brady, E. L. Beale, E. B. Rascoe, L. H. Hook.

Evangelism—J. E. McCauley, R. E. Brittle, J. E. Neese, Joe W. Stephenson, D. M. Spence, P. H. Ricketts, K. D. Register.

Social Action—A. P. Robinson, D. J. Bowden, H. S. Smith, T. G. Humphries, A. C. Todd, Miss Anna Lou Showalter, Miss Dorothy Cox.

Memoirs—F. W. Murtfeldt, J. F. Morgan, J. Lee Johnson, Miss Mabel Higgs, Mrs. W. R. Sellars.

Stewardship—J. H. Dollar, J. D. Messick, B. J. Earp, R. R. Hosaflook, Arnold Slater, E. R. Bryant.

Rural Church—S. E. Madren, R. E. Newton, T. F. Wright, Mrs. Roland Isley, W. J. Andes, A. G. Ritchie, Miss Frankye Marshall.

Race Relations—A. C. Todd, Mrs. W. B. Williams, Miss Thelma Morris, R. L. Jackson, C. C. Thomas.

Men's Work—J. D. Messick, Cyrus Shoffner, R. A. Larrick, W. H. Baker, A. H. McIver,

Missions
The World for Christ

A REAL CALL TO HELP THROUGH PRAYER.

By Fred Field Goodsell.

A missionary of the American Board who knows Turkey and the Turks extremely well after years of service in the Near East, writes me in the hope that many more prayer partners may be enlisted for our missionaries in Turkey, their friends and comrades and the people of Turkey of all classes and conditions. The following brief paragraphs fairly throb with feeling and concern. Here is a real call to help through prayer:

"Work in Turkey is hard. We are under strict restrictions about any religious teaching to the young. Only a child's parents have a legal right to give him any religious instruction. We are busy teaching or caring for the sick. We have no time to seek out older people even if our efforts would be received. We see few results in the deepest way in which we would long to see them.

"But Turkey is on the map. It is in a strategic situation geographically, at the crossroads between Europe and Asia. It is in a strategic situation historically, leaving the slow-moving East and facing toward the hustling West. It is in a strategic position religiously, having thrown off the formal yoke of Islam.

"We urge all friends of the Kingdom and of this wide-awake, forward-moving Republic, with its 18,000,000 souls who have had almost no opportunity to know our Lord as a loving friend and helper, to pray with us for Turkey.

"Pray that the Mission may be guided in policy. If you question what we are doing, pray for us and with us. As a Mission we want to be guided if there is some new form of work we might take up.

"Pray for our workers on the field. Everyone is doing the work of two, as one by one workers have had to leave for home. Furloughs are overdue and pupils are crowding into all our schools, and the sick to the doctors. Pray for those already there and that help may be sent, new workers found.

"Pray for the young folks in the schools. They are the hope of Turkey and are intelligent, capable young folks. Pray that a seeking for the truth may be awakened in their young minds that will lead them on till they find the way and the truth and the life.

"Pray that God may raise up a prophet from among the people themselves and that he may lead them on to higher planes of advance.

"Pray for the word of God as now at last it is available in better translation in the new alphabet. In the providence of God, that big task of revising and printing was carried on and completed just before the paper shortage in Europe would have hindered it. The Bible is now being sold and read both in its entirety and in portions. Pray that it may fall on good soil. 'We are bound, but the Word of God is not bound.' "

PRAYER FOR MISSIONS.

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh; Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, pour out thy Spirit upon all flesh, and hasten thy kingdom; through the name of thy Son Jesus Christ our Lord. Amen.

—*Book of Common Prayer.*

MISSIONARY OFFERINGS.
WEEK ENDING MAY 25, 1944.

Sunday Cchools.

New Hope, Harrisonburg, Va. ..	$	3.31
Holy Neck, Holland, Va.		100.00
Amelia, Clayton, N. C.		6.00
Newport News, Va.		26.25
Flint Hill (M), Biscoe, N. C. ..		1.01
Mt. Carmel, Walters, Va.		5.43
Shiloh, Seagrove, N. C.		3.11
Total	$	145.11

Individuals and Churches.

Henderson, N. C.	$	50.00
Christian Temple, Norfolk, Va. .		300.00
Union (South.), Franklin, Va. .		33.00
Rosemont, Norfolk, Va.........		39.55
Total	$	422.55

War Victims and Services.

Newport News, Va.	$	63.32
Total for the week	$	630.98
Previously acknowledged		18,769.57
Total		$19,400.55
Less War Victims and Services .		63.32
Total since Sept. 1, 1943		$19,337.23

Gratefully.

Mattie Cox Parker,
Secretary.

COMMENCEMENT ADDRESS AT ELON COLLEGE.

(Continued from page 5.)

knowledge that man has acquired, the farm will be streamlined and the production of food products will be greater than the world has ever seen. I know of no higher or worthier calling than that of being able to take part in a program of feeding civilization.

The pioneers that came into this country in the early days found a country rugged and wild. They had to fight against the physical dangers of their time, but the dangers we face today are the dangers of self-complacency, mental laziness, ignorance and indifference. I am glad to see the change come about. It is not a healthy condition when civilization stays in the same rut. We must press forward and the times that lie ahead are filled with as much excitement, romance, and opportunity as any period spoken of by any historian or any poet.

There are frontiers of economic security which we have not yet even reached. There must be a home, a job and an opportunity of self-expression for every citizen of the world. Unless this is achieved, there can never be any economic security.

There are mountains of planning that we have not as yet crossed, and today we need to sit down and plan for the future. We must plan for the days when our armed forces shall have won victory and are returning home. We must plan to find them jobs and make everything possible to rehabilitate them and give them an opportunity of service in the communities to which they belong.

There has been much said about the four freedoms, but freedom of religion has not yet been achieved in the world. It may be the task of some of you to go out into the world and battle against prejudice and intolerance in the field of religion. There are 181 different sects and religions in the United States alone. Perhaps in

(Continued on page 13.)

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

WOMEN OF THE CONVENTION—A FORWARD LOOK.

By Mrs. John G. Truitt.

Building on the great work of our leaders of the past, in the years immediately ahead, our women will press forward as never before. The day has arrived when it no longer takes an expert to see the advantages of the hour for the Christian world movement. It is easy for great missionary leaders like E. Stanley Jones, Frank Laubach, and George Shepherd, or Christian statesmen like Wendell Wilkie or Vice President Wallace to see in ordinary times the great world movements, and to yearn to capture them for Christ. But we have arrived at a place in history when the ordinary layman or laywoman can sense the emergency of the present times for Christian missions. The average man or woman is more and more aware of world upheavals, of the breaking up of empires, and the shifting of world powers. . . . Being Christians, we shall become greater students of our changing day, and seek new grasps of the situation right where we are, seeking to capture the times for the Christ.

In this day we shall shift some of the emphasis of our work, so as to be evangels in enlisting our entire church—men, women and young people—in the missionary enterprise. Hitherto we have quite definitely emphasized woman's missionary activities, and laid stress upon women's work, and spoken so often of what the women have given, until perhaps we have helped to create a sort of psychology that leaves the work of missions to women. In the coming day we shall not stress women's work less, but we shall wisely redouble our efforts to interest the men and young people in Christian missions. We shall encourage our ministers and our Sunday school teachers along this line. . . .

Our future is to be filled with the enlisting of men and women in the missionary enterprise. Mothers who have furnished sons for the seven seas and the islands and continents of the earth, yes, and daughters, will envision the sending of earth's sweetest message of healing, comforting, rebuilding, and blessing, to the uttermost part of the earth! What with a precious son on Anzio Beachhead or in Bataan, or on the Imphal Road in India, it is easier for her to make those places more important and near her heart. In the new day she will be more willing to give her sons and daughters to rebuild the world on Christian lines than ever before. The far has become near, and the strange has become commonplace, and this will greatly increase in the postwar days. So it will take our whole church to cope with the demands of the coming hour.

We must study ways of enlisting the efforts of our men to a greater degree. We know they will not pattern their activities after ours, but we shall encourage them to make their own ways of getting the missionary program and movement across to their fellows. Our Newport News Church has interested its membership in missions. They have already sent in to their Conference three times their apportionment for missions. As it stands now, that is an unusual case, but if we are all to meet the demands of the coming day for missions, our churches generally will do such things, and in addition will give sons and daughters as soldiers of the Cross as well.

Let us pray and seek the guidance of Him whose wards are now so fresh and new, "Go ye into all the world, and preach the gospel," that we may know how to capture the minds and hearts of our people in our local churches, for entrance into the open door that is just ahead of us. I believe that the day has come when the "romance of missions" is to be revived in every truly Christian church in all our land. May God grant that it be so and that the women of the Southern Convention may share in this enterprise.

ITEMS OF INTEREST.

Do not forget to send news items from your society to the editor of this page. We need them monthly and not just at the end of the conference year! Help other groups by sharing with them some of your fine experiences.

The women of the churches in Burlington, N. C., have recently organized a Council of Church Women for their community. Mrs. W. E. Wisseman, former president of a similar group in Greensboro, was the speaker at the organizational meeting. Mrs. J. H. Lightbourne was elected president of the new Burlington group, which is not only inter-denominational, but an inter-racial, interfaith organization.

Does your society use these materials? The Christian Sun carries material each week on missions which could be used in your meetings. Every member should subscribe to *The Missionary Herald* at only 25c per year. It is invaluable in keeping up-to-date on our missionary work Your officers should subscribe to *Guide Posts* at 25c per year, which tells of our denominational women's work, and to *The Church Woman*, at $1.00 per year, which is the organ of the interdenomination women's movement. And don't forget to use the materials in the packet.

The Suffolk District, of which Mrs. J. Rollie Gayle is superintendent, really did something in the way of Friendly Service at its Spring Rally. Those attending were asked to bring clothes for Greek relief. The women of the District responded in such a fine way that it took six women four hours the next day to sort and pack the clothing. Thinking that it might have to wait for some time in New York before shopping space was available, they sprayed all the garments to make them moth-proof. Mrs. Herbert Harrell, the superintendent of Friendly Service, reports that 38 boxes were sent to the aid of needy Greeks.

The women of the Southern Convention met together for a Fellowship Luncheon on the second day of the session, May 3, with Mrs. W. E. Wisseman, president, presiding. The invocation was given by Mrs. R. A. Whitten, president of the Valley of Virginia women. Mrs. Wm. T. Scott of Franklin, Va., delighted the group with a vocal solo. "Women of the Convention—a Backward Look," was presented by Mrs. W. R. Sellars of Burlington, N. C., who gave a "Song of Gratitude" for the work which had been done and the ones who had contributed to the success of women's missionary work in our area in the past. "A Forward Look," was presented by Mrs. John G. Truitt and is reproduced in part on this page. All present felt that this Fellowship Luncheon was very worthwhile.

FOR THE CHILDREN

Dear Friends:

On Mother's Day, the children of the Junior Department of our Sanford Sunday School had charge of a closing period of worship for our entire church family. One of the Junior Girls worked out a Bible Quizz on Mothers and Children of the Bible. Even the members of the Adult Department of the Sunday School could not answer some of her questions. All of us determined to learn more about the women and children of our Bible stories. The Juniors did a good job of their program and most of them remained in Church for the eleven o'clock service.

We had an unusual event at the eleven o'clock service on Mother's Day morning at our church. The twin babies of Captain and Mrs. G. M. Brannon were christened by Mr. Todd. The paternal grandparents, Mr. and Mrs. G. M. Brannon, Sr. and the maternal grandmother, Mrs. Ethel Gunter came and stood with the parents. Capt. Brannon held the son, who was christened Bobby Glenn, and Mrs. Brannon held the daughter who was christened Betty Anne. The babies were born in Colorado Springs, Colo., and traveled all the way from California with their parents in their car, to Sanford. They were four months old the next day after they arrived in Sanford. One could certainly tell that they had been around and knew how to act, because they were perfect during the christening. Their maternal great grandmother, who is a member of our church, was also present for the christening. Their paternal great grandmother is still living and is a member of the Shallow Well Christian Church. Captain Brannon is stationed in Georgia for the present, and Mrs. Brannon and the babies are stopping with their mother and grandmother in Sanford until Capt. Brannon can find a new home in Georgia for them to live in during his assignment there. It is interesting to have four generations of the same family in a church service. One begins to feel that the church is an honorable institution! Oh, yes, the little boy looks just like his dad and the little girl just like her mom!

DR. SHEPHERD VISITS SANFORD.

At our evening church service on Mother's Day we were privileged to have Dr. Shepherd. Mr. Todd and I had listened to him with great interest at the recent sessions of our Southern Convention, but he was just as interesting, or more so, on this second occasion that we heard him. After his talk on, "Cleaning Up a County in China," there was a period for questions. Some very interesting questions regarding the home life of China were asked. I think that you who read this page will be interested in some of the things that Dr. Shepherd told us.

One person asked about the homes of Chinese people in general; he had the idea that the Chinese lived in poorly constructed houses. Dr. Shepherd informed us that the average Chinese home had more rooms and was much better constructed than the American homes are. This is because more wealth is represented in the average Chinese family because the sons marry wives and bring them home to live. There may be from six to a dozen people or more earning money and bringing it into the home. Each son and his wife and children may have an apartment in the home. The different families may use separate kitchens or they may share a common kitchen. Parents and grandparents are respected. They do not have to go out and bring someone in to stay with the children while they go to meetings as we do, the grandmother or cousin or some member of the family is available to care for the children.

Some wanted to know if there were many divorces in China? Dr. Shepherd said that the husband could not get a divorce unless he could get the parents of the bride to take her back. The bride's parents will not take her back, therefore if the husband wants another wife he may marry another one if he is able to support her.

Another person asked if there was any opposition to the Christian Religion? If the Christians were persecuted? Dr. Shepherd said that there had been great opposition. The thinking men; the writers of China; or a Chinese who would edit a paper like the New York *Times* in China would oppose Christianity. A Chinese who would edit a magazine like *Life* would also probably oppose the Christian religion in China. Yet, it is not unusual to hear different religious faiths discussed tolerantly and with pride on the part of the believer among the smallest gatherings in China. When the Chinese become Christian, they do not leave their religion in the church building from one Sunday until the next; they carry their Christianity into their everyday activities with them. It overflows into their work and play of the everyday. If a banker becomes a Christian, his bank becomes Christianized; if a hotel manager becomes a Christian, his hotel becomes Christian and a Bible is placed in each room. He does not wait for the Gideons to place it there!

Dr. Shepherd has lived in China and worked there for twenty years. He, more than any other one person whom I have heard, made me feel that the Chinese customs are sensible and not something to laugh and make fun at! After having him in our home and listening to him, I felt that America might learn many lessons from her Chinese brothers, and that it might be very interesting to live in Post-war China and help her in her demonstration that Christianity is practical and will prove just as helpful in business or play, as in the realm of the church on Sunday.

Chinese boys and girls, Chinese families, the Chinese nation, need our prayers in these dark and trying days of a long-drawn-out and unfair war. Let us pray earnestly that Christ-like ways may prevail in China and that we of the Southern Convention may soon be sending some of our own Young People to China to help more people to know Christ and his healing ways for all people who will believe on Him and follow in his steps.

Sincerely,

DOROTHY TODD.

ENTERTAINMENT FOR DELEGATES TO THE GENERAL COUNCIL.

Delegates are advised to make hotel reservations directly with hotel in advance. The following hotels are recommended:

The Morton—single from $2.75, double from $3.85.

The Pantlind—single from $2.20, double from $3.85. (American Board Headquarters.)

The Rowe—single from $2.20, double from $3.70.

For hotel folder write to Rev. H. N. Skidmore, 415 Grand River Ave., East Lansing, Michigan.

Lodging and breakfast in private homes at $1.50 per night. Those desiring such accommodations kindly write to Rev. Harold T. Janes, First (Park) Congregational Church, Grand Rapids, Michigan.

THE SOUTHERN CONVENTION.

(Continued from page 3.)

and the superintendent adequately bonded, and the expense for the same shall be met from the Convention fund.

13th. That the National Bank of Burlington be designated as the depository of the funds of the Convention treasurer.

It was moved, seconded and carried that Wisseman, Lightbourne and Harrell serve as an Executive Committee for the Executive Board ad interim, to consult with the superintendent in setting up the Convention office.

The superintendent was duly authorized to select a person on each of the boards and to request this person either to convene the board or else by mail conduct an election for the purpose of (1) the organization of the board and (2) of selecting a person to represent the board on the Executive Board; and that he write the presidents of the five conferences asking them to have the Executive Committees of the conference elect a representative for membership on the Executive Board; and that he urge that these elections be held before or by July 1; that the Executive Board be called to meet at Elon College on July 17 and 18.

It was moved, seconded and carried that a committee be appointed to explore the question of the proposal for a chapel at the Christian Orphanage and to report at the next meeting of the Board. The president appointed the following: Rev. Wm. B. O'Neill, chairman, Rev. S. C. Harrell, Mrs. A. C. Todd, Rev. J. Frank Morgan, Mrs. O. H. Paris.

The reading of the minutes was referred to the president and secretary.

The Board adjourned at 12:10 noon.

W. E. WISSEMAN,
J. H. LIGHTBOURNE, *President.*
Secretary.

FROM THE RECORDING SECRETARY.

It is thought wise that certain explanations should be made regarding the actions taken by the Executive Board of the Convention in its meeting May 22 and 23. The minutes of the meeting approved and signed by the president of the Convention are being published in this issue of THE SUN.

Dr. I. W. Johnson's resignation as vice-president of the Convention was presented in a letter to the secretary, expressing appreciation of this token of confidence by the Convention.

The vacancy on the Board of Superannuation was due to an oversight by the Committee on Nominations. The Board as now constituted is composed wholly of laymen.

The two next items grew out of a confusion of dates printed in an Elon College catalogue, and the action taken by the Board puts the proper persons in nomination as trustees of Elon College.

The constitution of the Convention now provides that a committee on nominations shall be elected by the Executive Board at least three months previous to the sessions of the Convention. This provision should make it possible for persons to be put in nomination to be approached before the report is presented to the Convention.

The General Council two years ago adopted a system for the election of delegates to the Council which is difficult both of interpretation and execution. The design of the action was to assure some balance between representation by the laity and the ministry, and to prevent the same persons from being selected session after session, and to spread the representation over the area of the associations and conferences. The members of the Board are not quite convinced all these provisions have been met in the election taken by them. But the persons named in the report have been duly elected and their names forwarded to the office of the General Council for certification.

The items concerning the publication of the Revision are self-explanatory. The Convention in session indicated there should be division in the publication of those parts having to do with government from those parts having to do with principles, forms and services. The latter is more or less permanent in character; the former is subject to change with each biennium.

The report which follows is made up of thirteen provisions, and while it seems to cover the immediate problems of setting up the Convention office, it is not to be thought of as complete. A complication was faced in that the constitution did not contemplate the treasurer as one of the personnel of the Convention office. But circumstances brought about this situation. So the Executive Board took such action as would make it possible for Mrs. Mattie Cox Parker to serve the Convention as treasurer and the Convention office as bookkeeper. One outlines the duties of the treasurer in receiving and disbursing funds. Two outlines tha procedure for the disbursement of funds, the disbursements to be made regularly and on order of the superintendent. It is probable the week for the office can be fixed so that reports can be published promptly in THE SUN. Three selects the Convention treasurer as the treasurer for the Convention fund, with the orders on this fund being written by the president of the Convention. Four needs careful study. It was not contemplated by the Committee on Revision that the Convention treasurer should disburse funds for Boards or Institutions. The suggestion that the Convention treasurer could so serve was made on the floor of the Convention. This provision gives each Board and Institution full freedom to elect its own treasurer. Five takes care of those funds which will be forwarded by churches to persons other than the treasurer of the Convention. It is hoped churches will forward the apportionment funds to the Convention treasurer, but for this to become the general practice will take time.

Six requests the continuance of the practice of the publication in THE SUN of all receipts by all Boards and Institutions from churches and individuals. It was never contemplated that this practice should be discontinued. Seven and eight are restatements of policies adopted several years ago and the purpose of seven is further safeguarded by the plan of regular, preferably weekly, disbursements of funds and the character of the bonds which will be secured to comply with provision twelve.

The other items of the report have to do with matters referred to the Board by the Convention, namely the organization of the Boards, the completion of the personnel of the Executive Board, and the clarification of the proposal regarding the erection of a chapel at the Christian Orphanage, that it is made clear it is not intended to conflict with the program of Christian Education and worship centered at Elon College.

ANNOUNCEMENTS.

Rev. F. C. Lester, D. D., has notified the Convention secretary of his acceptance of the office of superintendent.

Mrs. Mattie Cox Parker agrees to serve as Convention treasurer and accepts the position as bookkeeper in the Convention office.

Sunday School Lesson

By **Rev. H. S. Hardcastle, D. D.**

PAUL IN EPHESUS.

Lesson X—June 4, 1944.

Golden Text: *"For we are his workmanship created in Christ Jesus for good works, which God afore prepared that we should walk in them."*—Ephesians 2:10.

Lesson Text: Acts 19:1--20:1.

Devotional Reading: Ephesians 4:11-16.

For convenience the lesson for today can be discussed under two general heads: *Paul Works in Ephesus*, and *Paul Writes to Ephesus*. There are several items under each general head.

Paul Works in Ephesus.

1.—*Eloquence of Expression and Eloquence of Experience.*

A man named Apollos had been preaching in Ephesus. He was well-endowed and well-equipped after a fashion. He had fervor, a knowledge of the Old Testament Scriptures, and eloquence. He was evidently a believer in Jesus and knew of his life and teachings. But he was a disciple of John the Baptist, and was ignorant of the gift of the Holy Spirit. He had a humble spirit, however, and when two humble tentmakers instructed him in the full truth of Christ and the Holy Spirit, he heard them gladly, and profited greatly. There came into his preaching a new note and a new power, and converts to the new faith were made among the Jews. Here is a notable example of the difference between eloquence of expression and eloquence of experience. Apollos is a representative of many gifted ministers and teachers, who call men to repent of their sins, who insist on social justice and public integrity, and even emphasize the teachings and example of Jesus, but are silent as to the absolute necessity of a new birth by the power of the Holy Spirit. There is no eloquence like the eloquence of experience of the Spirit, an eloquence supported by the fruits of the Spirit.

The preaching of Apollos produced its kind. There were disciples in Ephesus who did not even know that there was such a thing as the Holy Spirit. It was only when Paul instructed them in the deeper meaning of faith in Christ, as he told them about Jesus, his death, his resurrection and present power, that they received the Spirit. They were like so many modern men who are sincere, who hate their sins, who believe in the teachings of Jesus, who yearn for the highest and best things, and yet lack spiritual power. Why? Because, like the disciples of John, they have not fixed their hearts and their hopes on a divine, risen, glorified Christ, because they do not know the grace of God, because they have not yielded themselves completely to the Lord Jesus Christ.

2.—*Hearing, Not Heeding, and Hardening.*

"But when divers were hardened, and believed not, he departed from them." Jesus was always warning men about the danger of hearing. To hear and heed not hardens the heart. In one sense, it is dangerous business to listen to Christian teaching and preaching, for unless one heeds it, obeys it, harkens to it, his heart becomes hardened. We are to become doers of the truth we hear.

3.—*Fair Fruits of Repentance.*

"And the name of Jesus was magnified, and many that believed came, and confessed, and showed their deeds . . . and burned their books before all men." Paul preached Christ, and that preaching brought conviction and conversion. And it was real conversion—it changed men, so they changed their way of living and their way of earning a living. They really brought forth fruits meet for repentance. There are too many unchanged people joining the church. When a man accepts Christ, he ought to show it by the change in his life.

4.—*The Appeal to Vested Interests and Religious Prejudice.*

Paul's preaching changed things as well as folks. It struck right at the root of the vested interests. A group of men in Ephasus made their living making images of the great Diana of the Ephesians. When people forsook their idols after accepting Christ, business fell off. This is not the last time that Christian ideals threatened to cut down unchristian income. And the method Demetrius and his fellow-craftsmen used is still in use—they appealed to selfish interests, and to religious prejudice. The system is still invoked by the liquor interests, the purveyors of prostitution, the owners of slums, the makers of munitions, and many other groups whose way of making money are a denial of Christ's ideals and spirit. It is difficult to make any progress against social evils against the appeal to selfish interests and religious pride.

Paul Writes to Ephesus.

After working in Ephesus for over two years, and visiting the city several times later, Paul wrote a letter to his Christian friends there. It is perhaps the most profound and comprehensive letter Paul ever wrote. It is simply packed with devotional material—there is perhaps more devotional material in it to the square inch than anywhere else in the New Testament. It would repay every Christian to read it until he knows it by heart. Only a few of the gems are included in today's lesson.

1.—*The Riches of God's Mercy.*

The riches of God's mercy were shown by the fact that even while we were dead through trespasses, and because of his great love, He made us alive again, and caused us to sit in heavenly places in Christ Jesus. He did all this that in the ages to come He might show the exceeding riches of his grace and his kindness toward us in Christ Jesus.

2.—*Saved by Grace, Not by Works.*

We are saved by grace through faith. It is not because of anything we have done or can do. It is not because of anything we have given. It is an outright gift of God. It comes only through faith, simple trust, committing oneself to Christ, trust in Christ, yielding to Christ. It is not of works, if it were, some would boast, and some would never experience it. The wonder and the glory of it all is that God in his infinite mercy and love and grace, gives salvation by faith.

3.—*Saved for Works.*

But if we are not saved by works, we are saved for works. "We are his workmanship created for good works." A man is not saved by what he does, but if he is saved he will do something. Salvation is a process as well as an act. God works in us that He may work through us. "By their fruits shall ye know them. Herein is my Father glorified, that ye bear much fruit," said Jesus.

4.—*Intercessory Prayer.*

Nowhere in the Bible is there a more moving prayer than is Paul's prayer for his friends in Ephesus (Ephesians 3:14-19). He reminds them that because God is their Fath-

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COMMENCEMENT ADDRESS AT ELON COLLEGE.

(Continued from page 8.)

the Postwar days we can all meet on some of the common grounds and, if we have a common belief in a just and righteous God, perhaps we can eradicate much intolerance that is still in the world today.

Freedom of speech has not yet been won for all the world. The dictators of Europe have closed the minds and the hearts of the people and have suppressed free speech. It may be your opportunity to carry on this battle even when the War is won and allow everyone his or her constitutional right to freedom of speech.

Freedom from fear has not yet been realized. We must entirely free the mind of man from fear. Fear has been one of the greatest forces that has stopped progress since the world began. Fear is a disease of the mind and it may be the task of some of you to enter into the field of psychology and medicine to explore the human mind and battle against the common enemy, which has gripped the human race and distorted it in so many ways. This field of human psychology and psychiatry has scarcely been touched. I trust that in the future some of you will march together in a common fight against the enemy—which is fear.

It may be your privilege and joy to fight against the enemy of want. In a land of such abundance as ours, we should be free from want. If we work together and fight together, we will find a world in which everyone will have a job. All will have sufficient food. All will have sufficient clothes to wear, and none will lack in any degree for medical care. God gave us this world in which we live, and it is our task to conquer it and use it for his glory and the glory of mankind.

I would not have you think for one minute that for you the future is a closed door and that the pioneering spirit has ended. I want you to go out from this school with a fighting spirit against the evils of humanity. You must realize that every day will be a battle for you against temptation, against indifference, against selfishness and against complacency. Today, there are men and women fighting your battle in this great War, because we forgot God.

I well remember my experience in the last War in France, how I longed for the day when victory would be ours and we would return to our homes. But we expected of the people back home that they maintain a wholesome civilization.

Today, out on the battlefields, our men are sacrificing to the greatest extent. They are undergoing hardships. They are even giving of their life blood to preserve our way of life, which was given to us by our forefathers. We have been handed the torch of freedom and decency. In these days we must hold this torch high, so that when these boys return we can say to them, "We have not failed you in your expectations." When that day arrives, we must with all of our souls feel that the fight has just begun. We must not do as we did after the last World War—become self-satisfied, lazy, indifferent, and complacent.

It must not be our main idea to accumulate wealth, but we must build a civilization strong enough to conquer the evils that lead to war. If we do not, in twenty-five years from now we will have the same wars of destruction to fight. This Postwar battle will be a hard one. There will be days of self-denial and days of sacrifice without reward; but if we are true patriots, the love of country, the love of God, the peace and security of mankind should be sufficient in itself to spur us on in conquering the enemies of the human race.

When you graduates leave this college and take up new lives and further educational pursuits in home, in places of business and in professions, you will be called upon to display the true patriotism that should mark you as real Americans. All of you have the background from which heroes are made, and we need heroes in War and in Peace.

If democracy is to survive, every one of you must take his or her place in public affairs. You must be interested in social, political and economic problems that will confront you in the years that lie ahead. Voting should not be left to others. Democracy is built upon self-expression, and every intelligent citizen should vote, for the true patriot expresses himself at the ballot box on election day.

We glory in our traditions, in our natural resources and in the quality of our population, but we must not live entirely in the past. We must branch out on new roads that lie ahead. We do not know what new discovery is around the corner or what great revelation God will make to us, but we must be ready for it whenever it comes.

We must steel ourselves against new "isms" that may arise after the War. The only "ism" that is worthwhile is Americanism. We must not be led astray. It is up to the boys and girls, men and women, to help America keep her feet on the ground and hold fast to democracy and liberty. We would not exchange one star in our flag for all the glittering promises of the false "isms" and doctrines that may arise from time to time. The American spirit arises to refute all the claims that foreign "isms" seek to bring. If we let the truth be known about what America means and has meant to all of us, then the world will want to follow in our footsteps.

In closing, I wish to say that the pioneer spirit is still alive. The opportunities of service are greater than ever. The joy of working to solve the problems of humanity is here for us to grasp. I feel that you graduates will be faithful to the trust that has been reposed in you; that you will not only bring honor to this college, but that you will go out into the world to serve and to bring honor to your State and Nation, which gave you birth.

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

er, they are members of one great family, brothers in Christ to every man everywhere who is in Christ. He prays that because of the riches of the glory in Christ Jesus, God would strengthen his friends with power, a power that came from the Spirit of Christ dwelling within them, and a power that came through simple faith that Christ was within them. There is a reason—he wants them to be rooted and grounded in love, so that with love as the interpreter, they may know the love of Christ, which is, in a way, unknowable. It passeth knowledge. The goal is not a puny, skim-milk kind of Christianity, but a Christian life, "filled unto all the fulness of God." The writer of these notes has been using Ephesians as the basis for his Sunday evening Bible talks recently, and he has been impressed by the repeated references to abundance, fulness, richness, completeness, in this inspiring letter.

If I wanted to become a tramp, I would seek information and advice from the most successful tramp I could find. If I wanted to become a failure I would seek advice from men who have never succeeded. If I wanted to succeed in all things, I would look around me for those who are succeeding, and do as they have done.

—*Joseph Marshall Wade.*

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

Finance plays a very important part in the handling of any business, as well as it does in an institution. The Christian Orphanage has been very fortunate for the past twenty-eight years in having a Board of Trustees composed of real business men; men who know how to run their own businesses in a successful way and have succeeded.

The Orphanage has also been very fortunate in having as chairman of its board all these years, men who have made successes of their own affairs, men who could see through propositions quickly.

When the Board met in its annual meetings they took the affairs of the Orphanage as seriously as they would have if it had been their own businesses.

Twenty-eight years ago, the Christian Orphanage had one building and 129 acres of land, two horses, and three or four cows giving less than five gallons of milk. There were forty children, an indebtedness of several thousand dollars, and no credit.

The Southern Convention had elected Mr. W. K. Holt as a member of the Board, and before he accepted a position on the Board, he came to see the writer, who was then a court officer, and said, if the writer would accept the position as superintendent and take charge of the Orphanage, he would accept a place on the Board and help pay the Orphanage out of debt, reestablish its credit and get it on its feet.

Mr. Holt met with the Board for the first time on May 29, 1918. The Board's first act was to elect W. K. Holt as president and chairman of the board and Charles D. Johnston as superintendent of the Orphanage. From that day, under Mr. Holt's guidance, the Christian Orphanage began to do things. At his suggestion, the Board borrowed money and paid off the outstanding bills and reestablished the credit of the institution. We paid off the amount borrowed as we could spare the money. The debt was soon liquidated, and the Orphanage began to grow. The friends of orphan children came to the rescue of the Orphanage, and by their support it meant a real home for children who were unfortunate and had no home. The Orphanage Board, under his leadership was loyal and always cooperative.

We needed more land, and from time to time, we have had friends who have donated lands; and too, we have bought some small tracts. We now have two hundred and fifty acres. In the year 1923, we solicited funds and built the building known as the Baby Home for small children. It was soon filled with little dependent tots. The calls came one after another until the Board felt the need of another building, and friends were anxious to donate funds with which to build it. The Board erected, in the year 1926, the building known as the Johnston Hall. Mr. Holt took a great interest in the erection of this building, and his last official act, after serving from 1918 as chairman of the Board until July, 1928, the time of his death, was to preside over the service dedicating Johnston Hall. He was stricken during this service.

This letter will be continued next week.

Chas. D. Johnston,
Superintendent.

REPORT FOR JUNE 1, 1944.

Amount brought forward		$11,789.93
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Reidsville	$ 12.00	
Burlington	51.41	
		63.41
Eastern Va. Conference:		
Newport News, April	$ 9.30	
Newport News, May	7.75	
Bethlehem (Nans.)	10.21	
Old Zion	75.00	
		102.26
Va. Valley Cent. Conference:		
Newport	$ 6.89	
New Hope	2.67	
		9.56
Western N. C. Conference:		
Zion	$ 3.00	
Shiloh	10.00	
Ramseur	15.32	
Hanks' Chapel	8.30	
Parks' Cross Roads	33.00	
		69.62
Alabama Conference:		
Pisgah		15.10
Georgia Conference:		
Hillside Christian		16.75
Special Offerings.		
Elsie T. Hutchens	$ 29.84	
L. N. Overman	10.72	

(Continued on page 15.)

Notice to Subscribers

The Christian Sun has always been more than lenient in carrying on its mailing list subscribers who have overlooked renewing their subscriptions on the proper date.

Now, at a time when the subscription list would naturally be increasing, we are faced with the question of a serious paper shortage. The Government, in an effort to see that all magazines receive their proportionate part of the paper available, has placed all of them on a quota basis. When that quota is reached, even if paper can be obtained, no more paper can be used for that particular magazine.

The above makes it necessary that the management scrutinize the subscription list more closely than heretofore, and it may be possible that if your name is dropped from the list, it will be necessary for you to take your turn in having it replaced thereon.

Please save us the embarrassment that it would cause us should we have to refuse to send The Christian Sun to an old subscriber who had only been negligent. See that your subscription is up-to-date; and also, please renew at least thirty days before its expiration.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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SUBSCRIPTION RATES.

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Remittances for subscriptions should be sent to the office of Promotional Secretary, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

THE ORPHANAGE.

(Continued from page 14.)

Carl F. Lowthorp	70.00	
T. M. Saroud	10.00	
Mrs. J. M. Fix and family as a memorial to the late Mr. Luther W. Cates	5.00	
Cash	4.00	
Cash	2.00	
Cash	2.00	
Sale of Binder	215.00	
		348.56
Total for week		$ 625.26
Grand total		$12,415.19

MEMORIAL ASSOCIATION MEETS.

The Magnolia Memorial Association held ias annual meeting at Elon College on Sunday, May 28. Hon. J. Dolph Long, attorney of Graham, delivered the memorial address. A large crowd was present. The officers of the association are: Mrs. Ruth Wicker Rogers, president; L. W. Wagoner, vice-president, Nannie D. Reitzel, treasurer and Edith Brannock secretary.

FIFTH SUNDAY OFFERINGS.

The following letter has been addressed to all the churches of the Convention in care of the pastor of the church. Compliance with the request contained herein will work no hardship on any church, but will be of great help to our college. The college is grateful for all contributions and assistance received.

Dear Friends:

Our college is facing a critical situation. Through the draft and demands of our country in the interest of the war, student enrollment for the current year was reduced by approximately fifty per cent, which means a loss of $45,000 to $50,000 in current income for the college. It is not necessary to remind you of the serious financial situation that this loss has created. You simply cannot lose this amount of money from a budget of $95,000 and continue as if nothing had happened. Salaries and current bills are to be met.

I am giving you the above information with the hope that you may find it possible to send to the college as early as possible a substantial payment on your conference apportionments. I regret to ask this of you, but I know of no other source to which the college may turn for help in its needs. If we could have a favorable reply from you by the first of June, it would be of great encouragement.

L. E. SMITH, *President.*

REPORT FOR JUNE 1, 1944.

Churches.	
N. C. and Va. Conference:	
Lynchburg	$ 6.00
Eastern Va. Conference:	
Franklin	100.00
Eastern N. C. Conference:	
Chapel Hill	4.12
Sunday Schools.	
N. C. and Va. Conference:	
Greensboro, Palm St.	14.37
Burlington	43.20
Happy Home	5.17
New Lebanon	6.00
Union (Va)	21.00
Eastern Va. Conference:	
Bethlehem (Nans.)	8.50
Portsmouth, First	6.34
Newport News	21.00
Eastern N. C. Conference:	
Morrisville	.89
Plymouth	2.00
Va. Valley Cent. Conference:	
Linville	11.16
Mayland	1.50
New Hope	7.50
Total	$ 257.75
Previously reported	2,359.38
Grand total	$2,617.13

CHRISTIAN SUN ENDOWMENT FUND.

The Endowment Fund has moved upward very slowly since the last report. One sometime wonders why so many good people stand by and see a good thing drag along. Of course, it is just another case of everybody putting off something they fully intend doing, but just don't take time to do.

Amount previously reported	$ 185.00
Mrs. J. A. Williams	1.00
Miss Dorothy Williams	1.00
E. L. Beale	1.00
Rev. W. J. Andes	1.00
Rev. T. Fred Wright	1.00
Zeb H. Lynch	1.00
Julius Pace	1.00
J. S. Cobb	1.00
Miss Marjorie Lou Cross	1.00
Mrs. C. H. Rowland	1.00
Geo. T. Gunter	1.00
Mr. and Mrs. E. R. Wiegand	5.00
Total to date	$ 201.00

This is the first time total contributions have been published. The reason for not doing so before is that most of the contributions have been for only one dollar. Though the list has been rather long at times, the total came up very slowly and might have been somewhat discouraging. Since, however, we have now passed the $200.00 mark, we can realize that even though our contribution may be small, it does help. Those who intended sending in contributions to the Endowment Fund can boost the total and make our hearts glad by sending them in before they forget it. Please do!

JESSE H. DOLLAR, *Treas.,*
Board of Publications.

Positiveness is a most absurd foible. If you are in the right, it lessens your triumph; if in the wrong, it adds shame to your defeat.

—*Stearne.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Established 1808.

Dayton, 2 Ohio

Hopeless and Hopeful Failures

It is one of my proud memories that I once talked with Edison, and wandered for hours through his laboratory.

I was reminded of it the other day when I read of the "168 different substances" which he was said to have tried in his search for the exact substance to put into his first electric bulb filament.

Said I to myself, "168 indeed! It was nearer 2,000!" And so I believe it was, for I got the figure right on the spot. I remember how the idea flashed on me at the time, that Edison and his men must have missed the mark 1,999 times—that many failures to one success!

And as my guide and I went through the laboratory and saw the young scientists busy on the details of all sorts of experiments assigned to them by Edison, I remarked, "You might almost say that this laboratory is dedicated to failure."

"Not only you might say so," he answered. "You'd have to say so, because you couldn't say anything else. That's exactly what it is. Every man here is under orders to try everything until he finds what he is seeking; and, of course, only one of his efforts can be a success. All the others didn't work out, but he could never know what would work if he stopped trying."

It's a good many years now, but after that visit I was always on the lookout for news from Edison's laboratory. And, as you know, the news often came.

But even yet the experimenters haven't found answers to all the questions they were asking. Edison lived to a great age, but he died with more questions still unanswered than all those for which he had given such wonderful answers to the world.

Was he a failure, then? You know he wasn't. And that, magnified a thousand times, is what I think about Jesus Christ. He set a few young men to work in **His** laboratory, and they didn't get very far. Even today we are still a long way from having worked out to a demonstration the experiments He asked his disciples to try.

But the spirit of the searcher, which their Master put into those few peasants of Palestine, is more alive than ever. And you and I, trying to continue the search, know that some of the greatest discoveries in the laboratory of Christ are of ideas that **won't** work and can't work.

This knowledge gives us faith and courage. We can say to so many of the stupid guessers of today: "You're on the wrong track. Your idea has been tried over and over again. It always disappoints, and often destroys, those who believe in it."

Many old and often-tried ideas are being brought out again in the world today; but I have no fear that they'll work now. They were proved wrong at the center, centuries ago.

I know that brute force always fails in the long run, as it always has.

I know that lies, public or private, do not succeed in the long run. They seem to, sometimes, but that's an illusion.

I know that ambition and greed and lust bring disaster, not delight; even though many people think that for them the result will be different.

I know enough about human nature to be sure that it will never reveal the secrets of its powers and its destiny to any man who in his experiments refuses to use those potent solvents: sympathy, sincerity, love.

The world today is adding another to its long list of needless mistakes, because it shuts its eyes to the great principle which the laboratory of Christ has discovered.

This is it: Some experiments, though they fail, point the way to success; while others, though repeated a thousand times, can produce no light, no profit, no hope.

—The Thoughts of Justus Timberline, in
The Christian Advocate.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

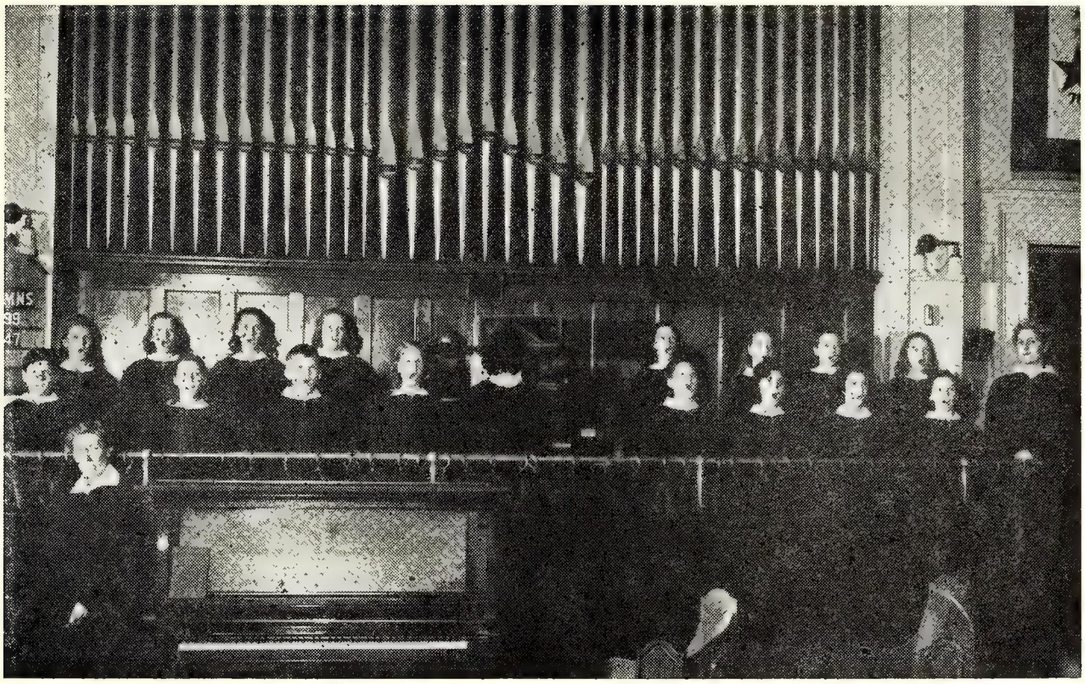
The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, JUNE 8, 1944 NUMBER 23.

Children's Day Sunday, June 11, 1944



Junior Choir of the Congregational Christian Church, Burlington, N. C.

NEWS AND VIEWS

Daily Vacation Bible Schools are being conducted this week in the Suffolk and Waverly Churches.

Dr. Carl Hermann Voss spoke to the Richmond Chapter Hadassah on Wednesday evening of last week.

Funeral services for Mrs. Ethel H. Carrow, the sister of Dr. H. S. Hardcastle, were conducted in Dover, Delaware on Friday, May 26.

Dr. John G. Truitt is engaged in evangelistic services this week with Rev. J. Frank Apple in Henderson, N. C. During the absence of Dr. Truitt, the pulpit of the Suffolk Church was filled last Sunday by Dr. N. G. Newman.

Congratulations are in order: Miss Jane Hardcastle was recently signally honored by being elected to membership in the Tau Beta Pi Fraternity, an honorary society of Engineers, national in scope. She is the first woman from V. P. I. thus to be honored, and the fourteenth woman in the nation to be elected to membership in the society, which has a membership of forty-four thousand.

Rev. James H. Lightbourne, secretary of the Southern Convention and pastor of the First Christian Church, Burlington, N. C., for the past ten years, tendered his resignation as pastor of the Burlington Church to the Board of Deacons on June 1, 1944, the resignation to become effective within three months or at such other time mutually agreeable to pastor and church. At this time Dr. Lightbourne says that he is not in a position to state what his plans for tthe future will be.

On Thursday, June 8, Prof. L. L. Vaughan, Rev. G. O. Lankford and Rev. J. H. Lightbourne are meeting with Mr. Dolph Long of Graham, N. C., to arrange for the administration of the will of the late Rev. Jerry W. Holt. Mr. Long has made such disposition of the properties of the Holt estate that they are now in the form of cash in hand or negotiable paper. It is hoped by the trustees of the estate that the will can be administered expeditionsly and satisfactorily to all involved. A further statement will appear later.

DR. H. SHELTON SMITH SPEAKS AT ST. AUGUSTINE FINALS.

"It is your lot to journey in a modern wilderness which stretches between two social and economic worlds," said Dr. H. Shelton Smith, speaking to the graduating class of St. Augustine's College last Wednesday week, at its 77th annual commencement.

Dr. Smith's subject was "Living Between Two Worlds," and he continued: "One of these worlds is the world of yesterday, a world of social integration and of moral unity. The other is the world of tomorrow, a world whose social and political horizons are still too dim to justify any accurate prophecy. The old world is behind you, and you cannot return to it; the new is so far ahead of you that you will likely never enter it. It is your fate to play your part on the roadway between these two worlds.

"If your journey is not to be a mere purposeless wandering in the wilderness, there are some vital decisions that you of this college generation must make. Of major importance is the determination to cultivate and retain an adaptable mind."

Dr Smith declared that in the period immediately ahead a considerable number of youths may be without employment for longer or shorter periods and that they might be forced to take jobs "alien to their interests" or find themselves without employment. "Here then," he said, "is a basic reason for keeping an adaptable mind. To meet the present situation, you must be prepared to undertake new tasks. Tragedy lies ahead for those who cannot shift their life-plans quickly, drastically, and without foreboding."

A second decision that becomes imperative in this human adventure between two worlds is the decision to be realistic—"to face facts of the actual situation which confronts us."

"To those who turn nostalgic language to the past, two things should be said. Not all of yesterday was sweetness and life for the so-called 'common man.' One's memory has a way of removing those sterner facts of experience and recalling only those events that are pleasant. And whatever yesterday may have been, we cannot turn back the clock of time. To be realistic is to keep step with today's events."

A third essential decision for one living between two worlds is the decision to look crises straight in the face and to determine to use them. Crises have their opportunities, no less than their danger. Crises do two things: They lead to a reappraisal of values, and they open the way to creative reconstruction. The way forward is beset by all manners of perils. Nevertheless, perils have their creative moments. Those who turn them into stepping stones on life's journey become the imperishable monuments of civilization. It may not be your lot to enter the promised land of the new world that is in the making. That world in its fullness is far in the future. But you may help to clear away the debris of a decaying order and fashion the foundation stones of a new world."

EASTERN VIRGINIA MINISTERS' PICNIC.

A day of outing, eating, and conversing, marked the annual picnic held last Monday at the Franklin Country Club by our ministers of Eastern Virginia. The presence of the ministers' wives added much to the color and spirit of the occasion. Two of our Congregational chaplains, Harlin Campbell of Camp Pickett and Daniel Bliss of the Army Air Base, were present. The courteous and generous men of the Franklin Club cooperated beautifully with Pastor Scott in making ample provisions, to the obvious gustatorial delight of all, for those who indulge in ichthyophagy. Dr. W. B. O'Neill presided at the business meeting, and the following officers were elected for the next season: R. E. Brittle, president; B. H. Watkins, vice-president; R. C. Mason, secretary, and J. E. Neese, treasurer.

SOUTH NORFOLK CHURCH DEBT.

As chairman of the Home Mission Committee of the Eastern Virginia Conference, I am very anxious for South Norfolk to pay its debt in full this year, and I hope that many of their friends will give them a helping hand by a small contribution.

Berea Christian Church certainly practiced Christian fellowship by making up a large purse and sending it to South Norfolk on this debt. I understand that the amount was a hundred dollars. Berea is growing rapidly under the pastorship of Rev. B. H. Watkins, and although left out of a pastorate, it has done well going it alone.

J. E. West.

ALMIGHTY GOD, we are about to be committed to a task from which some of us will not return. We go willingly to this hazardous adventure because we believe that those concepts of human dignity, rights and justice that Your Son expounded to the world, and which are respected in the government of our beloved country, are in peril of extinction from the earth. We are ready to sacrifice ourselves for our country and our God. We do not ask, individually, for our safe return. But we earnestly pray that You will help each of us to do his full duty. Permit none of us to fail a comrade in the fight. Above all, sustain us in our conviction in the justice and righteousness of our cause, so that we may rise above all terror of the enemy and come to You, if called, in the humble pride of the good soldier and in the certainty of Your infinite mercy. AMEN.

—General Dwight D. Eisenhower.

THE EDITOR'S MESSAGE

THE IMPORT OF CHILDREN'S DAY.

For any to whom Children's Day is a triviality or a headache, we call attention to the following testimony by Dr. A. D. Stauffacher, Minister of the Missions Council:

"As a minister who has known the delights of a pastorate and who now for nearly two years has been largely shut off from contact with children, the thought of Children's Day is like a breath of fresh air, an oasis in a dry land, a vision of beauty, joy, trust and loveliness.

"Then, Children's Day was too often, I fear, just another busy period on the calendar. Now it looms up as an occasion for joyful fellowship with children, parents and teachers in a garden of growing persons.

"The scene unfolds. New dresses and freshly pressed suits, drama worked out with patience and songs learned midst distractions, final rehearsals and finishing touches; then a procession, pews filled with parents who haven't been in church for a long time, nervous and sometimes tired teachers; a worship service of wondrous impressiveness even though Johnny wiggled and Mary giggled—the whole, unfolding in a divine wistfulness and holy promise. . . .

"Begrudge not a moment devoted to preparation for this service. It is one of life's high moments. Enjoy it to the full, and let all the children, parents and friends rejoice with you."

The import of Children's Day is seen, by comparison, in its larger perspective when we are told that already eleven million boys and girls from seven years in age up now are organized by Hitler into the most fanatical and vicious Nazis of them all, in preparation for the next war, as the German "army of tomorrow."

How can we help thinking, painfully thinking, of the church of tomorrow? Who knows what these children will face in the world of tomorrow? We have been saying that those boys "out there on a raft" had received only the most elemental training in Christian hymnody and Bible study. Now we have our day of opportunity with a new generation. What will they sing out there on the perilous raft of tomorrow? Will they be "secretly armed" and spiritually fortified?

Surely we shall give some thought to children other than our own—children outside and beyond our home, our church and our country; children of other races, nations and colors, all children of the heavenly King.

MORE CONVENTIONS.

The Potomac Synod of the Evangelical and Reformed Church has been meeting in Frederick, Maryland. Apropos to our emphasis on Children's Day, we note the report of the Committee on Christian Education, which gave "fewer babies in 1934 as one reason why Sunday school attendance has shown a marked decline in recent years. The fact that there was a decline in the national birth rate in the climax years of the last economic depression means we are bound to have fewer youngsters of junior department age in church schools. Ministers should stop fretting about the decrease in Sunday school attendance, and instead use the same energy for constructive efforts to strengthen the education program of the church."

Advocates of Christian cooperation will be pleased with the action of the General Assembly of the Southern Presbyterian Church, which rejected the six overtures asking withdrawal from the Federal Council of the Churches of Christ in America. It was also decided to continue the committee to consider union with the Northern Presbyterians. The Stewardship Committee announced that the church, in the last fiscal year, gave $1,687,254 for all benevolent causes, an increase of $184,098 over the previous year. Askings for next year will total $2,042,000, an increase of $242,000. The women's auxiliaries reported that birthday gifts, designed for Christian literature in Mexico, totaled $68,028, the largest in the history of birthday offerings. The Assembly met at Montreat, N. C. ,

The recent meeting of the Southern Baptist Convention in Atlanta prompted an editorial in The Christian Century which roundly characterized the denomination as "the problem child of American Protestantism." The editorial deplored the policy of "persistent isolationism" and explained that "its outlook is circumscribed by its consciousness of self-sufficiency." Then the editor adds: "How different the face of the South would be if this one church were to open its heart to the holy spirit of fellowship and cooperative interdependence with the whole of American Protestantism! . . . No other church in this nation carries so large a degree of responsibility for the total character of society in its section of the country as does the closely organized and tightly knit Southern Baptist Convention." The following factors which may change this ecclesiastical isolationism were mentioned: (1) The use of new leadership; (2) Servicemen who have learned that "they can worship God honestly and with great spiritual benefit to themselves with non-Southern-Baptist Christians"; (3) The realization that no one Protestant body can deal alone with the power and intolerance of the Roman Catholic Church in Latin America.

R. L. H.

Yenching University, in Peking, China, had a nursery school for a number of years. It was necessarily discontinued when the University was closed. However, war and destitution have brought about an increasing realization of the importance of child welfare work in China. Present needs are pressing and future possibilities great. Hence, when plans for reopening Yenching in Free China were being made, the hope of an effective child welfare program was cherished; and when the University was reestablished in Chengtu, a nursery school was put in operation.

Learning the Luxury of Doing Good

By Jessie Kleanor Moore, *Editor of Children's Religion.*

"A vile polluted lump of earth
And always have been since my
birth,"

Isaac Watts is reputed to have sung when he was eight years old. How much of this was an unconscious memory due to listening to his elders sing hymns and discuss religion, and how much a spontaneous expression would be a matter of debate. Children tend to absorb the thought patterns of their environment. And children in his day, as well as adults, were supposed to be under conviction of sin to be truly religious.

The satisfaction of success and its influence on the forming of habits is a principle of psychology. It is so much easier to help a child to do the right thing than it is to reclaim him after he has done the wrong. And right actions leave no scar but only the desire to repeat what has been a satisfying experience.

Worthington was five, and the desire of his heart was a toy aeroplane that would fly. Each time his father returned from a trip, the little boy hoped such a toy might pop out of the traveling bag. But it did not. Then there came an invitation to the birthday party of one of his little friends. A gift must be purchased for the occasion. Father's mind leaped to the object which his small son had so long desired as a possible gift. It is generous and thoughtful to give away what one most desires for himself. It would help the boy to be unselfish.

The toy aeroplane was brought home with no previous consultation with the giver. Worthington's heart skipped a beat as the silver toy came out of its wrappings. He played with it until it was time to leave for the party.

As the guest was greeted at the door, Worthington, prompted by his father, held out the much desired toy to the birthday child. With a smile of gratitude the birthday child put out his hand to receive it.

Then it happened—an explosion of sobs and temper, as Worthington hugged the toy to his breast and ran to hide in a corner. An embarrassed and irate father accomplished the delivery of the gift, but who can measure the injury to a child's soul.

"He must be taught to be generous," said Daddy. "Can he recite the Golden Rule?"

The time to begin teaching the Golden Rule is long before the child is able to pronounce the words. Mother accepts the bit of broken cookie which she neither needs nor wants. She never says, "You eat it, dear." Daddy breaks the concentration on his newspaper to eat make-believe ice cream from a tin dish. "Grandma brought you two little autos. Shall we take one to Richard when we go to play in his sand pile?" suggests Mother. The suggestion is accepted with eagerness. Richard's delight over the gift produces a warm glow of pleasure deep down inside the giver. The warm glow helps him to decide to share the next pleasure he has witth a playmate. There are regressions now and again. Having delivered the auto to Richard, it may look so attractive when the time for home going has come that, Indian fashion, it is carried home again. But Mother knows that a generous spirit is not made in a day and does not force the issue. The next day the auto may be carried back and really given away. Or something else may be shared. Feelings and attitudes are delicate and cannot be forced. Who can tell with what stirrings of generosity Worthington might have bestowed the aeroplane at the birthday party had he had opportunity to choose the gift and wrap it. His own desire for the toy might have been transformed into the joy of giving. Such transformations must happen many times in a life before it is set on the Christian way.

A PRAYER FOR CHILDREN.

Dear God, We thank Thee for our homes, our food, and all who love us. Bless and help children everywhere who are hungry, lonely, sad, or in danger. Guard our fathers and our brothers and all the men who are fighting to bring back peace. Comfort the ones who are sick and hurt a long way from home. Help us all to watch with keen eyes and strong hearts for the better days to come, and keep us true to our country and to Thee. For the sake of Jesus who died for us. Amen.

The child acts before he thinks. He acts before he speaks. So life is all one to him. His religious life and any religious teaching which his parents wish him to have must come through activity. He may practice virtues before he knows them by name. He may act in a Christian way before he can philisophize about it. Even when children have begun to use the printed word, in reading and writing, the approach must still be through activity, but at this time we may begin to connect the teachings of Jesus as they are written in our Bibles with the activity. Tray favors for the hospital are in the making when the Golden Rule is introduced, and ever after that verse stands for the rule of living which if followed produces happiness for giver and recipient.

Parents and teachers must work with the principles of psychology if they would pursue their children's religious training. The way to make a good boy is not to tell him constantly that he is "a bad boy." Name his virtues, but be slow to name his faults. The first lie may be a flight of the imagination. To call the child a liar and seek to make him penitent, is to start him on a downward path. But Mother may say, "Think again! Is that what really happened? When people are depending on us we must be careful and tell them just right. Sometimes for fun we make up stories. Which is this?" With such an approach the choice is still the child's. He feels himself a free agent acting in a moral environment. With sympathetic treatment his choices will be made for the right.

Children do not need a conviction of sin, but they need opportunities to make choices. The choice made, the action is attended by pleasant or unpleasant results. Sometimes the results are more apparent than others and at this point children need guidance, an excellent example, and an environment which makes right doing easy. A conviction of sin says to the child, "You are not good anyway, and you cannot achieve worthy action." The opportunity of choice says, "You can do right if you try." The child who has achieved the status of "I can make me mind me," as one little girl expressed it, knows the difference between right and wrong and her own relation to it. Progressive knowledge of the teachings of Jesus set an ideal; examples of people who have tried to live the good life and succeeded, both in story and by real acquaintance; opportunities to discuss worthy and unworthy action and its results with understanding parents and teachers; and above all a developing prayer life with ever deepening consciousness of God—these are the means and methods of religious education,

CONTRIBUTIONS

SUFFOLK LETTER.

A group of the Eastern Virginia Conference ministers had the rare privilege, on Tuesday, May 30, of an informal meeting with Dr. Leslie Cooke of England. The meeting was held in the Norfolk Navy Y. M. C. A. Rev. Joseph Moulton, a missionary to India, and Thoma Keehn of the Social Action staff, were also present. The principal address was by Dr. Cooke. He was representing the national committee of the General Council, in speaking of the great service rendered by the offerings for War Victims.

Writing from memory, it is difficult to give an extensive account of his interesting address. His account of the present living conditions in England, as related to the war, was very impressive. He is the pastor of one of the largest Congregational churches in England. The restriction on the use of gasoline—called petrol in England—is such, that he is compelled to walk, in performing his extensive pastoral work, in a large parish.

In the United States many people are inclined to complain because of the rationing of gasoline for private cars. In England, the applicant for a very limited gasoline ration, is required to give the exact distance in every instance for all trips by auto. The distance is based upon the shortest route to and from the point desired. If the driver of the car goes a distance of one block out of a direct way, he is subject to a fine of $500—and possible imprisonment, if apprehended.

Our churches have suffered severe loss from German bombing. About 150 have been destroyed and many others damaged. The churches are finding it very difficult to continue their work; but they are doing so with deep interest and great consecration and sacrifice. In normal times the church attendance, in England, was largest at the evening services. Since the beginning of the bombing, every night must be a complete blackout of homes and all public buildings. This loss of church attendance means a reduction in contributions for current expenses and benevolences. The draft boards in England do not exempt ministerial students from being drafted for the war unless they were accepted for Seminary before 1939. This means a total loss of young applicants for entering the ministry for the duration. He told us that if the war should end within the next two years, at the close of the war the Congregational churches of England would face a shortage of about 400 young ministers. That is a fearful toll of war. To complete a full college and seminary course requires nearly seven years. On this basis the shortage of ministers cannot be overcome for a long period. And conditions would not be very much relieved under ten years after the end of the war.

We are not fully alert to the effect of the present war upon the church life of the world. That is a phase which has not yet had much emphasis. Much has been said and written about what the church will do for the world after the war. Some thought should be given to the church in that crisis of world history. It is now evident that some cooperative movement must be planned to help churches in the areas affected by the destructive bombing. In the days just ahead, no church should live unto itself. Every church is a part of the Kingdom of God. This united relation should be recognized in sacrificial giving to help those who are in need.

If all ministers in our Convention could have the privilege of a conference, similar to the one in Norfolk, it would greatly increase our interest in world service for the victims of war. First hand information of such a nature is helpful. The other visitors made brief talks concerning their work. These were interesting and helpful. It was a good day for those who were present.

I. W. Johnson.

THE TROLLINGER MEMORIAL FOUNDATION ESTABLISHED AT ELON COLLEGE.

The children of the late William O. Stratford and Bessie Trolinger Stratford: William H. Stratford, John B. Stratford, Park C. Stratford and Mrs. Isla Stratford May—move to honor the life and memory of their grandfather, William H. Trolinger, and their uncle, John A. Trolinger, benefactors of Elon College in its early beginnings. The tract of land on which the College now stands was given by these interested and consecrated laymen of our Church. They also came to Elon College, put down machinery, established a temporary brickyard, molded brick for the erection of the first buildings on the Elon College campus and sold the same to the College at cost. The Administration Building which provided business offices, classrooms, library and laboratory facilities, society halls, and the auditorium used for church services, commencement occassions and all public gatherings, was destroyed by fire on January 17, 1923. East Dormitory, the only original building on the campus, still stands as a memorial to the generosity of this famous family.

It is certainly generous and fine of the descendants of these early benefactors of the College to arise in this far away day to take recognition of their devoted forbears and to honor their memory with gifts from their own hands, out of their earnings and savings. The College is greatly indebted to them.

The Trolingers came with their gifts when the Church was struggling to lay the foundation for Christian Education within the Church and to build a college for the training of young people under Christian influences as well as in a highly specialized, academic atmosphere. It is certainly significant and most encouraging to have their grandchildren, niece and nephews, to come with their generous gifts when the Church, the alumni and friends of the College are uniting their efforts and combining their gifts to further improve the College, increase its endowment, and make its future more secure.

Out of reverence and gratitude and in evidence of their own interest in Christian education and love for Elon College, these descendents of the early benefactors of the College have given a total of $3,750 with which to buy a United States Treasury Bond—$5,000, cumulative value—for the purpose of establishing the "William H. Trolinger and John A. Trolinger Memorial Foundation" to aid and encourage liberal education through the efforts of Elon College owned by the Southern Convention of Congregational Christian Churches and operated through a Board of Trustees answerable to the Church. It is the wish of the donors that the income from their gifts be used at the discretion of a committee appointed by the Board of Trustees to assist, in particular, worthy and needy students from Alamance County who may enroll as students in Elon College. It is also their purpose to add

(Continued on page 14.)

Child Worship in the Home

By Mrs. Robert A. Whitten.

Children seem to respond so readily to the religious. We enjoyed so much the Sunday evenings last winter. The whole family attended the Sunday school and morning worship of the church, but the winter evenings are most too long for two-and-a-half-year-old Martha Rose. Granny and Mother alternate for these "At Homes," which, by the way, are very pleasant occasions.

As soon as Daddy has gone for the evening worship service, one of the girls, usually six-year-old Mary Ruth, reminds us that it is time to play church. And in a short time the living room is made into a house of worship. A pulpit is arranged with the Bible and a hymn book upon it. Each member of the congregation is given a hymn book and expected to take his part in the service. There is a call to worship given by Mary Ruth, always a verse of Scripture. Then a hymn, often several hymns. There is probably a solo, usually two, since we have two little girls who are responsible for the service. We have our prayer, and such earnest, sweet little prayers they are. I often feel that a loving Father's heart is gladdened when baby lips speak so intimately with Him. A short while ago, Martha Rose felt led to deliver the sermon. Mother had given a few lessons in Nature and we had a review. She stood behind that pulpit and with all dignity told us that God made the trees, the flowers and the birds. That God gave the flowers a drink of water when He sent the rain, and that the sunshine helped them grow. That He does all of this because He loves us.

One of the girls takes the offering, and it is always best for everybody to have a contribution or be prepared to give a good reason to Martha Rose, who considers this a very important part of the service. In fact, one morning not long ago, at the conclusion of a radio broadcast when her Daddy had the morning devotionals, she said, "Now, we'll take the offering."

Little children seem to feel so close to God. When she was about four, one afternoon, Mary Ruth stood at the parsonage window and watched the rain outside as it fell in torrents. She was very quiet for a while, and then she mused half aloud, as she shook her little head sadly, "And He said He'd never do it again." "What?" asked her Mother. "Destroy the world by water," was the reply. "God will keep his promise, dear." "Yes," was the little girl's reply, "But it's raining mighty hard out there."

And, too, little folks are very unselfish in their prayers. Our children seem to gather from conversation in the home, the names of the sick in the parish, and it is very sweet as they kneel, Mary Ruth at Mother's right knee and Martha Rose at her left knee, to hear them present those friends to God in prayer, always remembering as they do, those little friends around the world, that larger brotherhood. As I am privileged to observe them from day to day, the words of Jesus often come to my mind, "Whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein."

THE RIGHT MAN HONORED.

If awarding the degree of Doctor of Divinity is done by our College on the merits of a great character and the accomplishments of that character, then Elon College has honored herself in conferring the D. D. degree upon the Rev. C. E. Newman.

I know of no man in our Southern Convention who deserves this honor more than he.

Brother Newman's clearly thought out, logical, practical and Biblical messages classify him as a great preacher. His ardent work in his own field for the denomination and the whole Kingdom's interests is paramount. The number of members he has added to his churches, the building of churches, and the amount of money he has raised for the many enterprises outside his own field, will compare favorably with the best of our leaders.

It has been the privilege of this writer to be a guest speaker in all of his churches, and to be pastor of a church he formerly served. He is one of the most beloved men by all classes of people of his parish I have had the privilege of knowing. I wish we had a system in our church whereby every young man who is preparing for the ministry could have at least one year's training under him in pastoral visiting. C. E. Newman knows wore about pastoral visitation and doing it like a minister should than any man with whom it has been my privilege to labor.

Joseph E. McCauley.

TIDEWATER TIDINGS.

By Dr. Will B. O'Neill.

The Young people of Cypress Chapel presented a special program on Sunday, June 4, in the interest of the War Victims and Services Committee.

The Bethlehem Church (Suffolk) held its memorial service on Sunday, June 4, with Rev. F. L. Baker of the Oxford Methodist Church of Suffolk as speaker.

Rev. Richard L. Jackson has enrolled in the summer school of Union Theological Seminary, New York, which begins July 3. Mrs. Jackson will pursue studies at Columbia University during their stay in the city.

The House committee of the Holy Neck Church has done an excellent job in replacing the worn-out wooden steps with attractive masonry at the parsonage, front and back, as well as in repairing the brick side-walk.

Dr. W. T. Scott continues his peripatetic ministry, preaching the baccalaureate sermon to the graduating class of the Cypress Chapel High School, Sunday evening, June 4, and speaking before the Ruritan Club of Sunbury, June 6.

Congratulations to Rev. and Mrs. Charles H. Davis of First Church, Berkeley, whose twin daughters, Misses Barbara and Nancy, received degrees in physical education on their graduation from the University of North Carolina, June 5.

Rev. R. E. Brittle, who is ever in popular demand as an evangelist, is spending two weeks at Evarts, Ky., where he is assisting Rev. Eugene Rainey in a revival. He is speaking daily over WLMN in Evarts. From there he will go to Fuquay Springs, N. C., where he will assist Rev. Raymond T. Grissom in a week's meetings.

Miss Ruthanna Foard has resigned her position as director of religious education at the Suffolk Church, where she has served for the past two years with diligence and distinction. She will assume the position of teacher of week-day religious education in the schools of Nansemond County on the relinquishment of her present position, September 1.

Missions
The World for Christ

THE TIME IS NOW.

By Albert D. Stauffacher.

No one idea is more frequently uttered today than that of urgency. "Win the War Now"; "Buy Bonds Now"; "Prepare for the Future Now"; these are currently used incentives to action.

In religion, there is both a timelessness and a timeliness. The eternal realities are the same "Yesterday, today, and forever." However, opportunities for individual Christians and the Church are accumulative and reach high peaks at rare intervals. Such a time has come.

A Christian statesman, wise and courageous, said: "We have just 20 years to demonstrate that we are Christian. After that the door of opportunity will close."

The old Christendom is in fragments. A new World Christian Community is a-borning. Its Bibles, its churches, schools, hospitals, printing presses, rural developments, social settlements, industrial projects, and its strong and brave leaders are at the crossroads of the world and will be matched to the new world's needs. What is urgent is a new thrust of its life into the present chaos, and the time is *now.*

This urgency and timeliness moved the Mission Boards and other benevolent agencies of our Fellowship, assembled in Cleveland in January at the Mid-Winter Meeting of the Missions Council, to vote:

"That we proceed now, in the coming biennium, to secure a substantial and courageous increase in the ministry of our churches through their apportionment agencies . . . ; also to assure a continuing increase in our ministry to War Victims and Services.

A "substantial and courageous increase" was later interpreted to mean lifting the level of giving from $1.-707, 060.00, as in 1942, to $2,500,-000.00 by 1946; this to include all the gifts of our churches and individuals to the budgeted and unbudgeted apportionment of the State Conferences, The Board of Home Missions, the Council for Social Action, the American Board, and the Unit Plan, both designated and undesignated gifts. Even that would be $138,045,645.00 less than the giving in 1931. It means only $2.32 per member per year, a little less than four and one-half cents per week. Every dollar is needed for urgent work which is carefully planned but is waiting for funds from the home base. The time is now.

The Time is Now for each local church to take initiative and responsibility in this enlarged program of service. Aids and counsel are available in conference offices and in National Headquarters. The impetus, however, comes from the minister and responsible people of his church as they plan together for an advance so substantial as to fire the soldiers of the Cross with courage, assurance and victory.

The Time is Now to widen the base of giving by laying plans (1) to reach that 70 per cent of our people who give to current expenses but not to benevolences; and (2) to win as many new members this year as there are member stars on the Service Flag, each one trained to be a worshipping, witnessing, giving member of the Church of Christ. 100,000 New Givers this year is our goal.

The Time is Now to promote missionary education and the new Christian stewardship in each church, that giving may be founded upon sound information and consecrated stewardship that post war waves of fear and depression cannot sweep away.

The Time is Now to increase the use of tried and tested methods for underwriting the budget of our churches with sustaining interest and resource. Circumstances affecting increase vary greatly. However, the Every Member Canvass supported by available helps and carefully carried through is certain to yield good results.

The Time is Now to supplement gifts from the churches by individual gifts from people able and willing to give more than they do through the church budget; also by conditional gifts and bequests whereby we of this generation provide for a continuing leavening of the life on earth with the Gospel of God in Christ.

The Time is Now for fellow-Christians to join in daily prayer for our churches and all our work, placing these at God's disposal for accomplishing his purposes for all the children of men.

These suggestions embody the promotional plans for 1944-45, in which the Missions Council invites all its constituency to join whole-heartedly and expectantly.

The time to make the increase is when the next Every Member Can-

(Continued on page 12.)

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A PRAYER FOR THE UNITY OF GOD'S PEOPLE.

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concords that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen.

—*Book of Common Prayer.*

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MISSIONARY OFFERINGS.

WEEK ENDING JUNE 1, 1944.

Sunday Schools.

Ether, N. C.	$	3.00
Pleasant Ridge, Ramseur N. C.		13,54
Belew Creek, N. C.		3.00
Durham, N. C.		10.10
Ingram, Va.		5.17
New Lebanon, Elberon, Va.		10.00
Waverly, Va.		6.00
Total	$	50.81

Individuals and Churches.

First, Greensboro, N. C.	$	205.05
Mebane, N. C.		10.00
First, Portsmouth, Va.		130.00
Total	$	345.05

War Victims and Services.

Christian Temple, Norfolk, Va. .	$	58.50
Young Ladies S. S. Class, Apple's Chapel, Gibsonville, N. C.		3:50
Total	$	62.00
Total for week	$	457.86
Previously acknowledged		19,337.23
Total		$19,795.09
Less War Victims and Services .		62.00
Total since Sept 1, 1943		$19,733.09

Gratefully.

Mattie Cox Parker,
Secretary.

Little Children in the Church School

By Julia E. Woodson, *Burlington, N. C.*

When God doth make the lovely things,
  The dearest and completest,
He makes them little, don't you know,
  For little things are sweetest.
Little flowers, little birds,
  Little diamonds, little pearls;
But the dearest things on earth
  Are little boys and little girls.

What a great privilege; what a great joy; yet what a great responsibility it is to teach and to lead little children, in the home, in the school and in the Church. These little ones today will lead the world tomorrow.

Let us think together about the little child and the church for a while. Perhaps here the child first experiences "group living" as he finds himself one of a number of children of like age. So here may begin preparation for larger living in a democracy.

I would like to emphasize three fields in particular in which the children of our church begin development; namely, worship, service and giving. I mention worship first because I believe the child should be led to feel a reverence for the church as God's house. I think the worship rooms, from the Cradle Roll room on up, should be so arranged that the atmosphere of worship dominates, by the use of a worship center and appropriate pictures, etc.

The pre-school child, in Sunday school, begins to develop in service as he finds ways of helping his playmates and friends and of serving his church. In this way, qualities of leadership begin to assert themselves, even in the smallest child. At least once in our Sunday school year our superintendent calls on our Cradle Roll-Beginners' Department (at the present time we combine these departments) to lead in a general assembly worship program. It is not our purpose to show off our children, but to let them actually lead in worship as they sing and pray and talk. Traditionally, on Christmas Sunday, these little ones present a Christmas program for the adult Sunday school. This program is formed from materials used with the children in their own little worship services preceding Christmas. Last Christmas one of our young people posed as the Madonna and the children gathered around the manger and talked and sang about the baby Jesus. In this way the child is beginning to serve his church in a simple way.

Here in the pre-school department, the little child begins to give. In our department, the children take turns serving as collector, and as the children sing, our little collector, sometimes only two years old, receives the offering for the work of the church. In addition to this offering, we have a globe bank and as a child celebrates his birthday, he puts in the bank as many pennies as he is years old. He knows the money, as the bank suggests, goes round the world to tell other children about Jesus. Last year our bank represented some 600 years lived, for, of course, teachers will have birthdays too. Now we are about to need a bookkeeper, for we are starting a campaign of dimes, looking toward a new Christian Education building and our financial system is becoming rather complicated. We want each child to feel he has a part in this building, so we are saving dimes. Our Sunday school gives each department a certain sum of money for treats at Christmas. In this department we give simple treats to the individual children, then buy a practical gift for the department. One year we bought new books for our book center. One year we bought a congoleum rug for our department. This year we converted our extra money into dimes, and the children shared dropping the dimes into the bank to start our campaign.

So far I have talked about the little children because I feel that here is where training should begin and development continue throughout the departments. However, I do want to call attention to the possibilities of a Junior Choir for training for service in the church. In learning and singing the great hymns of the church and junior songs and anthems, the child must grow spiritually as he contributes to the services of the church. Individual talents are also developed here. Our Junior Choir consists of children of the third on through the seventh grades of public school. We meet once a week for rehearsal and sing the second Sunday of each school month as a part of the church service. We join with other choirs of our church for special services.

As we watch the growth of these little ones our own spiritual life is quickened and our faith made stronger for we learn of them. May I give you two instances from real life to illustrate what I want to say:

Little Caroline, of the Cradle Roll, loving a picture of Christ the Good Shepherd, which hangs in her Sunday school room, wanted to take her shoes off when she looked at the picture, because Jesus in the picture had on no shoes and she wanted to be like Jesus. Little Tommy, having just passed his third birthday, and having just been to Bible school where God's care for little children had been discussed, said to his aunt, upset because she thought her baby had swallowed some glass, "Aunt Emma, don't you know God takes care of babies?"

These two little ones express the two great principles of Christian living: to be like Jesus, and to possess and *use* great faith in daily living. May our churches, our schools and our homes develop these principles in the little children who are so ready to learn and to continue their development throughout life.

TODAY'S CHILDREN FACE TOMORROW'S RECONSTRUCTION.

Parents and teachers must devote every effort to perform their vital task of nurture and education. That task consists in doing the everyday commonplaces that have ever been connected with the care of children. But in this emergency we must do them better than we ever have before. The men and women of tomorrow need:

The protection afforded by proper food;
fresh air and sunshine;
the sense of security fostered in a home where father, mother and children cooperate in doing the work and playing together;
the place, the materials and the opportunity to create "anything out of nothing";
and to engage in play with companions of their own age;
the challenging of an interesting school life, that feeds curiosity and the desire for knowledge;
the inspiration of contacts with the Christian Church and opportunities to help in bringing the kingdom of God on earth.
experiences with nature that touch the soul;
and above all . . . time for stories, and music, conversation, and high moments of worship in the home.

THE TIME IS NOW.

(Continued from page 8.)

vass comes around. The time to prepare for that is now, well in advance, putting into operation those forces and methods which, if faithfully followed through, are certain to realize the projected goal.

The Southern Convention

By Dr. J. H. Lightbourne, *Secretary.*

A CENTRAL TREASURY.

By Jas. H. Lightbourne, *Secretary.*

It is the conclusion of the writer that extremely erroneous ideas are entertained by some as to the reason for and the function of a central treasury for the Southern Convention. The idea of a unified treasury is confused with that of a unified budget.

In no recommendations presented by the Committee on Revision at the Reidsville Convention was there any suggestion of a unified budget. At the Greensboro Convention (1940) the report of the Committee on Finance was amended from the floor so that item "4" of the report was made to read, "That we urge the churches of our Convention to raise their Mission and Benevolent funds by securing subscriptions for their entire conference apportionment." This action was reaffirmed by the Richmond Convention (1942). First, Third and Fifth Sunday offerings and offerings received on special days (Thanksgiving, Christmas, Easter, etc.) could be used by those churches unable to secure subscriptions for the total apportionment or by those churches not desiring to use the budget plan. If the writer remembers correctly, this provision was further amended from the floor at the Reidsville Convention to suggest to those churches which raise the full apportionment by the budget or subscription plan to supplement this giving with special offerings on special days. This provision at least suggests a unified budget for the local church, but in practice it would have to do with only the local church.

In the recommendations in the report of the Committee on Revision, the integrity of each of the several apportionments is recognized and safeguarded. In setting up the system by which apportionment funds will be received and disbursed by the Convention treasurer, the Executive Board has elaborated on the principle adopted by the Burlington Convention (1936), "That no overdraft shall be made on any of the funds of the Convention in the hands of the treasurer" by stating that "No funds shall be transferred from one account to another," that "No funds shall be distributed by the Convention office or the Convention treasurer otherwise than as designated by the sources (churches, or individuals, or organizations) from which they are received" and that "in the case of any and all undesignated funds received . . . their distribution shall be referred to the Executive Board."

It is the opinion of the writer that if our churches will cooperate wholeheartedly with the plan of the central treasury, forwarding the apportionment funds to the Convention together with an itemized statement carefully designatting the several (or the one) apportionments to which the funds are to be distributed, there will be less probability of funds being misplaced or lost than ever has been the case in the history of the Convention.

Few persons in the Convention are acquainted with the methods now in practice of receiving the funds on the apportionments. The writer has overheard remarks which would indicate there are those who believe that all the funds from the churches or church organizations for the Orphanage go directly to the Orphanage, or those for the College to the College. But that is not the case. The writer has served the Convention six years as secretary. In no place in any report is the secretary of the Convention designated to receive funds. But in each of those six years the secretary has received funds from churches and Sunday schools for every board, institution and fund recognized and authorized by the Convention. And at the sessions of the five conferences, funds are reported and contributed by many churches to the collectors who in turn transfer them to the conference treasurer, by whom they are transfered to the Convention treasurer and by him to the different boards, institutions and funds.

The chief purpose of the central treasury is that of available and accurate records for any officer of a local church, conference or the Convention, or any person with a legitimate reason for the possession of such information. The apportionment funds received and disbursed or distributed from a central office make possible a bookkeeping system by which the apportionment giving to any and all causes, or by any particular church could be readily ascertained at any time. That is impossible now.

For the Reidsville Convention, it was hoped a summary of the apportionment giving by the churches over the biennium period, April 1, 1942, to March 31, 1944, could be presented. It was felt that sufficient time was given for the making out of such a report. But the treasurer was unable to compile such a report for the Convention from the reports and information forwarded him by the various boards and institutions.

Another purpose of the central treasury is that of making possible the securance at any time of a composite picture of the financial situation of the Convention. If the superintendentt, under the supervision of the Executive Board is to promote the total program of the Convention, if this is to be a major responsibility for the superintendent, then the information for such a composite picture must be available to him.

It is planned to secure a person efficient in office organization and bookkeeping to set up the books for the Convention treasurer. When this is done, not only will accurate records be available in one office, but accurate complete reports can be kept and if desired they can be made public weekly. Over the years this can become a matter of great convenience to the officials, pastors and treasurers of our churches and their auxiliaries as well as to conference and Convention officials.

The question has been raised as to whether, under this system, weekly reports of the funds received from the churches by the boards and institutions can be made in The Sun. Why not? A time schedule can be made out by which not only the boards and institutions can make these weekly reports, but the Convention treasurer also, and then churches could check the one over against the other.

For several years, Mrs. Mattie Cox Parker has received funds for the Board of Superannuation. Now not all the funds would be forwarded to Mrs. Parker. Sometimes the funds would be sent to Mr. Lester and sometimes to the chairman of the board. But ultimately Mrs. Parker would receive the record of their receipt for her books. Mrs. Parker regularly transfered these funds to the treasurer of the board, the late Mr. J. W. Fix. And too, Mrs. Parker regularly reported the receipt of these funds in The Sun. And yet Mrs. Parker was neither a member nor treasurer

(Continued on page 11.)

FOR THE CHILDREN

Dear Children:

Last month was dedicated to Mother. The month of June has a day in it that is called Father's Day, but it is really Children's Month. School is out, flowers are blooming, birds singing, fishes jumping! This truly is your month. Enjoy it. Learn to be useful around the house. Dig in the garden or mow the lawn. Take off your shoes and feel the warm earth and the cool grass. Go swimming and let the sun shine on your body. Learn the birds and the flowers so that you can call them by name.

The world in which you live is very beautiful. God made it so, that you might enjoy it; so see that you do. When the sun warms the earth and the showers wet it, it is God's way of making things grow. When the moon and the stars come out at night, they are telling you that God is near and taking care of the world. When the lightning flashes across the sky and the thunders roll and the wind blows the rain hard against your window, it is also God's way of caring for his world. The storm says to you, "God is near. God is love."

Be happy this month. Put your books away and forget them. Play and run and sing. Work hard and eat plenty of vegetables. Get your body strong, so that you won't be bothered with colds next winter.

If your church has a Children's Day service or a Vacation School this month, be sure and attend. Go to Sunday school or church every Sunday. Be on time and take part in the services.

Yours ffor a happy summer,

Dorothy Todd.

WORSHIP FOR CHILDREN.

Teachers of children do not always take into consideration that a religious experience for an adult may not only be meaningless to a child but might even be detrimental. It is wise that children be taught the customary habits of adults, but not always wise to expect them to interpret those habits in terms of adults. The world of the child is simple and lovely. Keep it that way as much as possible.

When the child goes to church, teach him how to take part in the services. Let him make his own offerings and put them on the plate. Let him use a hymnal and stand with the adults. Teach hom to bow his head at the time of prayer. These patterns cannot hurt him, and although he may not understand them, it is well for him to begin them early in life.

In the regular church service the minister cannot serve the children as such and also do justice to the adult congregation. But, in the children's departments of the church, the teachers can give them the consideration that is due them. Pictures, stories, games, songs and equipment should be especially for them. An altar for children could have a more suitable symbol on it than a crucifix. The love of God is easier to understand in his care for the flowers of the field than through the theory of the atonement.

Teachers should remember that the souls of children are as tender flowers. They must not be handled roughly or crushed, but cared for tenderly and patiently. A teacher might teach something of God's love by her own solicitous concern for those intrusted to her care.

THE CHILD IN THE HOME.

At the age when children are most capable of being molded and are most susceptible to their surroundings, they are likely to receive the least attention. Small children can be such worrisome creatures. Not able to do things for themselves, they demand attention all day. It is no wonder that when night comes, the tired parents are eager to put them in bed. It is a great temptation to hurry those last minutes of the day, but they can be so very important.

Just five minutes each night of quiet relaxation and thinking together can do much, not only for children but also for parents. It may be hard to get the child to relax, especially if he has just been playing an exciting game or listening to the radio, but there are certain techniques that usually work. If you play the piano, you might try playing one of his favorite songs softly. A phonograph will also work wonders, or just humming or singing. All children love stories and will be still long enough to hear one.

Praying with children is important *and* dangerous. It is dangerous when we cannot see the world through the eyes of children. Giving children doses of adult religion can confuse their thinking and lead to serious disturbances later on. Abstract terms mean nothing; they must be translated into concrete experiences. Beauty should be taught in terms of things that can be seen and heard. The world in which the child lives is a place of wonder, and he needs someone to interpret it to him. Love should be taught in terms of realized and existing relations, between parents and child, between the child and his playmates. Confession of sins must not be done with threats and tears, but with a clear understanding of why the act was wrong and how it could have been different. And, furthermore, it should not be called by the theological term "sin" anymore than theological terms should be used in other respects. If the child has done something naughty during the day, let him talk about it and decide for himself if he did the best thing.

Memorized prayers are good, especially for older children, in that they serve as a means of getting the mind in the mood for prayer. The Lord's Prayer and the Twenty-third Psalm are most widely used for this purpose. Many books of prayers for children contain prayers that are out of the range of childhood, and in many instances contain thoughts that are confusing and harmful. If printed prayers are used, they should be read by the parents and approved or revised before giving them to the children.

Answers to Crossword Puzzle of May 25.

ACROSS: 1. Cans; 3. Tend; 5. Tee; 7. Macey; 9. Frog; 11. Meat; 13. An; 14. At; 15. Stem; 17. Tree; 19. Yours; 21. S. S. I.; 22. Days; 23. Moon.

DOWN: 1. Calf; 2. Stag; 3. Teem; 4. Dent; 6. E. C.; 7. Money; 8. Years; 10. Rat; 12. Ate; 15. Sand; 16. Moss; 17. Trim; 18. Even; 20. U. S.

THE SOUTHERN CONVENTION.

(Continued from page 10.)

of the board. Mrs. Parker is the newly elected treasurer of the Convention. Mrs. Parker is a most agreeable person to work with. If our churches will work with her she will render them excellent service and will be found faithful in all particulars in her stewardship.

SUPERANNUATION.

Previously acknowledged	$1,684.62
L. L. Vaughan, Treas., Conference collections	50.00
Beulah, Harrisonburg, Va.	1.40
Old Zion, Norfolk, Va.	25.00
Total in bank June 1	$1,761.02

Board of Superannuation,
By M. C. Parker.

Sunday School Lesson

***By* Rev. H. S. Hardcastle, D. D.**

PAUL PLEADS FOR A RUNAWAY SLAVE.

Lesson XI—June 11, 1944.

Golden Text: *"Be ye kind one to another, tenderhearted, forgiving one another, even as God also in Christ forgave you."*—Ephesians 4: 32.

Lesson: Philemon.

Devotional Reading: Psalm 67.

Here is one of the most beautiful letters ever written, a gem of the letter writer's art, and a gold-mine of courtesy, tact, courage, friendliness, and Christian love. It reveals Paul in an intimate, personal way, better than any of his other more formal letters, for it is a short letter, written to a very dear friend, in behalf of a man making a new start with a new heart. The best interpretation of the lesson is a comment on the lesson as a whole.

Philemon was a friend of Paul, perhaps a convert of Paul's preaching or personal work, for Paul later reminds Philemon that he "owed unto him (Paul) "even thine own self besides." He was probably a well-to-do business man, and a great layman in a local church at Colossae. He was a man of fine spirit, a man of faith and love, and given to hospitality. He was an inspiration to the saints of the community. His friendship meant a great deal to Paul. His wife and son were also Christians, and the little group of Christians in Collossae met as a church in his house. Always as Paul thought of Philemon, he remembered him in his prayers.

Philemon had a slave named Onesimus. His name was a misnomer—the word Onesimus means "Profitable"—for Onesimus evidently was an unprofitable fellow. He had run away from Philemon, his master, and there is ground for believing that he had stolen from his master before running away. He made his way—probably by hitch-hiking—to Rome, nearly a thousand miles away. There he came in contact, we know not how, with Paul. And as was usually the case, every contact which Paul had with men, meant an opportunity to talk to them about Christ. Onesimus was converted, became a Christian, and also became one of Paul's most trusted and valuable helpers. Under the spirit of Christ, he lived up to his name, Profitable.

Now Paul wanted to keep Onesimus with him in Rome. And he felt that it would be all right with Philemon if he did that. But there were several angles to the matter which he took into consideration. He did not want to take advantage of Philemon's friendship, he did not want his grant of Onesimus to be "of necessity, but willingly." Furthermore Onesimus represented what was practically a piece of property, to say nothing of potential service to his master. And, of course, there was the delicate matter of dealing with the runaway slave's crime in running away from his master, and the desirability, if not the necessity, of his making restitution, of receiving the discipline involved in his misconduct. Paul was making a great sacrifice in sending Onesimus back, but he was not willing to sacrifice his Christian ideals for the sake of his convenience or comfort. Accordingly he sends Onesimus back to his master, "to face the music." But he sends along a letter to his friend Philemon, and as has been said, this letter is a gem and an expression of genius in letter writing.

First of all, Paul greets Philemon and the members of his household, and the church in his house. Then he tells hom how he thanks God for his faith and his love, and the inspiration which his life and service is to all those who know him. In a tactful way, he tells his friend that he could use his apostolic authority in the matter at issue, but tells him that he is doing what he does for "love's sake."

There is a deft and delicate touch here, for in addition to saying that he is appealing to the motive of love, he refers to himself as Paul "the aged, and now a prisoner of Jesus Christ." That was not taking an unfair advantage of Philemon, but it was making it hard for him, indeed almost impossible for him to refuse his old friend Paul this favor.

Then he tells Philemon that he is sending his former slave—Paul calls him "my son Onesimus" back to him. Sending him back in spite of the fact that he is profitable unto him, that he could use him to splendid advantage, and in spite of the fact that he feels sure that Philemon would be willing and glad to have Onesimus remain with Paul. But no, he wants Onesimus only with Philemon's free will, not by necessity. And then he does a bold and dangerous thing: he asks Philemon to receive this runaway slave, even as he would receive Paul, and to receive him as a brother. In spite of the fact that Paul knew Philemon was his friend, his heart must have stuck in his throat as he wrote those words. That was asking a great deal, it was asking too much of some men. But Paul uses a little psychology. He reminds Philemon that as a matter of fact, he owes all that he is in a way to Paul, for it was through Paul that he found Christ. He also goes on Onesimus' bond—there is the climax of the whole letter: he tells Philemon that he will make good whatever Onesimus owes him, he puts it down in black and white. And as a final stroke of genius, he tells Philemon that he feels sure that he will do even more than he asks. That is pretty good strategy. And it usually works. If one expects great and good things of others, he is more likely to get them than if he expects and asks the worst. It helps to give a man something to live up to. It helps to make them believe that you expect the best from them.

We do not know the end of the matter, but it is not hard to guess what happened. It must have been hard for Philemon to take back this slave at all, and to take him back without severely punishing him. It was even harder for him to take back this former renegade slave as an equal and a brother. But he evidently did it. This was a private letter, and only Philemon could have made it known. It is hardly likely that he would have allowed it to be published if he had refused to grant Paul's request. When the grace of God fills a man's heart, all things are possible.

Here is a letter that shows the warm, human side of the great apostle. It is intimate, delicate, throbbing warm, tactful, courteous, even playful. It breathes the spirit of Christ. It warms the heart to read it. It takes a lot of Christian grace to practice what it portrays.

Take your child to church. The work of the church is depreciated when the child is "sent." Religion is half-hearted and insincere when it is not a family affair. Many children are lost to the Christian way of life by the fatal influence of parental indifference.

The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

SUMMER CAMPS.

Plans are now well under way for three Summer Camps within the Southern Convention.

One will be at Crabtree Creek Recreational Area, half way between Durham and Raleigh. We will use the same camp as last year, and the date will be July 25 to August 2. Any young person above twelve years old, or who is in the seventh grade in public school, can enroll. The workers will gather at the camp on Monday and be ready to welcome the campers on Tuesday. Camp will close on Wednesday a week later. This will give more time than usual, and will permit mid-week travel rather than week-end travel.

Last year the Eastern Virginia Pilgrim Fellowship held a camp at Camp Waters on the James River. Their camp for this year is scheduled for August 21-26. Dr. H. S. Hardcastle is to be dean, Rev. R. L. Jackson, business manager, and Rev. T. Fred Wright, registrar.

The new camp for this year will be conducted by the Virginia Valley Pilgrim Fellowship at a beautiful camp in the Blue Ridge mountains near Woodstock. Miss Clarene Andes and the other officers of the Pilgrim Fellowship are at work on plans. The time scheduled is August 21-28. It is expected that many who cannot attend during the week will come for the week-end. Anyone above twelve years of age is invited. Courses are planned for young people and adults. Children under twelve may attend if accompanied by parents or other adults.

These camps are intended for the training of leaders for our churches. Travel makes it difficult for all to meet in one place. Hence the training is taken to the various areas so all can share it.

SUNDAY SCHOOL CONVENTIONS.

Plans are now in the making for the five Sunday School and Pilgrim Fellowship Conventions. Notices will doubtless be given by the leaders in each area as to the date and place of meeting. These conventions are intended to be training schools for leaders. Reports are made by the various schools and young people's societies. Ideas are exchanged. Educational and inspirational addresses are given. And plans are laid for constructive and cooperative work.

During the war period the attendance at Sunday school has greatly decreased in most churches. Our denomination is about twenty per cent under normal; the Methodists are about sixteen per cent below normal, and practically all the denominations in the United States have fewer people in their Sunday schools than they did two years ago. Something needs to be done about this. Our people will consider this problem when they meet in convention.

It has been the plan of our people to send dues for enrolled Sunday school members to the convention. The convention uses only enough to run its own business and sends the remainder to the Board of Christian Education for its work. This plan is still in effect, and it will be a great help to our united work if all the schools will send the full amount of dues again this year.

CHILDREN'S DAY.

Materials were prepared by this office and mailed to all the Sunday schools for the annual Children's Day program. It is sincerely hoped that every school will have a program in which the children take part. In this way the children learn to love their church and to do its work. The offering on Children's Day should go to the Board of Christian Education so that the board can continue to help the churches educate our people.

CHANGES IN THE SOUTHERN CONVENTION.

Only a very few changes made by the Southern Convention at its recent session will be noticeable by the churches. The section of the book known as "The Government and Principles of the Christian Church" which deals with the organization of the Convention will now be in the form of a Constitution and By-laws. But few people will know the difference, for this is primarily for officials who need to know just what they are elected to do.

The name Promotional Secretary is changed to Superintendent, but the work of this Convention official will be practically the same as it has been for the past six years. The powers of this official are purposely limited so that he is not the "boss" but a servant of the churches.

The one change that will be noticeable is that the Convention now asks the churches to send all their benevolent and missionary money, except that which is to be used in the local conference, to the Convention Office. Mrs. Mattie Cox Parker, treasurer of the Convention, will give receipts, and then turn over all the money to the boards and institutions for which it was given. In this way we can know just how much our churches are giving for the various enterprises. Up to date we have not known.

WE PLEDGE ALLEGIANCE.

This writer went to the recent Convention expecting to serve the Convention no longer than the end of June. It was his hope to become a pastor again.

By unanimous vote of the Convention, Mrs. Parker was elected treasurer and this writer the superintendent. We have decided to accept the call of the Convention, and to give our best service to the churches, the boards, and the institutions. We pledge our allegiance to the cause to which we have been elected. The Church we love will get the best service we can give.

In humility and sincerity we ask all the members of the Convention to help us do the work commissioned to us. If we make mistakes, help us to correct them. If there are things that we can help you do, please let us know what they are.

The next few months will test the loyalty of many of our churches. Old habits and personal desires may make us want to continue as in the days gone by. Perhaps no one was entirely satisfied with all the actions of the Convention, but if democracy in the Church is to work, we must do our very best to carry out plans made by the vote of the majority. For this reason, we sincerely hope that all the churches will remember that after July 1, 1944, all money for Conference Apportionments, except that for the Conference Fund and Conference Missions, should be sent to the Convention Office at Elon College, N. C., to be properly credited by the Convention treasurer and then passed on to wherever the church sending the money wants it to go.

If the Convention Office fails, so will the churches; if it succeeds, the churches will grow.

A Child Culture course was included in the school where Miss Mary McClure worked in Fenchow, China. A model nursery under competent direction was set up to teach mothers a scientific system of care for babies.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

After the death of Mr. W. K. Holt, who had been president and chairman of the Orphanage Board of Trustees for nine years, Mr. J. M. Darden was elected to succeed Mr. Holt. Mr. Darden shouldered the responsibilities where Mr. Holt left off. He, too, was a splendid financier and was enthusiastic about the work.

The little children were close to his heart and he really enjoyed his visits here, and the children of the Orphanage were always glad to see him come. When he came on the campus and got out of his car, they would gather around him as they would have gathered around their own fathers. He always had a kind word for the children.

Mr. Darden was a man of action. When a need was to be met, he was ready and willing to roll up his sleeves and do his part. In the fall of 1929, when the writer was in the hospital critically ill, the Orphanage dairy barn burned with its entire crop of feed stored for the winter. Mr. Darden called a meeting of the Board of Trustees and they laid plans to build another barn, a larger and better barn than had been burned.

When the writer recovered sufficiently to have company, Mr. Darden was the first person the nurses let in to see him. He was to bring the news of the fire. We will always remember that he came in with a smile on his face and in a happy mood. He said the barn had burned but that we were going to build it back and not to worry about it. He collected the insurance and solicited extra funds with which to build it and paid for it when it was finished.

In 1935, the barn burned again. Mr. Darden came to see us and made us the proposition to have enough lumber cut on his land in North Carolina to build a new barn if we would pay for the hauling. This proposition we gladly accepted. Today we have a splendid barn for our dairy herd, and we give Mr. Darden much of the credit for having it.

Mr. Darden often said he enjoyed meeting with the Orphanage Board as much or more than any board on which he served. He was elected president and chairman of the Board of Trustees in a meeting held October 28, 1928, to succeed Mr. W. K. Holt, deceased. He served faithfully until his death. He was a member of the Orphanage Board of Trustees from 1920 until 1937, the year of his death, and was chairman of the board for nine years.

To be continued next week.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 8, 1944.

Amount brought forward		$12,415.19
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Bethel		4.45
Eastern Va. Conference:		
New Lebanon	$10.00	
Waverly, April-May	6.75	
Mt. Carmel	9.59	
		26.34
Valley Va. Central Conference:		
Winchester		8.38
Eastern N. C. Conference:		
New Elam	$21.66	
Shallow Well	15.00	
Mebane, W. M. S.	5.00	
Wake Chapel	7.40	
		49.06
Western N. C. Conference		
Smithwood		2.44
Alabama Conference:		
Wadley		8.00
Special Offerings.		
Cash Item	$ 3.45	
Cash Item	2.50	
Mr. Blackwood	20.00	
C. D. Johnston, donation for rugs for Baby Home	70.89	
John Morrison Bible Class, Rosemont Church	25.00	
		121.84
Total for the week		$ 220.51
Grand total		$12,635.70

THE TROLLINGER MEMORIAL.

(Continued from page 6.)

to this foundation from year to year as they may be financially able.

In acknowledging the receipt of this gift and the establishing of this foundation, Elon College, through its Board of Trustees, assures the founders of the "William H. Trolinger and John A. Trolinger Memorial Foundation" of its deep gratitude and great appreciation of their interest in the College and devotion to the cause of Christian education as conducted at Elon College.

L. E. SMITH.

Notice to Subscribers

The Christian Sun has always been more than lenient in carrying on its mailing list subscribers who have overlooked renewing their subscriptions on the proper date.

Now, at a time when the subscription list would naturally be increasing, we are faced with the question of a serious paper shortage. The Government, in an effort to see that all magazines receive their proportionate part of the paper available, has placed all of them on a quota basis. When that quota is reached, even if paper can be obtained, no more paper can be used for that particular magazine.

The above makes it necessary that the management scrutinize the subscription list more closely than heretofore, and it may be possible that if your name is dropped from the list, it will be necessary for you to take your turn in having it replaced thereon.

Please save us the embarrassment that it would cause us should we have to refuse to send The Christian Sun to an old subscriber who had only been negligent. See that your subscription is up-to-date; and also, please renew at least thirty days before its expiration.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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SUBSCRIPTION RATES.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

WAR BOND FACTS AND FIGURES.

The Fifth War Loan will begin on June 12, closing July 8.

The goal will be $16,000,000,000, of which 6 billions will be sought from individual investors.

A strong patriotic appeal, tempered with a self-interest feature, will be found in all Treasury copy. It will seek to impress upon *everybody* the need for *everybody's* cooperation over and above any other buying he is doing or has done in this war.

More than 55,000,000 Americans own at least one War Bond. That's an average of better than one and one-half bond owners for every U. S. family.

Total sales in the four War Loan drives, plus the sales of savings bonds, aggregate more than 87 billion dollars. Three weeks after Pearl Harbor it was only 2½ billions.

Individual investors purchased 32½ billions of the total—thirteen times more than their holdings in December, 1941.

Single "E" Bonds sold—separate pieces of paper—total more than 500,000,000. That is a 28-time increase since Pearl Harbor. A half-billion "E" Bonds laid side by side would girdle the globe 2½ times. Placed one on top of the other, they would make a pile nearly 40 miles high.

Sales of $25.00 Bonds alone have jumped to 346 million pieces. That is 69 times the number of dollar bills now in circulation.

27,000,000 Americans are now putting almost ten cents of every dollar they make into War Bonds every pay day. They're plowing back into the war effort 475 million dollars each month.

During the War Loan drives more than 5,000,000 unpaid volunteers ring doorbells and pound pavements to get their sales.

You can buy War Bonds or War Stamps in any one of one million places during the Fifth War Loan drive.

More "E" Bonds—the smaller ones for the small investors—were sold in the Fourth War Loan than ever before—69,900,000 individual transactions that brought in $3,187,000,000.

To reach this total sales of "E" Bonds during the Fourth War Loan averaged $24.56 for every man, woman and child in the nation. This was $5.35 more than the average for the Third War Loan.

Bonds are the best advertized product in history, but it hasn't cost the government a cent. Private business and publications contributed the space, the time and the manpower—more than 240 million dollars worth.

Because so many people contribute their time, office space and other assistance, War Bond sales' cost to the government is only one cent for every thirty-three dollars raised.

Of every $100 Americans saved in 1943, they loaned forty-four to the government to help pay for the war.

June 6 will go down in history at least twice as a momentous date in World War II—in 1942 and in 1944. It was two years ago that this date marked the closing of the battle of Midway and the ending of Japan's furtherest thrust toward the Western Hemisphere. There planes of the United States Army, Navy and Marines hurled back the Japanese armada in a flaming battle which marked turning point of the War in the Pacific.

ADVANCED PAYMENTS.

The following churches have responded generously to the appeal sent out a few days ago for advanced payments on conference apportionments for the College:

Sunday School.	
Eastern Virginia Conference:	
Union (Southampton)	$ 5.00
Churches.	
N. C. and Va. Conference:	
Hebron	$ 13.00
Lebanon	20.00
Liberty	20.00
Union (Va.)	50.00
Concord	25.00
Haw River	90.00
Eastern Va. Conference:	
Christian Temple	500.00
Eastern N. C. Conference:	
Turner's Chapel	3.36
Western N. C. Conference:	
Seagrove	5.00
Total for week	$ 731.36
Previously reported	2,617.13
Grand total	$3,348.49

It is most encouraging to have these churches comply with the request so promptly and generously. If other churches of the Convention will follow their example, the total contributions will be sufficient not only to encourage but help the College greatly in its present predicament; this in addition to the regular fifth Sunday offerings that come in with a certain degree of regularity will make it possible for us to carry on without too great a disappointment to creditors and employees. If your church can spare a generous portion of its conference apportionments at this time without embarrassment, you will render a service that will bear fruit immediately. The College is grateful for all assistance.

L. E. Smith,
President.

THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Established 1808.

Dayton, 2 Ohio

To My Son, Four Days Old

By Mrs. EDWARD S. TREAT

My little son, I hold you to my heart,
Sweet miracle of birth, of me a part.
You came to me through life's wide open door
And oh, I pray you brought a goodly store
Of richest blessings. May time spread them wide
Over a heartsick world, where, at full tide
War's sea of blood drains all earth's fair face
Of nature's beauty and man's God-given grace.
You came to me when life is all awry,
When war hurls death from earth and sea and sky.

What will you do, my tiny babe so dear,
When grown to manhood? A Clarion call you hear
For one to work and lead his fellow-men?
Will your young voice be heard—or will your pen
With fervor stir the drifters on life's sea
To strive for better things, and set men free?
Will your brave heart be true, your faith be strong,
That you may aid humanity—mould the throng
To show the pathway to a better life?

I pray, my son, thou grow in spiritual force
This strength I give you from my being's source.
May you reach tranquil happiness and fame
By true example and by lofty aim.
May you work with heart and mind and hand,
With all life's better things at your command.
In life's deep furrows plant a goodly seed,
Rich in the harvest of a worthy deed,
My child—you are a messenger from above
To rouse deep in my soul a Mother's love.

Inscrutable the years—I cannot see
The shrouded face of stern fatality.
But in my Mother heart my trust is deep
That with your heritage my faith you keep.
Your soul will echo all my fond heart yearns
To plant within your own. My spirit burns
With fires more sacred than I've ever known,
Flame from a crucifixion—and a throne.
My precious son, this hope in you so dear
Will reach fruition's beauty, year by year.

—*Congregational District News.*

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, JUNE 15, 1944. NUMBER 23. 4

TEMPERANCE EDUCATION NUMBER

The Stewardship of Personality

By ELEANOR STOCK

The body, Lord, is ours to keep
In glowing health and strength for Thee,
That through its life Thy life may live,
Thy will move strong and swift and free;
My body, Lord, is Thine to keep,
Strong and swift and free.

The mind, O Lord, is ours to keep
In cleanliness and purity,
That every thought and word and deed
May own itself akin to Thee;
My mind, O Lord, is Thine to keep,
Clean and pure and free.

The soul, O Lord, is ours to keep
In close companionship with Thee,
That soul is body, mind and heart,
And these are but a unity;
My soul, O Lord, is Thine to keep
In comradeship with Thee.

NEWS AND VIEWS

Rev. G. C. Crutchfield has announced his resignation as pastor of the Old Zion Church, Norfolk, to become effective August 1.

Rev. T. Fred Wright preached the baccalaureate sermon for the high school graduates at Isle of Wight Courthouse this year.

Dr. Alfred Hurst began his work as Minister of Cleveland Park Church, Washington, D. C., on last Sunday, coming to the Washington church from Knoxville, Tenn. The church has recently purchased a parsonage and Mr. Hurst will be located at 3418 34th Street, N. W.

PLEASANT HILL.

The annual Memorial Services were held at the Pleasant Hill Christian Church, in Alamance County, Sunday, June 4, 1944.

Rev. Earl Farrell, the pastor, delivered a splendid memorial sermon on Sunday morning, in commemoration of our beloved dead. Special tribute was paid to William Teague and Ortho Stout, boys from the community who have lost their lives in battles overseas.

The Christian Endeavor society presented flowers to their families in honor of their service to their country.

The Farrell quartet from Hank's Chapel were presented and did most of the singing on Sunday morning.

The afternoon service consisted of singing and an address by Professor Eugene Thompson. He used as his subject, "Things Which Endure."

Mrs. B. D. Hargis.

FROM THE VALLEY.

We have been favored with two weeks of Rev. W. J. Andes' faithful and efficient service. He came to Concord on May 15, and continued through Friday, preaching each evening at 8:30 to a congregation that increased in size and enthusiasm. He brought real live messages from Holy Writ, which greatly inspired all who heard them, and the church was greatly revived. The Junior Choir from Bethlehem Church came and sang for us one night together with the Juniors of Concord. The singing alone was very inspirational.

On Monday night, May 22, we began a revival at Mayland which continued through Friday night, May 26. Brother Andes' messages seemed to be even greater than the previous week. The crowds were the largest we have had since this writer has been the pastor. The Bethlehem, Concord, and the Brethren Junior Choirs cooperated in these services, which made inspirational services throughout. One member was received Wednesday night and two more Sunday morning on confession of faith. One other to be received by transfer as soon as the transfer is received.

The success of this revival was due largely to the faithful efforts of Roy Crider, the Sunday school superintendent and his faithful helpers. The church is greatly revived and in better shape to carry on for the Master.

REV. ALFRED W. HURST.

The Concord church has just received a good painting on the outside.

The Bethlehem church has purchased metal to recover the building and it will be put on as soon as possible.

G. H. Veazey.

FIFTH SUNDAY OFFERINGS AND PAYMENTS ON COLLEGE APPORTIONMENTS.

Response on the part of churches and Sunday schools to the request mailed to local churches some weeks ago for substantial payments on conference apportionments has been very gratifying. A number of churches have paid their conference apportionments to the College in full; others have paid in part. We realize that this is cutting into our usual income for the winter months which we shall need the coming winter more than ever. However, the College's need is acute right now. If the churches that have not responded to the request could find it possible to send a donation, the immediate needs of the College would be met in part—sufficient, we hope, to meet salary payments and satisfy our creditors.

We are indeed grateful to those who have responded and thank others for the assistance that they will give now or later on.

Following is a list of receipts since our last report:

Previously reported		$3,348.49
Churches.		
N. C. & Va. Conference:		
Providence Memorial	$ 19.00	
Union (Va.)	4.00	
Eastern Va. Conference:		
Wakefield	25.00	
Mt. Carmel	25.00	
Holland	50.00	
Old Zion	50.00	
Mt. Carmel	25.00	
Eastern N. C. Conference:		
Southern Pines	52.00	
Western N. C. Conference:		
Asheboro	20.00	
Mt. Pleasant	10.16	
Seagrove	20.00	
Sunday School.		
N. C. & Va. Conference:		
Burlington	$ 13.88	
		314.04
Grand total		$3,662.53

L. E. Smith,
President.

COL. JUNIUS H. HARDEN PASSES.

Colonel Junius H. Harden, one of the original trustees of Elon College and the last surviving, died at his home on last Sunday night. at the age of 84. A native son of Alamance County, Mr. Harden was an outstanding community builder in the fields of industry, education, public utilities and the church. Though in semi-retirement at the time of his death he is said to have retained a keen interest in affairs of local, state and national importance.

Mr. Harden was influential in laying the foundation for the present modern city of Burlington, N. C. He established the first electric light and power plant, and the Alamance Railway Company, whose street cars served Burlington, Graham and Haw River in the days before the automobile. He was also instrumental in bringing to Burlington its first hospital, as well as some of its outstanding industries. He installed the first telephone in Alamance County between Hopedale, where he owned and operated a textile mill, and his home in Graham.

Surviving are his wife, Mrs. Lula

(Continued on page 15.)

THE REV. JERRY W. HOLT ESTATE.

In his will the Rev. Jerry W. Holt set up a trust fund to be distributed, subject to certain requirements among the following twenty-one churches served by him as pastor and which paid him in full the salary promised: Apple's Chapel, Belew Creek, Bethlehem (N. C. V.), Burlington, Concord, Happy Home, Hines Chapel, Ingram, Lebanon (N. C. V.), Long's Chapel, Pleasant Ridge (N. C. V.), Shallow Ford, Union, Providence (Graham), Pleasant Hill (W. N. C.), Zion, Center Grove, Hank's Chapel, Damascus, New Elam, Mt. Zion.

In his will Mr. Holt provided that the North Carolina Christian Conference should elect three trustees who should have the authority, under his will, to make the distribution of the trust fund, called in the will a mission fund. Mr. Holt stipulated that each of the named twenty-one churches should have the privilege of making application for a share in the trust fund but that no one church should be given more than one-fourth of the total of the fund. In order for the application to be considered the church making it must outline the purpose for which it is to be used and prove to the satisfaction of the trustees that the church has raised a sum equivalent to or greater than the sum applied for from the trust fund. Legitimate purposes for which this application can be made are new buildings, refurnishings, repairs, remodellings, etc.

On Thursday, June 8, the trustees elected by the North Carolina Christian Conference met with Mr. Dolph Long, the executor of Mr. Holt's estate, at his office in Graham. Mr. Long stated he would be ready within ten days to transfer the funds of the estate to the trustees and thus bring to an end his responsibilities as administrator. Mr. Long notified the trustees the amount of the fund would be slightly in excess of seventeen thousand dollars. The trustees very cordially thanked Mr. Long for his devoted and efficient administration and also for his generous attitude in the matter of his own remuneration.

Prof. L. L. Vaughan was elected treasurer of the mission fund and will secure bond to the amount of fifteen thousand dollars. The trustees will formulate an application blank and at a very early date will mail it together with a letter of explanation to an official of each of the twenty-one churches. It is thought of the trustees that since Mr. Holt named each one of these twenty-one churches that it must have been his wish that each one of them should have an opportunity of participating in the trust fund if it was so desired. And so it was decided to give each of these churches until January 1, 1945, in which to make application.

As applications are received they will be studied and allocations of funds made. It is understood difficulty will be faced in the securing of accurate figures at this time on materials, but it is asked that a real effort be made to secure approximate costs. However, the trustees will not release funds except on the basis of funds of like amount being raised and expended by the church making the application.

This statement is made through The Sun in order that this information might be circulated among these twenty-one churches. And also that these churches might be protected against the probability of a letter either going astray or of being misplaced by the official to whom it was sent.

G. O. Lankford,
L. L. Vaughan,
J. H. Lightbourne,
Chairman.

TEMPERANCE BIBLE READINGS.

The following passages of scripture may be used to advantage in programs where temperance is to be emphasized:

Num. vi: 1-8. The Nazarites.
Deut. xxii: 8. Responsibility to Children and Guests.
Deut. xxi: 1-9. Local Responsibility.
Judges xiii: 1-24. Samson's Birth.
I Sam. 1: 1-15. Samuel's Birth.
I Kings vi: 7. Building Character.
I Kings xx: 12-21. Defeat through Drunkenness.
II Kings xviii: 4. Hezekiah's Reformation.
Prov. xiv: 34. Righteousness Exalteth a Nation.
Prov. xx: 1. The Bible and Strong Drink.
Prov. xxiii: 29-35. Intemperance and Its Woes.
Isaiah xi: 1-6. The Leading of a Little Child.
Isaiah xxviii: 1-13. The People's Greatest Enemy.
Isaiah lx: 22. A Juvenile Temperance Movement.
Jeremiah xxxv. The Temptation of the Rechabites.
Daniel i. Self-Control.
Amos vi: 6-7. Self-Indulgence.
Habakkuk ii: 1-15. The Drink Curse.
Matthew iv: 7. Moderate Drinknig.
Matthew vii: 1-12. The Golden Rule.
Matthew xviii: 1-14. The Child in the Midst.
Mark iv: 30-32. The Power of Small Things.
Luke xii: 41-48. Stewardship.
Luke xv: 11-24. The Prodigal Son.
Romans xiv. The Bible and Abstinence.
I Corinthians x: 31. The Bible and Social Customs.
Galatians vi: 1-10. Burden Bearing.
Ephesians vi: 10-18. The Whole Armor of God.
I Thessalonians v: 7. Christian Duties.
II Timothy ii: 1. Young Man's Duties.
James i: 12-16. Temptations.
James iv. Evil and Good.

THE EDITOR'S MESSAGE

CAROL WILLIAMS HORTON: WIFE, MOTHER CHRISTIAN.

Those of us who heard the broadcast carrying the voice of Douglas Horton lifted in prayer for our Church on D Day, little realized the heroic character of the occasion. On the day before the invasion of Europe, the home of Dr. Horton was invaded by the eternal messenger and Mrs. Horton, who had been ill for some time, was liberated from the bondage of the flesh into the glorious freedom of the spirit.

Carol Williams Horton, daughter of Mr. and Mrs. Samuel H. Williams of Glastonbury, Connecticut, was the mother of Margaret H. Grant of South Groveland, Massachusetts; Ensign Allan W. Horton, U. S. N. R.; Alice M. and Elizabeth D. Horton. Memorial services were held last Sunday afternoon in the First Church of Christ, Glastonbury. A similar service will be held at the Riverside Church, New York City, in the autumn. This note, which should appear more frequently in obituaries, follows: "Please omit flowers."

May the strength of the Redeemer and Comforter sustain the Minister of our General Council in the strenuous days of the approaching session.

OUR SCHEDULE OF PUBLICATION.

The current emphasis on temperance has been planned in connection with the Sunday School Lesson for the last Sunday in June. The material appears a week in advance for two reasons: In order to clear the way for a Pre-Council issue next week; and that those who plan to use material in the present issue will have the advantage of an additional week for study and preparation. Since both the editor and the publisher are planning to attend the General Council, the issue for the last week in June will be omitted. The first issue in July will carry general gleanings from the Council program.

A KINGDOM FOR A COCKTAIL.

Lieutenant-Colonel I. J. F. Miller has suffered the humiliation of demotion from the temporary rank of major-general and now faces the possibility of a court-martial. Why? Because he was careless and talkative. Because he revealed a military secret in stating: "On my honor, the invasion will take place before June 13."

Why did the Lieutenant-Colonel indulge in this inept statement? A graduate of West Point and the Air Corps Tactical School, a veteran of the last war, a commander of the Ninth Air Force Service Command in Britain since October, 1943, is by no means a military novice. Such a statement by such a man would normally speaking be unthinkable.

There is one explanation and only one. The Major-General was majoring in cocktails at a London social gathering. He forgot to "Remember Pearl Harbor." Or, if he did, he, like the majority of people, thought only of the alert Japanese rather than our unwitting military personnel. He forgot the experiences of Kimmel and Short. But why be surprised? As long as drinking is the socially accepted thing, Pearl Harbors will recur and the experiences of Miller, Kimmel and Short will be repeated. Beware!

THE ANSWER TO ABSENTEEISM.

"Absenteeism Cripples War Effort Here," is the title of an article by John Riis in the Richmond News Leader on June 8. The writer states: "As Richmond boys offer and give their lives freely on the grim battlefields of Europe to preserve our way of living, some ten or fifteen per cent of the city's workers grown callous to the war effort or thoughtless of the results of their acts, are staying away from their jobs and cutting down the production of badly needed materials. A survey of absenteeism in the city's larger industries, both those classed as essential to the war effort and as nonessential, revealed that chronic absenteeism is Richmond's biggest war problem."

The head of a large tobacco company was quoted: "The effect of absenteeism is just as bad as the effect of a strike. We are carrying from 150 to 200 more employees on the payroll than we need to offset absenteeism."

What is the cause of absenteeism, this monster which baffles the heads of industry and even the War Manpower Commission? More money and the realization that jobs will be waiting are given as reasons for this industrial truancy. This study "beats around the bush," but never comes to grip with THE reason. When it is stated that "absenteeism appears to be heaviest on Monday," isn't the reason obvious? The weekly pay-off and the week-end drunk prompts one railroad company to send out automobiles in a frantic effort to round up absentee employees on Mondays.

Why not recognize the problem and come to grips with it? Why not "let the cat out of the bag"? Why not frankly admit that liquor is responsible for a large percentage of absenteeism? Why not go directly to the heart of the matter and concede that many men and women are simply drunk over the week-end and that during the week many late hours and cocktail parties send their patrons to work the next day with blinding and paralyzing hangovers? Then why not brand drinking as unpatriotic as well as un-Christian? Alcohol is not, of course, the sole or only answer to absenteeism. Not to recognize it as a major factor, however, appears to be a gross oversight.

R. L. H.

"It is utterly illogical and absurd to emphasize the lawlessness during Prohibition days, and to ignore the distressing, shocking results which have grown increasingly worse during the last ten years. And one must, if observant, intelligent and honest, agree that conditions, as shown by impartial FBI statistics, are the worst in our lifetime."

Repeal--Before and After

A Statement by Bishop James Cannon, Jr., *at the Richmond Conference on "Beverage Alcohol, Facts and Effects."*

An editorial in the New York *Times* of January 6, concerning the Bryson Bill, entitled "An Echo of the Past," contains surprising, amazing statements, such as, "One wonders how and where Congressman Bryson and his 100,000 or more backers spent their time between July, 1919, when our last 'Wartime' Prohibition law went into effect, and December 5, 1933, when the Prohibition Amendment was repealed. National Prohibition is a system for the encouragement of murder, highway robbery, corruption and wholesale poisoning. Fifteen minutes would be ample time to demonstrate these facts to any committee, or individual, interested in facts."

A declaration of opposition to the Bryson Bill for Wartime Prohibition is a fair expression of editorial opinion, and might or might not call for a further discussion. But it is difficult for anyone who lived and knew the facts as to what happened between July, 1919, and December 5, 1933, to permit the statements quoted above to go unchallenged, without seeming by silence to agree with the statement made by the New York *Times* editor.

Your speaker did live during those years, and thinks that he has more than an average knowledge of the facts under discussion during those years, and also the facts during the past ten years following Repeal.

After National Prohibition was properly ratified by all but two states, President Wilson appointed John S. Kramer as Prohibition Commissioner who, with the support of President Wilson, planned and put into effect honest, efficient enforcement of the Prohibition Law. Unfortunately, however, Warren G. Harding was elected President, and appointed Andrew Mellon Secretary of the Treasury, who for nearly twelve years had in his hands the enforcement of the Eighteenth Amendment. He was bitterly, even if sincerely, opposed to National Prohibition, and thought it was impossible to enforce the law and, therefore, made no real effort to furnish the money, or a force sufficiently large, or honestly dry, to secure efficient enforcement.

After the General Conference of the M. E. Church, South, of 1928, unanimously, with cheers, adopted a resolution, calling upon Congress to furnish whatever money and men necessary to secure effective enforcement, your speaker, after unsuccessfully trying to secure an interview with Secretary Mellon, saw President Coolidge, and told him that I could not get an interview with Mr. Mellon. He immediately called up Mr. Mellon, told him I was in his office, and had stated I could not get an interview with Secretary Mellon. He told Secretary Mellon that he wanted him to see me, and fifteen minutes later, I did have a conference with Secretary Mellon, and we discussed the text of the Prohibition Law, the oath of office to enforce the law, the large population scattered all over the country, the really insignificant appropriation asked for in the budget, and the inadequate, incompetent and largely unsympathetic force of Prohibition officers. But Mr. Mellon was as cold as an icicle, and evidently honestly thought your speaker to be an unreasonable fanatic, and that it was a waste of money to try to enforce the Prohibition Law.

. . . IF . . .

If you drive
    Don't drink;
You might hurt someone.

If you walk
    Don't drink;
You might get hurt.

If you talk
    Don't drink;
You might be quoted.

If *you* think
    You won't drink
Anyhow.

—WCTU of *Egypt.*

This miserable farce of Prohibition was continued to the end of the Mellon administration, and when Senator Harris of Georgia secured the passage of a bill for $25,000,000 to aid in effective enforcement, Mr. Mellon flatly declared in a public statement to the press, replying to my support of the Harris proposal, that he could not use the money if appropriated.

During the same year — 1926 — a hearing was held on the Prohibition question by a Senate Committee with James A. Reed, the outspoken enemy of Prohibition, acting as representative of the Anti-Prohibitionists, endeavoring to confuse the witnesses and to nullify their testimony. At that hearing your speaker testified at length, and the New York *Times,* on April 16, 1926, six years after the Volstead Law went into effect, printed a full small type page of the *Times,* giving the full testimony. Perhaps the climax of that testimony were two editorial extracts from the New York *Times,* both written in 1925 and 1926, fom which the following quotations are given: "The politicians ought to know that the Country adopted the Prohibition Amendment because among other things, there had been a corrupting partnership between the saloon and the political organizations. It was difficult, if not impossible, to enforce such regulatory laws concerning the liquor traffic as there were, because the saloon-keeper had a pull with the politicians, and was permitted to disregard the law as a reward for his assistance in elections. The back room of the saloon was political headquarters, and there was a time when the saloon was the voting place, and the brewers and distillers subsidized political parties for winking at irregularities."

In a later editorial the *Times* declared: "The correspondent of the London *Observer* emphasizes as one of the most important results of Prohibition in America was the present freedom of our politics from saloon or liquor influences and control. That the bootleggers are quite without power in some of our lower political circles could not be denied safely, but it is a petty power compared with that which the saloon-keepers of old exercised in practically every state. Now nobody questions that the saloon is gone forever from the United States and nobody ventures to defend it, or to demand its return.

"To those opponents of Prohibition, who are denouncing it because of the corruption and graft in connection with the bootlegging traffic, we would commend the study of the horrible conditions of pre-prohibition days."

These editorials, six years after July, 1939, agree that at the end of six years the corrupting partnership between the saloons and political organizations had become a "petty power," and frankly admit that the "saloon has gone forever and nobody ventures to defend it, or demand its return." Clearly the editorial of January 6, 1944, is contradicted by the New York *Times* editorials of 1925 and 1926.

(Continued on page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

The details of the Convention plan for the churches to follow in sending money to the Convention office, were outlined in last week's SUN. According to the plan, churches should send all money to the office for Convention Fund, Convention Home Missions, Foreign Missions, Elon College, Superannuation, Orphanage and Christian Education. Furthermore, that prohibits the sending of any money, on Conference Apportionments for these funds, to the Conference treasurer, or to the Conference, to be transferred to the Convention office. This plan is to be in force after July 1 of this year.

In spite of the fact that I have been advised, officially, "To forget the Convention and make your letters 'newsy' or devotional in nature," I am taking the liberty, inherent in a free church, to express an opinion on this matter. The requirement, as outlined, has overlooked the prerogatives of the Conferences, in their relation to the churches and to the Convention. The Convention does not make the apportionments for the local churches. That is the privilege of the Conferences. The Conferences deal, in other matters, with the local churches. The financial methods of the local churches, in their relation to the Convention and denominational enterprises, should be determined by the Conferences, or by the consent of the Conferences. The Convention may suggest methods, but their adoption should rest, in the final analysis, upon confirmation by the Conference.

The Conferences have not met since the Convention. Certain methods of procedure have been adopted, in the past, by the Conferences of the Convention. If the Convention now has the authority to rescind Conference action and over-rule Conference self-expression, the churches and the Conferences are in a very difficult situation. The Convention has a right to set up a central office, to receive and disburse funds for the Convention and its enterprises. But the method of sending money from the churches and their organizations has some relation to the Conferences. There has been some undue haste in arriving at the conclusion that all money should be sent direct from the churches, after July 1. It would, at least, be polite to say that money may be sent in this way. Some deference is due the Conference in setting up a system of financial operation. The Conferences and their treasurers can be trusted to give an honest and faithful account of all money received and disbursed. If some churches and Conferences prefer to have a voice in the approval of a method of sending money to the Convention office, and wish to dispense with the office of a Conference treasurer, they should have an opportunity to express themselves.

A Convention office cannot compel people to be accurate in making up their church reports of financial activities. The office may keep an accurate account, but that is not an assurance that the local churches will include all their gifts in their church reports. Some churches will continue to make contributions of which no final report will be made to the Conference or the Convention office. All gifts will not be made through the Convention office. All gifts will not be made direct from the churches to said office. Some will still be made through the Conference, unless the Conferences vote to approve the direct Convention plan. Others will be made direct to institutions in spite of Conference and Convention action. Let us use some caution and consult the Conferences.

I. W. JOHNSON.

THE PRIVILEGE OF PRAYER.

We were told weeks and months ago that the Allied forces would invade Europe for the liberation of the oppressed. No one knew the exact date, but we were told definitely that the day of deliverance would come. When it came, we were not ready. Our men and boys were to spearhead the attack. This meant danger and death, suffering and slaughter. We were not ready for the shock. We could not help. We could not assist with the wounded, nurse the suffering, or comfort the dying; but we could pray. "God is our refuge and strength. A present help in the time of trouble." It was our sacred privilege to take all things to Him in prayer. At the College we took advantage of this privilege. At 10:50 Wednesday morning—the day of invasion—all classes were discontinued; all offices of the College were closed for about twenty minutes. Faculty members, students, employees of the college, servants and all, together with citizens from the community, assembled in the auditorium for prayer—prayer for our boys, for the success of the invasion, for the coming of the kingdom of God on earth, and for the peace of the world.

At that time the following statement was made by the writer.

"The invasion of Europe has been launched. Decision Day has arrived. The Allied forces have come to grips with the Axis powers. Literally millions of men are engaged in the terrible struggle. Many on both sides will be wounded. Many will be maimed for life. Many will lose their lives. God have mercy upon us and upon their souls.

"This day and all days preceding victory are of grave concern, not simply for the men who fight, but for every man, woman and child of all races, of all classes, and of all countries on the face of the earth. Freedom, religion, civilization, with all that these terms imply, are at stake for all men everywhere.

"We do not know how long the war will last and have no idea of the terrific price that must be paid for victory, but we do know that our cause is just; that God, our God, is good; that He is gracious; that He is almighty; that He is merciful; and that He gives victory to the right in every struggle.

"We are not in Europe today. We are not with the invasion forces in France. We are in America. We go about our daily tasks. We eat at our own tables. We sleep in the quiet and comfort of our own homes; but our hearts are with our men and boys who fight and our women and girls who help. Our souls are before God continually in their behalf.

"There are more than one thousand Elon men and boys, women and girls, from our college, our local church and our community, engaged in this mighty struggle. We salute them. We pray God for their safety and victory. They are on our minds and in our hearts today."

Prayer services are being held in the auditorium daily at 9:20. The faculty, students, all employees, servants, and every citizen in the community, are invited and urged to have a part in these services.

L. E. SMITH.

"Eighty per cent of the suffering of the families of common laborers of Chicago was wiped out by prohibition."—*Evangeline Booth.*

FOR THE CHILDREN

Dear Friends,

On the first Sunday in June I went down to Albemarle to review our Mission Study Book, "We Who are America," for the members of Mr. Earp's church.

My bus left Sanford at 4:15. I did not like to push and crowd up to the bus door, but I had to do it if I got a seat. I knew that I would not be able to review the book after I got to Albemarle if I had to stand up all of the way down there. I got the last empty seat on the bus. All of the way to Albemarle the aisle of of our bus was filled and emptied of passengers. At one stop there was an adorable little girl who got on with her father and mother. She looked to be about three years old and had brown eyes and yellow curls. The young lady who was sitting in the seat nearest where the little girl was standing asked the little girl to sit on her lap; with a glad smile the little miss climbed upon the knees of the kind young lady. She was glad to get off of her unsteady little legs, for they were no match for the rushing, swaying momentum of the big bus! Soon the three reached their journey's end and left the bus.

At the next small town, Troy, N. C., a little dark eyed, black headed boy of about the same age as the little girl boarded the bus with his older sister. He stood at about the same place on the bus as did the little girl. Again the thoughtful young lady offered to share her seat with this little fellow. He must have liked the standing for he refused to share her seat until a lurch of the bus almost threw him nose first into the edge of one of the seats, when at another coax from his sister and the young lady, he gingerly sat himself on the vacant corner of her seat!

We crossed a bridge as we neared Albemarle. The yellow water of the river told us that there had been rain somewhere along the river's course. Just to the right of the bridge on the river bank sat a row of little boys with fishing rods held out over the water of the river. Just above them were several boys grown into tall men who were fishing. I wondered if they were the fathers of the little boys.

When my bus reached Albemarle, Mrs. Earp and Margaret were there to meet me. They took me up town where I had a very delicious chicken dinner. Margaret drove us to the church in her father's car, after I had eaten. There I met men, women, boys and girls who were waiting for the service to begin. It has been years since I visited our church at Albemarle. The shrubbery has all grown much taller and the church is beautiful in its setting of green grass and well arranged shrubbery. The setting was just as lovely inside, for many beautiful flowers of all shades had been arranged by thoughtful hands.

Our service started at 7:30, and for an hour we enjoyed a fellowship of worship and thought together in God's House. All of the people were very kind; even the very small boys and girls who were present were quiet and attentive, as we thought together of "We Who are America."

I think the young folks liked best the story of Salom Rizk, who at the age of fourteen, an orphaned vagabond, learned that his American mother had been visiting relatives in Syria when he was born, and that therefore he was an American citizen. Salom did not know a word of English when he left his war-impoverished birthplace to make his own personal discovery of twentieth century United States. He was overjoyed at the opportunities which America offered to anyone. The ill-treatment which he received from some during his first years in America did not cause him to lose faith in this great land of opportunity! He found friends in America too, among them was his minister, Harold E. Schmidt. Because of the friendly personal interest of individual Christian Americans, Rizk could say to his Syrian friends when he revisited that land:

"Of course, we have hate in America, too—snobbish, superior people, who think they are better than the poor or than the foreigners. But that isn't America. America is kindness and helpfulness and friendliness and tolerance, and it is getting more that way every day. You see, America isn't all born yet. It is still growing, still happening, over there. America is a dream."

In Solam Rizk the dream came true. He has made it come true in the lives of many others.

* * *

On my return trip to Sanford I saw this kindness and helpfulness and friendliness that is America demonstrated. My bus left Albemarle at 8:45. The bus driver was on his first run. When we got to Troy there was a flat tire which had to be fixed. This caused quite a delay for us. Ten miles from Carthage our bus broke down. Mechanics, a Sailor and a Soldier, who were riding the bus got off to determine the trouble. It was not long before they discovered that a new part would have to be secured before the bus could go again. The fellows tried to help the driver find some flares to mark the stalled bus for highway traffic, but they could not locate any. They stood outside with their flashlights and flashed them when traffic approached. A patrolman came along and carried our driver into Carthage where he called Raleigh and asked that a new

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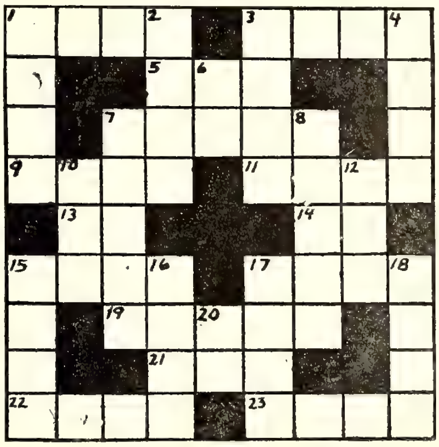
CROSSWORD PUZZLE.



ACROSS:

1. Song sung by one voice.
3. Government.
5. An early garden vegetable.
7. What all of us would like to have in our world.
9. Mid-day.
11. Our College.
13. North West. (abbr.)
14. District of Columbia. (abbr.)
15. Oliver's are bare these summer days.
17. Wagers.
19. A big stream.
21. A male.
22. Crippled.
23. Ten cents.

DOWN:

1. Hide of an animal.
2. Not closed.
3. Breed; variety.
4. Original home of Adam and Eve.
6. Each. (abbr.)
7. Might strength.
8. Older.
10. A unit.
12. Oliver Clayton Todd. (initials)
15. To drop from a higher to a lower place.
16. Measure of duration.
17. To curve or make crooked.
18. The underside of the foot.
20. Virginia. (abbr.)

Missions
The World for Christ

HOME MISSIONS IN EASTERN VIRGINIA.

Dr. I. W. Johnson is correct when he says that the other conferences do not have apportionments for Home Missions like Eastern Virginia. But while uniformity should be desirable, I doubt if the members of the Eastern Virginia Conference would drop Conference Home Missions.

Last year the conferences adopted a lop-sided program for Missions, emphasizing the need for much more money for Foreign Missions than for Home Missions, not even placing the same importance on each. It is most distressing to see my denomination minimizing Home Missions, when foreign missionaries have had to return home by the hundreds and conditions are such that Foreign Missions cannot function successfully in many nations of the world.

These advocates of such a course do not realize that if America is not saved for Jesus Christ, we cannot save the world.

Congregational Christians who see that denomination's slow growth for the last twenty-five years and a loss of 600,000 members in Sunday schools, and are not alarmed, must not have the ability to analyze the reasons therefor and remedy the situation, or are incompetent and disqualified for leadership.

For the present and for some years to come, the Conference Home Missions fund is mortaged, so to speak, to the South Norfolk and Newport News churches, which will prevent the conference from doing more extensive work within its borders.

The conference is now definitely on record to make appropriations only one year at a time, and when these future apportionments are paid, by combining with the C. M. A., the conference can do considerable Home Mission work. Not knowing what the future has in store after the war, I think that the conference will act wisely to continue Conference Missions, regardless of the action of other conferences in the Southern Convention.

J. E. West.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 8, 1944.

Sunday Schools.		
Wake Chapel, Fuquay Springs, N. C.	$	13.33
Liberty, Nathalie, Va.		5.14
First, Portsmouth, Va.		5.51
New Hope, Harrisonburg, Va.		2.07
Antioch, Harrisonburg, Va.		5.77
Hank's Chapel, Pittsboro, N. C.		5.96
Bethlehem (Nans.), Suffolk, Va.		3.07
United, Chapel Hill, N. C.		3.17
Happy Home, Ruffin, N. C.		7.06
South Norfolk, Va.		100.00
Linville, Va.		8.06
Total	$	159.14
Individuals and Churches.		
Sanford, N. C.	$	44.00
Seagrove, N. C.		15.00
Mt. Pleasant, Cameron, N. C.		7.94
Church of Wide Fellowship, So. Pines, N. C.		44.00
Asheboro, N. C.		24.00
Total	$	134.94
Specials.		
A Friend	$	50.00
J. E. West, Suffolk, Va.		10.00
First S. S., Burlington, N. C.		36.71
Total	$	96.71
War Victims and Services.		
Bay View, Norfolk, Va.	$	20.00
Young People's S. S. Class, Apple's Chapel, Gibsonville, N. C.		2.15
Total	$	22.15
Total for the week	$	412.94
Previously acknowledged		19,731.09
Total		$20,144.03
Less War Victims and Services		22.15
Total since Sept. 1, 1943		$20,121.88

Gratefully,

Mattie Cox Parker,
Secretary.

THE LITTLE CREEK CHURCH.

Rev. V. B. Harrell, Jr., will supply Little Creek Church on Sundays for the summer months. Since Ocean View withdrew from the pastorate, Revs. Lewis, Hardcastle and Crutchfield supplied one service on Sunday for the months of March, April and May. We thank them for the gracious service rendered this struggling church.

J. E. West,
Chairman.

ALCOHOLISM IS A DISEASE.

By Rose Upton Bascom.

Alcoholism is a disease, I am told. I agree. What then? Treat it as we treat other diseases. Find the cause and remove it. Where is typhoid fever? Gone. Cause? . . . . . . Polluted drinking water. A case of typhoid is rare and a death from typhoid even rarer.

Personal liberty is taboo in a case of smallpox, also in diptheria, scarlet fever, measles, whooping cough, and infantile paralysis—all germ diseases; and a strict prohibition is placed about the home and the person of the sufferer for the protection of the public even in a case of mild and usually harmless chicken pox.

What would be the attitude of the public if it were found some one was licensing the sale of these germs? Yet that is what the present administration in Washington is doing in the case of alcohol—the *known* and *only cause of alcoholism,* and has collected $1,000,000,000, some would have us believe, from these licenses.

I can remember when tuberculosis was by no means understood. None of the restrictions of today, now so common, were even thought of. It may seem almost incredible, but I know a family where one out of nine children lived to grow up. Apparently no help for one attacked by tuberculosis.

Now, after years of research, time and money lavishly spent, some droop and die in spite of care given them, hospitals established at great expense for the care of such, never lacking for patients, shall we remove restrictions and let the patients enjoy their personal liberty if they so choose, scattering the seeds of death down to the end?

None of these diseases breed crime. No jails are crowded because of them, no auto fatalities are charged to their account, nor do they cause that dread disease—syphilis, but *alcohol does.*

"The more alcohol, the more infectious diseases. The more alcohol, the more syphilis—the more syphilis the more mental diseases." Effects of Alcohol, issued by the New York State Liquor Authority, page 20.

We need these facts dinned into us continually.

We repealed the 18th Amendment, our natural safeguard against alcoholism, because it was not enforced 100 per cent. Are we any better off with restrictions removed Do we have less drunkenness, less auto fatalities, less crime, less child abuse, less taxes, less police, and jails emptier?

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A Declaration of Objectives

By P. H. Ricketts, *President,*
Citizens' Temperance Foundation of Virginia.

Repeal of the Eighteenth Amendment of our Constitution, secured by false promises and false propaganda, has deeply entrenched the liquor traffic behind constitutional and statutory provisions and millions of wealth and has given the liquor interests control, in a large measure, of city, state and national governments. With Federal and State governments and private operators in the liquor business, the United States has never before witnessed such moral debauchery of its citizens as since the return of legalized liquor. Today we find alcoholic beverages sold promiscuously to young and old in nearly every city and hamlet throughout the country.

Under repeal, bootleggers and illicit liquor syndicates continue to thrive, drunkenness has increased by leaps and bounds, traffic deaths and fatalities have been boosted, federal and state imprisonments have expanded, patients of alcoholism have increased, modern saloons are a national disgrace, national military and civilian defense programs are seriously hampered, with more than a million women, principally young women, serving as employees or barmaids of the liquor traffic.

The liquor traffic is promoting with millions of dollars annually an incessant campaign of education for intemperance and has behind it the strongest of motives—pecuniary gain. Newspapers, magazines, special pamphlets, bill boards, taverns, cafes, beer shops, radios and movies, in their respective positions of influence, are some of the agencies utilized by said traffic in the promotion of its propaganda or education for the commonly termed *moderate respectable consumption of intoxicating liquors.*

Never in the history of the world has there been such intensive concentration as there is at the present time to educate humanity that it is the smartest thing to indulge in the consumption of strong drink. Masses of men, women, boys and girls are being misguided and misdirected by the liquor traffic's program of education for intemperance. Therefore, in view of such concentrated efforts, it is high time for every civilized, Christian community to assume a definite position of rebellion and opposition to the policies of those, including the state itself, who are defaming the manhood and womanhood, particularly the youth, of our state and nation.

We need education and legislation to combat the present alcoholic condition. When the younger generation is completely educated as to the truth concerning demon alcohol, there will be no types to say: "Why should I not exercise my rights as a citizen?" To modern youth, Christianity is profoundly obligated from many angles, especially from that angle wherein the youth of today may be taught the disastrous effects of alcoholic liquors. This should be of primary interest and concern to every Christian in these difficult times. With "Temperance Education," assisted by "Temperance Legislation," Christian citizens must combat the existing highly organized system of "Education for Intemperance." The present-day uncompromising steamroller system of "Education for Intemperance" is monstrous and is of a challenging nature.

WHERE THERE'S DRINK THERE'S DANGER.

By Frances E. Willard.

Write it on the school house gate,
Write it on the school boy's slate,
Write it on the copy hook,
So the young may often look,
Where there's drink there's danger.

Write it on the graveyard mound,
Where the rum-slain dead are found.
Write it on the gallows high,
Write it for the passers by,
Where there's rum there's danger.

Write it on the ships that sail,
Borne along by tide and gale,
Write it large in letters plain,
Over every land and main,
Where there's rum there's danger.

Write it in our nation's laws,
Blotting out the license clause,
Write it on our ballots white,
So that all may read a-right,
Where there's rum there's danger.

Write it over every gate,
On the Church and Halls of State,
In the hearts of every band,
In the laws of every land,
Where there's rum there's danger.

Believing the time is now ripe for an aggressive movement against demon alcohol, The Citizens' Temperance Foundation of Virginia has pledged itself to definite and active concentration in the fields of "Temperance Education" and "Temperance Legislation," looking toward betterment of the social, economic and industrial life of Virginia. Anti-alcohol education will be imparted by powerful scientific sound motion pictures, modern exhibits, radio and pulpit lectures concerning the effects of alcohol, socially and physically. Anti-liquor legislation will be constantly agitated during the legislative sessions and vacations of the Virginia House of Delegates. It is the aim of the Foundation to persuade and convince mankind that there is no need to sin, or suffer, or die because of alcohol. In this respect, the Foundation expects to render a humanitarian service that will find expression for good in the lives of men, women, boys and girls throughout the State of Virginia. In combating the evils of the liquor traffic, The Citizens' Temperance Foundation expects to operate in harmony and cooperation with the Anti-Saloon League, the W. C. T. U., and all other temperance organizations, including those of the churches or religious denominations throughout the state. Of these organizations, similar cooperation is likewise expected by the Foundation.

The Citizens' Temperance Foundation of Virginia, an organization of Interdenominational Christian laymen, appeals to all ministers of the Gospel, church school officials, civic clubs and societies, temperance organizations, church people and business men, to cooperate morally and financially, in order that the above objectives may find full expression for the good of the whole. Such cooperation will enable the Foundation to effect great good on behalf of the human family.

ALCOHOLISM IS A DISEASE.

(Continued from page 8.)

The lad who was asked why he didn't wipe his nose gave as the reason: "Tain't no use. Twon't stay wiped"; but all must agree that the nose at least looks better if the owner persists in "wipin'," now, doesn't it?

That is the prohibitionist's excuse for everlastingly urging the prohibition of the manufacture, transportation and sale of the one and *only* cause of alcoholism—alcohol. Alcoholism and drunkenness may not be entirely wiped out, just as disease-producing germs still persist. But the public is safer with these phohibitions. With them as with alcohol, it is better to keep "a-wipin,."

It is a matter of history that General Robert E. Lee never promoted a man who drank. He said: "I cannot consent to place in the control of others one who cannot control himself."

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

SUNDAY SCHOOL AND PILGRIM FELLOWSHIP CONVENTION.

The Sunday School and Pilgrim Fellowship Convention of the Virginia Valley Conference met on Wednesday of this week at 10 a. m., at the Palmyra Church, near Edinburg. Rev. G. H. Yeazey of New Market is the pastor of this church. The meeting was called to order by President R. O. Rothgeb of Luray, Va.

Reports were given by the departmental superintendents. One delegate from each Sunday school was asked to give a brief resume of the progress of the school during the past year.

Miss Angie Crew and Dr. F. C. Lester were the principal speakers of the day. Their messages were inspirational and educational.

The afternoon program was sponsored by the Pilgrim Fellowship under the leadership of its president, Miss Clarene Andes.

Special musical numbers helped to make the occasion more enjoyable.

ANNA LOU SHOWALTER,
Secretary.

SPECIAL NOTICE.

The Sunday School and Pilgrim Fellowship Convention of the North Carolina and Virginia Conference will meet at Bethel Church on July 12, 1944. The convention will be called to order at 10 a. m. Lunch will be served by the Woman's Missionary Society at 25c per plate. The program will provide thought and inspiration for our Sunday schools and Pilgrim Fellowships.

W. J. ANDES,
President.

HOW TO REACH MT. BETHEL.

The following directions are given for those expecting to attend the Sunday School and Pilgrim Fellowship Convention to be held at Mt. Bethel, Rockingham County, N. C., on Wednesday, July 12:

Delegates from Durham and intermediate points will come to Greensboro and follow Highway No. 220 (Battleground Avenue) to Farrar's Store, the intersection of Routes Nos. 220 and 65, and turn right, going two miles to the church.

Delegates from the churches in Virginia and those east of Reidsville, will come to Reidsville, pick up Highway No. 158 (Winston-Salem Highway) to Ogburn's Cross Roads, intersection of Highways Nos. 220 and 158, and turn right to Farrar's Store, then turn right again, going two miles to the church.

Those coming from the west will come to Stokesdale and pick up Highway No. 65, following it six miles to the church.

Should anyone coming to the convention get lost, if they will inquire for Bethany High School, they will find that the church is located in the same community as the school. A sign is on the church grounds so that all coming will know when they get there.

Those desiring further information will please address the undersigned, and any information possible will be gladly furnished.

L. P. RIPPY,
R. 4, Reidsville, N. C.

HOW PUT THE SCIENTIST'S FACTS TO WORK?

By W. ROY BREG,
Exec. Secretary, Allied Youth, Inc.

From the scientist we have gained knowledge that changed the whole surroundings of the human race, the food we eat, and the tools and appliances we use. We live longer, we eat more intelligently with nutrition in mind, we get out into the sun and engage in healthful exercise, all because the ordinary citizen and his family have taken heed of the findings of science.

Scientists have a fact-story to tell us today about the alcoholic beverages that are in such common use. They have found that a considerable number of social drinkers become, sooner or later, problem drinkers. They have discovered that some of the most promising men and women among us blight and handicap their abilities because of alcoholic habits. Liquor's relation to highway safety is being even more sharply revealed, now that the driving done by persons who have not been drinking is so much better controlled by the slower speeds at which they customarily operate their cars and trucks. The relation between juvenile delinquency and a drinking situation among the youthful offenders or their parents, or both, has been revealed in many cases.

To bring today's facts about alcoholic drinks and the handicaps they impose to the young people needing and asking for these facts is a function of the public school. Such an emphasis is particularly needed at the high school level—for at that age, young people are being urged to drink and need to have the facts to support a firm, fact-founded "No," without a split-second of hesitation. Allied Youth, as a national school club specializing in alcohol education, serves the high schools in this difficult and demanding field of fact-finding, demonstration and interpretation. Allied Youth Posts in scores of communities close the gap between the scientist's laboratory and the waiting, eager mind of the high school student. By means of this voluntary school club program, a host of American young people engage in educational programs and in recreational experiences under Allied Youth's auspices. The Post that serves them is youth-led, school-sponsored. It is serviced by the national movement in program helps and in numerous suggestions for growth and usefulness—but the local young people go out into their own community for many of the facts and conclusions about drinking, as it affects life today. Allied Youth Posts, in their parties, outdoor recreation, and athletic program, offer young people a constant demonstration of the fun and fellowship that may be enjoyed without using alcoholic beverages.

Drinking among young people, although widespread, is not so deeply channeled in habit that it cannot be rejected in favor of something else that is more important and satisfying. The role of Allied Youth in many communities has been to equip nondrinkers with facts that made drinking seem unnecessary and handicapping as a youth experience. It has been also an Allied Youth service to lessen the amounts and the occasions of alcoholic indulgence by numerous other boys and girls who were not prepared to say "no" to alcohol on every single ocasion. In all of the program carried on by field service, conferences, printed helps, data service, and other media, the Allied Youth

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REPEAL.

(Continued from page 5.)

In my full page testimony some of the facts were as follows: A questionnaire had been sent to all the ministers and lay leaders of the M. E. Church, South, to which over 6,000 replies had been received. All but 34 of the 6,000 declared that "home conditions are better as to food, clothing, comforts and conveniences, and there is a great increase in personal ownership of homes; more recreation, amusement and especially school opportunities; there is less drinking in the home, at public places and among young people; the sale of wine and beer would make conditions worse; they could not be manufactured and distributed without the lawlessness and corruption of saloon days; that there is practically no political graft and corruption as when the saloons controlled city, state and national elections." All but nine out of the 6,000 declared that they still favored National Prohibition. The 6,000 persons who answered the questionnaire were men of more than average intelligence, accuracy and sincerity. At the close of the testimony, covering a full page of the New York *Times,* not one question was asked, or any protest against the facts presented. The New York *Times* reporters were present, and no protest was made against the editorial extracts from the *Times* as being incorrect.

The greatest testimony in favor of Prohibition is what has followed Repeal. Just why the Eighteenth Amendment was repealed must be considered.

In 1928, against the protest of a large section of the Democratic Convention at Houston, Alfred Emmanuel Smith was nominated for President. But the Convention also adopted a platform pledged to the enforcement of the Prohibition Law. Herbert Hoover had been nominated by the Republican Party. Dr. A. J. Barton, of the Southern Baptist Church, and myself called a Convention of Dry Southern Democrats to meet at Asheville, N. C., to organize Dry Southern Democrats to defeat the wet candidate, Alfred Emmanuel Smith. Before that Convention met, Dr. Barton and myself had a private conference with Mr. Hoover, and inquired whether he would give vigorous, effective enforcement to the Prohibition Law were he elected. He stated positively that he would do so. This statement was made by us to the Asheville Conference. An organization was formed called Anti-Smith Southern Dry Democrats. Headquarters were opened at Richmond, and your speaker was elected chairman for the entire South. He was not elected as representing the Anti-Saloon League of America, but as representing the Asheville Conference, a majority of which conference were not members of the Anti-Saloon League of America, but were opponents of the Wet Tammany candidate, Alfred Emmanuel Smith. The result of the campaign was that more than one-half of the electors from the Southern States voted for Mr. Hoover, not as a Republican, but as the only way in which to defeat the Wet Tammany candidate, Alfred Emmanuel Smith. It can not be too strongly emphasized that this was not an Anti-Saloon League campaign, although it is true no doubt that the members of the Anti-Saloon League in the South did very largely vote for Mr. Hoover, but not all did so. Party lines were too strong for many Anti-Saloon League Democrats to vote for a Republican.

After the election, as I was obliged to go to Europe for over two months, Mr. Hoover sent for me, and in a private conference asked whether I had any objection to the appointment of Mr. Mellon as Secretary of the Treasury. I told him that I had no mandate to speak on the appointment of Mr. Mellon to head up the finances of the Government, but if he were to continue to administer the Prohibition Law, determine the size of the budget, and of the force of men, I did strongly object. I was assured by Mr. Hoover that Mr. Mellon would not be connected with the enforcement of the Prohibition Law, or with the making of the budget, which would determine the size and the quality of the enforcement officers. I also insisted that a dry man should be appointed Attorney General. So Mr. Mellon was reappointed Secretary of the Treasury, and Mr. W. D. Mitchell, a dry Democrat, was appointed Attorney General. But notwithstanding his declaration in his inaugural address for the enforcement of the Eighteenth Amendment, facts speak for themselves. Mr. Mellon did control the pursestrings, and there was in consequence practically no improvement in the liquor law enforcement. The Congress, both Senate and House, was overwhelmingly dry. It would have appropriated as much as a hundred million dollars, or as much as might be necessary to give effective enforcement, had Mr. Hoover asked for it. But he never asked for it. Why Mr. Hoover did not keep his pledges and give us effective law enforcement. I do not know. It has been the most puzzling problem that has ever faced me in my relations with public officials. It was in effect a betrayal of the Prohibition cause, which has never received any satisfactory explanation. Col. Woodcock was an honest, able, efficient Commissioner, but Mr. Mellon gave him neither the money nor the men to do effective work. Whether intentionally or not, Mr. Hoover betrayed the trust which had been committed to him. By his hesitancy and delay, he hamstrung the enforcement of the law, and by allowing such members of his Cabinet as Ogden Mills, Walter Brown and, always in the background, Andrew Mellon, to influence him, he utterly failed to do the special work for which he was elected, and for which he had received the overwhelming majority of the advocates of Prohibition, men and women in the South, voting the Republican ticket for the first and only time in their lives, because they believed that Prohibition was a great moral question. Mr. Hoover had been elected by the largest majority ever given to any Presidential candidate up to that time. His failure to give adequate support to the enforcement of the Eighteenth Amendment caused great confusion and disintegration among Prohibition advocates — Democrats and Republicans. They felt that they had been betrayed actually, if not intentionally, and the vote in 1932 largely was cast on Party lines. Those who had supported him naturally turned to their regular Party affiliations, seeing little choice between the two men on the Prohibition question.

It is to be noted that the Eighteenth Amendment was repealed, but not by a vote of the majority of the qualified voters. There were more than 50,000,000 qualified voters, but less than 16,000,000 voted for Repeal, showing how greatly confused and puzzled the large majority of voters were.

On December 5, 1933, Mr. Roosevelt issued a Repeal Proclamation, from which I quote: "I ask the wholehearted cooperation of all our citizens to the end that this return of individual freedom will not be accompanied by the repugnant conditions that obtained prior to the adoption of the Eighteenth Amendment, and those that have existed since its adoption. Failure to do this honestly and courageously will be a living reproach to us all. I ask especially that no state shall by law, or otherwise, authorize the return of the

(Continued on page 13.)

Sunday School Lesson

By **Rev. H. S. Hardcastle, D. D.**

A GOOD SOLDIER OF CHRIST JESUS.

Lesson XII—June 18, 1944.

Golden Text: *"Suffer hardship with me as a good soldier of Christ Jesus."*—II Timothy 11:2.

Lesson: Second Timothy.

Devotional Readings Hebrews 11: 32-12:2.

Both of Paul's letters to Timothy make good reading, especially for ministers, and they should be "required reading" for every young minister. Indeed, every minister should read them again and again until he knows them practically by heart. But they make good reading for laymen as well as for ministers.

Timothy was a fine type of young man. He had a good background, his grandmother and his mother were devout women, grounded in the faith. From a child they had "grounded him in the Scriptures," which prepared him by making him wise unto the salvation that is in Jesus Christ. When Paul came to Lystra on one of his missionary journeys, Timothy heard him preach, or came under Paul's personal touch, and became a Christian. He evidently had some ability, for Paul asked him to go along with him on his further missionary journeys. Timothy had a good reputation in the community, as well as good native ability. Under Paul's wise leadership and inspired life, Timothy grew both in knowledge and in grace, and became a trusted helper of Paul, and a successful minister in his own right. Paul sent him on important errands, and left him in important places. So far as we know Timothy never failed Paul.

Paul wrote two letters to Timothy, whom he called his "son." They are full of practical suggestions, and spiritual power. Only a short section of II Timothy can be discussed in today's notes, the section which suggests that being a Christian is like being a soldier, and calls for the qualities and the training of a soldier.

A Battlefield, Not a Bed of Roses.

Paul interpreted life as a battle, not a bed. When one became a Christian, he had no right to expect ease and comfort. He does not go to the "sick bay" but to the "battle stations." He urged his Christian friends to "fight the good fight of faith," to "take up the whole armor of God that he might be able to stand against the wiles of the devil," to watch and to fight, for "we fight not against flesh and blood" and to "pray without ceasing." The Christian life was serious business. It called for discipline and self-denial and concentration. It involved hardship and suffering. It demanded supreme obedience to Christ the Captain of our salvation. These folks who think that being a Christian is synonymous with going to heaven on "flowery beds of ease" miss the point. Paul would have something to say to them, and he would say it in strong and direct words.

Inner Strength.

" "Thou, therefore, my child, be strengthened in the grace that is in Christ Jesus." Material equipment is not enough, even for a soldier in ordinary warfare—he needs inner strength, inner fortifications, morale. How much more true is this of the soldier of Christ. Only thus can he endure and be brave and suffer hardship as a good soldier of Christ.

The Continuing Word.

"The things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Each succeeding generation must be taught the things by which men must live, and without which they cannot live at their best. There is a word of challenge and encouragement to Sunday school teachers. The thing you are doing is not only important, it is supremely important. It does not make much difference how much men know about how to make a living, if they do not know how to make a life. We had better be concerned about the lack of attention at Sunday school and services of worship, about the lack of instruction in religion in modern life, about the disproportion between the time devoted to secular subjects and that devoted to sacred subjects. We had better see to it that the great heritage of Christian faith which has been transmitted to us, is passed on through teaching to others. Mr. Sunday School Teacher, or Miss or Mrs. Sunday School Teacher, are you thinking about quitting your work as a teacher? Better think twice, and

(Continued on page 13.)

THE POWER OF SIMPLE LIVING.

Lesson XIII—June 25, 1944.

Golden Text: *"But Daniel purposed in his heart that he would not defile himself with the king's dainties, nor with the wine which he drank."* —Daniel 1:8.

Lesson: Daniel 1:8-16, 19, 20.

Devotional Reading: Psalm 128.

He Had Good Excuses.

This young man Daniel could have given some pretty good excuses, or even reasons why it would have been all right for him to eat the king's dainties, and to drink the king's wine. Here are just a few: it would be dangerous to defy the king and to arouse his ire; he was a prisoner away from homeland and home, so what difference did it make? no one would ever find it out: what difference would it make anyway if he did eat the dainties and drink a little wine? why not be social instead of stubborn? everybody else is doing it, why shouldn't I? what's the harm, anyway?

But He Had a Great Purpose.

"He purposed in his heart that he would not defile himself with the king's dainties, nor the wine which he drank." He believed in simple living, that was part of it. But it was not all of it—he believed in living up to his religious ideals and his home training. To eat the food and to drink the wine would have been to break faith with himself and with his ideals. Daniel had backbone. He had the driving power of a great purpose.

And He Had a Great Faith.

He believed that simple living would be its own reward and would demonstrate its own superiority over indulgence and luxury. He was willing to put the thing to a test. Furthermore, he was willing to pay the price of his convictions, and to suffer for what he believed was right. He knew whom he had believed, and in a sense, as Donald Rankey said, "He bet his life that there was a God." He was willing to endure ridicule, punishment, and even death, because of his faith.

He Won a Great Victory.

The prince of the eunuchs, with much misgiving, finally accepted Daniel's challenge or proposition. He fed them a vegetable diet, simple food, with only water to drink. And at the end of the appointed time, lo and behold, the three companions of Daniel and he were in better physical condition than those who had lived off

(Continued on page 13.)

S. S. LESSON FOR JUNE 18.

(Continued from page 12.)

then decide to keep on teaching, and on being a better teacher. Christ desperately needs you.

A Good Soldier.

"Suffer hardship with me as a good soldier of Christ Jesus." Be willing to forsake comfort and love and ease, to make personal sacrifices, to obey orders, to go anywhere ordered, to undertake anything commanded, to put the good of the cause above personal preference, to endure hardship and suffering, even to be willing to die—these are some of the qualities of a good soldier of one's country. They are likewise some of the qualities of a good soldier of one's Christ.

For Others.

"Therefore I endure all things for the elect's sake, that they may also obtain the salvation which is in Christ Jesus with eternal glory." The man was doing what he did and bearing what he bore for the sake of others. He wanted others to share that which was so precious to him. Our men on the fighting fronts are fighting for us. All too few of us realize just what sacrifices they are making in order that we may enjoy what we enjoy. The same principle applies to our Christian heritage. We enjoy here what we do because other men have labored and died. "For others" is a good slogan for the Christian soldier.

Watchfulness.

"But watch thou in all things." A good soldier is vigilent, on the alert, alive to every possibility. He takes nothing for granted. He knows that the foe is resourceful, and treacherous. Jesus, as well as Paul, told us not only to watch, but to pray, and not only to pray, but to watch.

A Great Testimony.

There is something inspiring about this old man's testimony, written, as it was, from prison. Listen to him as he says, humbly but proudly, "I have fought a good fight, I have finished my course, I have kept the faith." As one of the poets might put it, his head was bloody but unbowed. He was in prison, but he was of all men most free. What a fine thing it is to come to the close of life, and to be able to say that we have fought a good fight, and against odds, and that we have kept the faith—we did not betray our trust.

The Decoration of Our Lord.

We read every once in a while where somebody has been decorated for bravery, sometimes posthumously. Paul says that Jesus has a decoration for him, a crown of righteousness, not something that will corrode, but something that will last. And He has one for those who love his appearing.

S. S. LESSON FOR JUNE 25.

(Continued from page 12.)

the fat of the land. There was some satisfaction in this. There was more satisfaction in the approval of his own conscience, in the knowledge that he had been a source of strength to his companions, in the blessing of God himself upon him.

He Teaches Us a Great Lesson.

The young people of today, and the older people, too, can well give heed to what this young man can teach all of us. Plain living and high thinking are more than casually related. Plain, nourishing food, and total abstinence are essential factors in physical fitness and mental keenness. There is too much "high living" in modern life. And all too much drinking, even moderate drinking. Good food, that is simple, substantial food, and plenty of water, is far better than rich foods and alcoholic beverages.

REPEAL.

(Continued from page 11.)

saloon, either in its old form, or in some modern guise."

These statements were not required in the Repeal proclamation by Mr. Roosevelt. They were the expression not of the President of the United States, but of the individual—Franklin D. Roosevelt. But what happened? In less than thirty days a bill was introduced in Congress to legalize the sale of intoxicating liquors in the District of Columbia in places called "taverns." Laws affecting the District of Columbia must be approved by the President, just as laws passed by the Legislature of any state must be approved by the Governor of that state. As Chairman of the Commission and Social Service of the M. E. Church, South, I wrote to Mr. Roosevelt urging that he secure drastic amendments to the bill as passed by the House, or veto it, as an authorization of the "return of the saloon in some modern guise." I received a prompt, polite reply, expressing his pleasure at my interest in the matter, but stating that Congress must determine the character of Liquor Legislation for the District of Columbia. And Mr. Roosevelt signed the bill.

Before the Eighteenth Amendment, there were 400 old-time saloons in the District of Columbia of the character of saloons of those days, and with the usual type of bartenders, with no tables for women. Today there are over 2,000 outlets for the sale of liquor in the District of Columbia. They are not called saloons. They are called "taverns." But they are worse than saloons, with a new name. Instead of bartenders, there are in nearly all taverns a number of young women and girls behind the counter, serving beer, wine and hard liquor. Nothing whatever has been done by the President to control these taverns, and no protest has come from the White House, because of the number, or the effects which inevitably follow the sale of intoxicating liquors.

On the other hand, Mrs. Roosevelt was declared in the press as advising young women and girls to "learn how to carry their liquor." Recently, in discussing the Curfew Law, she stated to the press that "Suppression never corrected anything permanently." The statement was characteristic, but the sweep of her statement is amazing. The Ten Commandments go into the wastebasket, for the Ten Commandments are suppressive. All social legislation, speed laws, drunk driving, sanitary laws, hour and wage laws, etc., are valueless. The protective legislation for our armed forces, forbidding the sale of intoxicants on Government premises, and to men and women in uniform, sponsored and supported by President Wilson, and declared by Secretaries Baker and Daniels to have been very efficient, has been opposed by President Roosevelt and by Secretaries Stimson and Knox. No legislation, or Executive order has hampered the activities of the liquor traffic.

The Anti-Canteen Law, passed in 1901, forbidding the sale of beer, wine or intoxicating liquors on Government premises, still remains on the statute books, and is the law of the land. But it is violated in all Camps, and the violations are ignored by the President, the Secretaries of War, the Navy, and the Attorney General. The appeals of great Church bodies and of hundreds of thousands of individual citizens, are swept aside. From the record of the past eleven years, I do not believe that any anti-liquor legislation will be signed as long as the Roosevelts are in the White House. Nor do I think that should Congress pass any anti-liquor legislation, and the President should unexpectedly sign it, that it would be enforced any better than is the anti-canteen law being now enforced.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

After the death of Mr. J. M. Darden, who had served as President and Chairman of the Christian Orphanage Board of Trustees for nine years, the board, in its meeting on February 23, 1938, elected Mr. Vitus Holt as President and Chairman of the Board of Trustees. Mr. Holt had served on the board for a number of years, having been elected as a member of the Board of Trustees of the Christian Orphanage by the Southern Convention in its session in 1932, and met with the board in its regular meeting on February 22, 1933. From that time, he has always been a faithful member of the board.

Mr. Holt is the son of the late W. K. Holt, who was Chairman of the Orphanage Board for ten years. Mr. Vitus Holt, too, is a good financier. He was associated with his father in a large retail hardware business and was well trained in financial matters by his father, who was recognized in financial circles as a very fine financier. The Christian Orphanage is very fortunate in having him as the Chairman of its Board of Trustees.

Knowing how to finance and keep an institution in a healthy condition financially is very fortunate for any institution. The Christian Orphanage has been very fortunate during the last twenty-eight years in having as Chairmen of its Board of Trustees, men who were excellent financiers. It has also been fortunate in having members of the board, men and women, who have always been cooperative and have always cooperated in every way to make the work a success. The Board of Trustees has always been composed of men and women who were interested in the work and who tried in every way to make the Orphanage work, go, and glow in every way.

The writer has been Superintendent of the Christian Orphanage for twenty-eight years and has served as Secretary of the Board meetings during all of these years, and during this time there has never been a cross word spoken. Every member has been congenial, pleasant and loyal.

The policy of the board during these twenty-eight years, under its three different Chairmen, has been to *pay as you go, and keep out of debt.* Often times when we had a need and did not have the money to supply it, we waited until we did have the money. By stretching every dollar spent as far as possible, the Orphanage has been able to pay all bills made during the month on the first of each month following. This policy has been kept up for the last twenty-eight years.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 15, 1944.

Amount brought forward		$12,635.70
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Durham	$ 17.00	
Ingram	5.59	
		22.59
Eastern Va. Conference:		
Rosemont	$ 50.28	
Shelton Memorial	7.93	
		58.21
Valley Va. Cent. Conference:		
New Hope	$ 5.06	
Timber Ridge	15.96	
Linville	9.79	
		30.81
Eastern N. C. Conference:		
Pleasant Union	$ 4.08	
Amelia	12.00	
New Hope	2.00	
Catawba Springs	25.00	
Southern Pines	52.00	
Bethel (Wake)	5.74	
		100.82
Western N. C. Conference:		
Mt. Pleasant	$ .33	
Randleman	13.42	
Asheboro	22.00	
Flint Hill (M)	.61	
		36.36
Special Offerings.		
Cash Item	$ 10.00	
Mr. J. Caesar Phillips	5.00	
Mrs. Margaret Hill	25.00	
Miss Lucille Seymour	25.00	
Mrs. Pat Kelly	5.00	
J. H. Johnson	5.00	
A Friend	5.00	
Mrs. Simmons	25.00	
Mr. Kemp P. Goodwin	100.00	
		205.00
Total for the week		$ 453.79
Grand total		$13,089.49

"The drunkard drinks alcohol to escape the hard realities of life. His wife does not escape, his children do not escape, society does not escape, and, in the end, the drunkard does not escape."

Notice to Subscribers

The Christian Sun has always been more than lenient in carrying on its mailing list subscribers who have overlooked renewing their subscriptions on the proper date.

Now, at a time when the subscription list would naturally be increasing, we are faced with the question of a serious paper shortage. The Government, in an effort to see that all magazines receive their proportionate part of the paper available, has placed all of them on a quota basis. When that quota is reached, even if paper can be obtained, no more paper can be used for that particular magazine.

The above makes it necessary that the management scrutinize the subscription list more closely than heretofore, and it may be possible that if your name is dropped from the list, it will be necessary for you to take your turn in having it replaced thereon.

Please save us the embarrassment that it would cause us should we have to refuse to send The Christian Sun to an old subscriber who had only been negligent. See that your subscription is up-to-date; and also, please renew at least thirty days before its expiration.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

JOLLY.

In loving memory of Mr. A. L. Jolly, whom God in His infinite wisdom called to his heavenly home on March 25, 1944.

We, the members of the Ladies' Aid Society desire to express our devotion to his memory, as a member of the Holland Christian Church.

In his relationship with friends and neighbors he exemplified the spirit of his Master in kind words and helpful deeds. He was a faithful husband, a wise and thoughtful father, a good neighbor, a true friend and a loyal member of the church, which he loved so well.

Mr. Jolly demonstrated throughout his life his zeal for the furtherance of God's Kingdom by serving as a deacon for over twenty years, a trustee of the orphanage for twenty-five years, and in many other ways making a personal contribution to the upbuilding of the church and community.

We will miss his kindly smile, his quiet manner, and he will be remembered for his strong Christian character and lovable personality.

By his going the church and Sunday school have sustained the loss of a most faithful member, and we hereby express our appreciation for his life and service.

We extend anew our sympathy to the family and request that a copy of this tribute be sent to them, another be placed on the records of the Ladies' Aid Society, and a third sent to The Christian Sun for publication.

Mrs. HUGH WHITE,
Mrs. AYLER HOLLAND,
Committee.

FIX.

Whereas God, in His infinite wisdom and mercy, has called to his eternal reward our beloved deacon, John M. Fix, whose death occurred April 14, 1944.

And whereas, the deacons of the Burlington Christian Church, which he served as deacon for 25 years and Sunday school superintendent for many years, desire to record our sorrow in his passing and to express our appreciation for his life among us:

Therefore Be It Resolved:

1. That in the death of John M. Fix, this church has lost one of its most worthy and useful members.

2. That we extend our sincere heart-felt sympathy to his wife and children and pray God to bless and comfort them in their sorrow and bereavement.

3. That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy be recorded in the minutes of the deacons.

WALTER R. SELLARS,
E. B. RASCOE,
EGBERT TRUITT,
Committee.

MADREN.

On March 1, 1944, William Taylor Madren passed from among us to his eternal reward, at the age of 64 years and 9 months.

Brother Madren joined Bethlehem Christian Church at Altamahaw, N. C., when only a young man, and was a faithful and devoted member all of his life. He was director of music for the Sunday school and church services for a number of years. He also taught the Young Men's Bible Class for 24 years, during which time he was absent only seven Sundays. His love for his church was foremost in his life.

He was quiet and unassuming in his manner; a hardworking, honest citizen; and in his home, he was a wise counselor, a faithful, kind and affectionate companion, and a devoted father.

His companion and nine children survive. One son is a minister in the Congregational Christian Church, having been ordained only a few months prior to his father's death.

His was a life well spent. The loss seems irreplaceable, but God, in his wisdom, does not err. The good deeds and influence of his life will never die, for "their works do follow them."

J. L. NEESE.

COL. JUNIUS H. HARDEN.

(Continued from page 2.)

Graham Harden, and two sons, Dr. Graham Harden and Dr. Boyd Harden, both of Burlington; also four grandchildren.

Funeral services were conducted from Providence Memerial Christian Church in Graham, by President L. E. Smith and Dr. D. J. Bowden. The Christian Sun extends its deepest sympathy to the bereaved.

J. T. K.

FOR THE CHILDREN.

(Continued from page 7.)

bus be sent out for the passengers. Meanwhile, inside the bus all were trying to do their bit to make others cheerful and comfortable.

A pickup truck which came along stopped and offered to bring any Servicemen into Sanford who were anxious to get back to Fort Bragg. Soon another car stopped, and Mr. Sellars from Sanford offered to take any other Sanford passengers on home. So thanks to the kindness of Mr. Sellars I was able to arrive home at 1:30 a. m. There I found Mr. Todd waiting up for me! Both of us were glad to tumble into bed for some well-earned and badly-needed sleep. I wasn't too sleepy to say, "Thank you to God for good Americans!"

Sincerely,
Dorothy Todd.

PILGRIM FELLOWSHIP.

(Continued from page 10.)

approach is educational, never legislative or monitorial. In short, Allied Youth takes from the scientist a confidence that "facts will supply motives and guide decisions" if they are placed attractively before intelligent young people and the leaders of young people. When it comes to a choice about drinking or related types of relaxation, our proposal is that young people should not drift into drinking until they have learned quite fully what alcohol is and what it frequently does to persons who are much like them.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

Established 1808.

Dayton, 2 Ohio

Some Questions to Answer When Tempted to Drink

By WM. E. (PUSSYFOOT) JOHNSON

Did you ever hear of a man who lost his job because he was a total abstainer?

Did you ever hear of an insurance company that offered reduced premiums to booze addicts?

Did you ever hear of a woman saying, "My husband would be the best man in the world if he would only drink"?

Did you ever hear of a chauffer who could drive his car with more safety if he took a drink before starting out?

Did you ever hear of a railway engineer who stood better with his employers if he patronized saloons?

Did you ever hear of an Artic explorer who stocked up his supplies with liquor in order to keep warm?

Did you ever hear of a child who complained because his daddy did not come home half-soused?

Did you ever hear of a man who objected to his daughter marrying a man because he was not a booze addict?

Did you ever hear of a woman complaining because her husband spent too little time in the groggery instead of spending his evenings at home?

Did you ever hear of a murderer on the gallows declaring that his abstinence practices led him to his predicament?

Did you ever hear of a man who beat his wife and thrashed his baby because he was sober when he came home?

Did you ever hear of a house owner who charged higher rentals because a saloon had been set up next door?

Did you ever hear of a banker who threw up his hat with joy because a snake-hole was opened close by?

Did you ever hear of a mother who consented to her daughter becoming a bar-maid in order to civilize the dump?

Did you ever hear of a preacher delivering a better sermon because he was half-shot?

Did you ever hear of a gink who boasted that he "could drink or let it alone" and who actually did let it alone?

Did you ever hear of a "moderation society that advocated total abstinence"?

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 - CENTENNIAL - 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, JUNE 22, 1944. NUMBER 25.

PRE-COUNCIL NUMBER

DR. FERDINAND Q. BLANCHARD
Retiring Moderator

NEWS AND VIEWS

Keep step with the Fifth War Loan Drive by buying a bond for Elon College.

Thad Eure, Secretary of State and a Trustee of Elon College, spoke last week at Woman's College, Greensboro, N. C.

Rev. Arthur W. Newell, whose letter appears on this page, is the pastor of St. John's Evangelical and Reformed Church of Richmond. Dr. Newell has spoken in our church in Richmond, Va. While our General Council is meeting at Grand Rapids, the Evangelical and Reformed General Synod will be meeting in York, Pennsylvania.

"THAT THEY MAY ALL BE ONE."

How often we have heard people say, "Once you get to know him you see how fine a person he really is." We usually find it to be the case that when we remain aloof from one another we accumulate a number of queer conceptions. Most intolerance and bigotry are the products of ignorance. The ecumenical movements of our day are the result of the fellowship of Christians. Once we get to know each other, it seems hard to justify the divisions of the church.

I am a minister in the Evangelical and Reformed Church, having been ordained in the Evangelical Synod of North America before its merger with the Reformed Church in 1934. While attending graduate school at Yale Divinity, I had the happy privilege of serving as assistant pastor of the Spring Glen Congregational Church. So when the talk of merger between our churches arose some few years ago it did stir me with hope. I foresee real success of the merger and real benefits at the merging of the two bodies. Although they had their beginnings in different communities and under different circumstances, yet they are guided by the same spirit and bear such a likeness to one another in outlook and aspirations.

We just finished the spring meeting of our local Synod, which includes the churches of Maryland and Virginia, and it was most encouraging to see the response of the churches to the proposed merger. Of course there was no vote except on the proposed proceedure, but there was much discussion and by far the most part was favorable. We all felt that the opportunity of hearing and seeing one another is going to help leven both churches and draw us closer together not alone at the top but throughout our memberships.

I cherish this opportunity of writing this note and look forward to the opportunities of joining in fellowship with you and of you with us, that the spirit of Christ might do his work in and through us in helping to realize his prayer, "That they may all be one."

ARTHUR W. NEWELL.

MR. RONALD BRIDGES,
State Teachers College, Tempe, Arizona.

RONALD BRIDGES ELECTED MODERATOR.

At the afternoon session of the General Council, Wednesday of this week, Ronald Bridges of Maine and Arizona, was elected Moderator for the next biennium. He is the youngest man to have been elected to this honorary post of leadership for the more than a million members of our denomination. In his lively and intelligent participation in both Church and State he perpetuates the historic tradition of the Congregational laity. According to custom a layman is elected to serve for alternate bienniums.

Born in Maine, Mr. Bridges attended Bates College, Bowdoin College (A.B.) and Harvard University (A.M.) He is 39 years of age, the son of a storekeeper who died when he was two. His mother was for 30 years a school teacher. He is the brother of Hon. Styles Bridges, who has been United States Senator from New Hampshire since 1937.

Immediately upon graduation from high school Ronald Bridges taught district school, and twice during his college course at Bates and Bowdoin he dropped out to teach in a village school and a high school. Mr. Bridges taught History in Wassookeag Tutorial School, Dexter, Maine, for a year in 1930-31, and was head of the Social Science Department in the High School at Milton, Mass., for two years, 1932-34.

Mr. Bridges moved to Arizona for health reasons and is now Associate Professor of English at the Arizona State College in Tempe. He still looks upon Sanford, Maine, however, as his New England home.

Politics have paralleled teaching with Ronald Bridges. He was Moderator of the Sanford, Maine Town Meeting and Chairman of the Young Republicans of that state. He has also been interested in national politics.

A fascinating conversationalist with a good radio voice, Mr. Bridges is an effective lay preacher as well as speaker. While residing in Arizona, he was asked to supply a Congregational pulpit and was so well liked as a preacher that he was extended a call to its pastorate. He was president of the Maine Congregational State Conference for a year. He served for a period as chairman of the Missions Council and has been chairman of the Congregational Christian Publishing Society, a member of the Council for Social Action, and a member of the National Committee of the Laymen's Fellowship. Mr. Bridges is a Director of the Bangor Theological Seminary and has been, since 1937, a Director of The Board of Home Missions.

As a writer he has done numerous articles for religious magazines in both England and the United States, and has made contributions on political subjects and general secular articles as well as on religion from the point of view of the layman.

An associate has described Ronald Bridges thus: "He is never in a hurry. The experience of physical pain has given him a kindly attitude toward life and people. Although his imagination is lively and he knows his philosophy, his words are salty and keep close to earth. He talks to individuals *as individuals* rather than to crowds."

War alters the setting and tempo of life, but the elemental interests and concerns of the human spirit are not basically changed.

—*Truman B. Douglass.*

Missions
The World for Christ

THE CALL FROM CHINA.

An Address to the General Council
By Rev. Robbins Strong
of Peking, China.

There are two kinds of calls that can come from other lands. One is the call of help that comes out of need. It is the call of the poor, the weak, the lost, the call of the panhandler who says, "Brother can you spare a dime?" From the power and strength and wealth of our American viewpoint, we too often tend to think of the "Call from China" in those terms. It is the same kind of thinking that makes us regard China as our ally, rather than regarding ourselves as China's ally, which is not only technically true but is psychologically much more sound from the Christian point of view.

No one would deny that the need of China for help, economically, is great. . . . It can perhaps be made vivid by an incident that happened in the Japanese internment camp in North China. You don't have much garbage in an internment camp. You can't afford to throw much away on 1900 calories a day. But there are times when food spoiled. If it was just a matter of a few maggots or flies in the meat you didn't mind much, but cooked it all up, for it added to the protein. But there were times when, because of doctor's orders, the food could not be eaten. I have carried the garbage out of the gate of the internment camp when it was literally crawling, and the Chinese outside the camp would mob us to get that food to eat. Nothing else has ever brought home to me quite as vividly the marginal existence of the Chinese masses. That is the economic level of the Chinese Church by comparison with ours here.

And yet, to put the "Call from China" on that basis is wrong. For economic superiority, which we undoubtedly have, can very easily lead to spiritual superiority *which we by no means have.* Since returning to this country I have been impressed by the amount of planning that has been going on in regards to rebuilding the Church in Europe and Asia after this war is over, but let us remember that the Church is not just buildings and organization, but spirit and life and fellowship. And that is being forged now, during the war, on the anvil of persecution and in the fire of suffering. There are spiritual lessons that we will have to learn from those who have lost all and found that not all is lost. They are learning the lessons of suffering, that is of the cross, in a way we have not begun to fathom.

REV. ROBBINS STRONG,
Foreign Missionary under the American Board.

That leads me to the second type of call which I feel is the real "Call from China": not the call of help, but the call to sacrifice, the call to share, the call to go forward together, the call to cooperative advance and action, the call to dangerous living and working together in a Church that is not *our* Church in China, nor even fully theirs, but rather God's. There is the call from China. That is the trend that began before Pearl Harbor and is still going on.

When my wife and I were commissioned at Berkeley, four years ago, it was not this American Board that told us where to go, where we were to live and what we were to do. We were sent to the North China Council, and they told us where to go, where to live, and what they wanted us to do. We were not there to be "on top," but "on tap."

The process was greatly speeded up when Pearl Harbor burst on us suddenly. At one fell swoop the Chinese Church was cut off from American funds . . . and was forced to stand on its own feet. What happened?

The Church has been stripped down to its core, its driving power, its heart, and is learning what it means to "let the Church be the Church." In North China the schools that were a part of the work are gone, most of them having become governmental schools. The hospitals, another essential but nevertheless peripheral part of the work are gone, some looted, some closed, and some running as governmental institutions. But the Church is not gone. You can take away the buildings of an institution like a school or a hospital and close it, but you can't put your finger on a worshipping community. You can't clamp down on a real church and close it.

We found that out in Tientsin before we were interned. There was there an English language Union Church. Suddenly, in the summer of 1942, an order came down from the Japanese that no meetings could be conducted by enemy aliens. And so the church building was closed until it was turned over to the Chinese Church and services begun in Chinese. But the taking away of our building did not stop the church. We wrote out the sermons and orders of service, typed out copies and passed them around to small groups meeting in homes throughout the community. Of course it was still illegal for us to meet in groups of eight or ten to read through the service, but you can't stop people preaching the gospel. You can't kill a worshipping fellowship.

The Chinese churches have had a hard time. Some of them have died out. The dead wood is gone. But any church where there was a spark of life has caught fire and held on, and has found new areas of service and new means of financing itself. It is the faithful remnant. . . .

It is hard to know how to deal politically with 101 different denominational groups, and so Japanese officials have brought pressure to bear, (and) as a result a united Church has been formed of all Protestant Christian groups in North China.

There are two attitudes on the part of missionaries and Chinese towards this union, although it is the attitude of the Chinese that is important. Some of them will have as little to do with it as possible, . . . but others, and among them the leaders, are trying to make something worthwhile

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THE EDITOR'S MESSAGE

CHURCH UNION: ANALYZED AND GALVANIZED.

Union between the Congregational and Christian Churches was carefully analyzed, then promptly galvanized. It was timely and successful. Prolonged analysis, proverbially speaking, results in paralysis. Our experience in church union is now finding a rich opportunity in analyzing and fraternizing with the Evangelical and Reformed Church. A reasonable period of time for "(1) Promoting fellowship in areas where the two communions are well represented, (2) Organizing the sending of leaders of both denominations into areas where the other is not numerically strong, and (3) aiding the congregations, synods, boards and national agencies in such types of cooperative endeavor as will neither presuppose nor prejudice ultimate union between the denominations," will prepare the way for probable consummation of the union in 1947.

Compared with the long established efforts and slight progress in union made by other religious bodies, some of which have reached an obvious and embarrassing stalemate, this is a very brief period for the initiation, incubation and consummation of a major Protestant merger.

J. Q. Miller offers this testimony concerning the proposed merger: "God's spirit must reach mankind today through his Church. 'When they were all together with one accord' at Pentecost, the Holy Spirit came unto the Disciples of olden time. This self-same spirit awaits a fuller embodiment in a more united fellowship. This merger, under the guidance of God, can release new strength and spiritual power."

Few church councils are able to meet today without including the problem of union on their agenda. Dr. Henry Sloan Coffin, Moderator of the General Assembly of the Presbyterian Church, U. S. A., spoke before the General Convention (Episcopal) in Cleveland as follows: "I am going to be very frank. When your expression of purpose came to our Assembly there were misgivings. . . . The low down, if I may be permitted to use the vernacular, was that the Episcopalians love to pray about church unity; (they have a very nice prayer about it in their book), they love to hold meetings about it; but we ought not to waste too much time on it." Then Dr. Coffin went on to say: "Why are we interested in church unity? Because we believe it is the will of God, and if it is the will of God, we dare not say it is premature. The Christian Church has many sins against its account, but haste in doing the will of God is not one of them. We cannot declare a moratorium on the will of God!"

Speaking before the 155th General Assembly as its retiring moderator, Dr. Coffin branded sectarian divisions as "irrelevant and obsolete encumberances in the gigantic tasks of international, economic and interracial relations." Speaking to the question of Presbyterian unity, he concluded: "We have talked about it long enough. Much time and effort have been devoted to planning it. This is a day for those of determined purpose in all branches of our Presbyterian family with impatient hands to push down the sundering walls and set up the ready-to-hand organization of our communion.

Turning to the sermon of the retiring moderator, W. Bruce Wilson, at the 86th General Assembly of the United Presbyterian Church, we find this plain statement: "When will the church in America honestly begin to face the fact that denominationalism and sectarianism can never be a satisfactory answer to the devastating materialism and secularism of our nation? While God may have seen fit to use our multiplicity of denominations in days gone by in spite of their shortcomings and endless emphases on non-essentials; while there may have been some logical and historical justification for such divisions within the church four or five or ten generations ago; it remains to be proved that such division is today the will of God for his church. How can the church talk about a just and durable world peace through the subordination of certain aspects of national sovereignty, when the average denomination is jealous of an encroachment on its individual sovereignty? Yes, and some of us are even suspicious of any suggestion that would make possible a more effective and united Presbyterian witness so that America and the world may be won to Christ."

Dr. E. Stanley Jones has widely ventilated the idea of federal church union. Speaking before the Washington Conference on Christian Unity, he said: "The keel is already laid for federal union within the structure of Christianity. The Federal Council could become the executive of the American general assembly and the World Council could then be the executive of the world assembly. In America we have achieved analysis, not synthesis. The rise of the different communions was inevitable. The next step is synthesis. The objection is that federal union would 'freeze the denominations.' Actually, it would 'melt' them. A divided church in a divided world lacks moral authority."

There are those who do not share the optimism of Dr. Jones. His hope of federal church union is based on an analogy with the history of the United States. But, as pointed out by Dr. Albert Day in The Christian Century, "The same economic and social forces would not be at work. The necessity of sheer survival drove the colonies together. They did not have a long history of self-sufficient autonomy and independence behind them. International pressure compelled the recognition, 'United we stand, divided we fall.' The absence of such forces in our ecclesiastical dilemma must certainly have compensation in the presence of others."

Other such forces do exist and are being increasingly recognized. Christian people now realize that the press, the radio and the picture industry are being used by the liquor forces to (Please turn to page 13.)

The Attitude of the Congregational Christian Churches in the Post-War Days

From the Address of Dr. Ferdinand Q. Blanchard, *Moderator, of the General Council of Congregational Christian Churches.*

A. We *cannot* operate intelligently or as Christians on the ''Proposition ''America for Americans.'' Of course, that does not mean that we are not concerned with the welfare of our own people, determined to preserve the precious things in our heritage, and ready to die if the rights and privileges we have purchased by the sacrifice of years are imperiled. It does mean exactly what Paul meant in saying: ''No man lives only unto himself, and no man dieth only unto himself.''

The isolationist spirit which cried out for ''normalcy'' in 1920, and wrecked the world dream of Wilson has lost most of its virulence to infect intelligent people.

B. We believe that a world cannot be built on mere force and military power. We should not seek any solution based solely on the fact that we and two or three other nations have more guns and aeroplanes than the rest of the world.

There will be pressure to involve the victors in an attempt to run the rest of the planet. Imperialism dies hard. It will persist. It must be resisted both in the name of wisdom and of Christianity. The task will give play to all our idealism and demand all our common sense.

Our purposes for the postwar world must run far beyond making the guilty suffer. *Evil ought indeed to be punished. Otherwise the whole moral order decays and collapses.* Specifically, in the case of Germany that involves the elimination of Nazi leaders and the obliteration of Nazi spirit. But we cannot go on indefinitely with no policy beyond punishment. You cannot destroy a nation of 80,000,000 people. You can make it a festering sore of misery, but it then becomes a source of infection.

Psychology and history unite in reminding us that you cannot impose a new life from without. It must grow up from within. Only the German people can free themselves spiritually. A New Germany must be constituted, *but this must be done primarily through and around those elements that never conformed to Naziism in spirit.* . . .

C. In the third place, there is growing agreement that besides arrangements to lower trade barriers and facilitate the operations of economic life, there must be in some form a League of Nations.

It is now generally agreed that it was one of the tragedies of history that Woodrow Wilson's failures in political wisdom at the point of securing support for his plan, combined with the malicious intolerance of Republican leaders at the moment, plus some stupid even if honest delusion that the same ocean which had been a bridge in defeating Germany had again become a barrier to make us forevermore self-sufficient, wrecked our support of an international plan to assure peace.

''It must not happen again,'' were the words of 1919. How pathetic they seem today as we see that we were taking the course at that very moment which would bring war again. But we can well use and mean those words today, meaning that *we will not repeat* our fatal blunder. *Wars are not stopped by pious resolves or holy invectives, but by creating agencies where force implements intelligence.*

I agree with Professor Hocking in the view stated in his recent article in *Life* that the League was by no means the failure it has often been assumed to be. . . .

''It is everlastingly unfortunate that we did not give it our immense moral support without which it could not be a mighty safeguard of justice and righteousness and so of peace. We have much to repent of as we consider the two decades after 1919. But our sins were not those the usual manifestoes set down.

If we were not willing to co-operate in the League, we should have created irresistable military, naval and air power against the day of reckoning. But the greater sin was just the failure to give our moral aid through the League to restraining the gangsters of Europe in the days when they could have been tamed without war, though necessarily by force.

There are such further questions which concern new national boundaries and how economic arrangements can be made in the chaos of a continent blasted by nearly five years of war. None of these can be settled now. All must be dealt with eventually and many soon after the guns fall silent.

This vital point must be faced. Atlantic Charters and Teheran agreements are only preliminary. And to what are they preliminary? This, if once again our sacrifices are not to be in vain and the world's agony is not to bear yet more bitter fruit, the nations must come together in some form of international organization that will permit our best instincts to find play.

A first step may be to form an international court where international law may be developed. That must certainly come anyway. We submit to law if we are good citizens because it is a codified and accepted force. The trouble is that nations have assumed to be above law. National sovereignties are subject to restraints as truly as individual sovereignty. But it will take time for this to be accepted.

And meanwhile may we not hope to build some stable organization, even as our national fathers created a government before the Supreme Court had rendered decisions creating constitutional law. In a word, a World Court to establish law for an international order should operate side by side with an international organization to bring that order into being.

I do not suppose for one moment that the things I have been saying would receive universal assent. But may I not believe that if we laid aside every other consideration and faced just this one, ''Is it Christian?'' most of us would agree that they go as far in realizing Christian ideals as it is humanly possible at this moment to work them out. Let me pass then to a certain conclusion. At this point you will say,

''It is the government that will determine each step, and in the official positions of government are many men who care no more about a *Christian* plan for world rebuilding than you care about being experts in ping pong.''

But *such men are supremely concerned to stay in office or get into office.* That is one fact. The other is that there are over 50,000,000 at least nominal Christians in the United States of America. If any considerable portion of them desired a peace founded on principles of Christian relationships we could go a long way toward getting it.

Because I am interested in the plans for a just peace, I am yet more profoundly moved by the question whether we have a Christ-like mind set for the huge tasks ahead. As one recalls again how we muffed the ball two decades ago, one grows very solemn. (Please turn to page 12.)

CONTRIBUTIONS

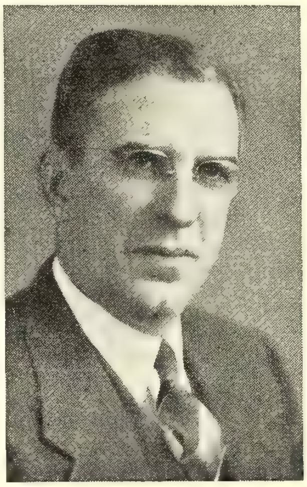
SUFFOLK LETTER.

The attitude of our churches towards authoritative action has undergone many changes during its history. In the early days of the Conferences in Virginia and North Carolina, the records were burned after the adjournment of the meetings in order that no action should be binding. All actions of the Conferences in session were accepted only as expressions of opinion and not as a final guide for future action. In later years the trend was in the opposite direction, and a vote of the Conference, or Convention, was accepted as the law of a governing body, and effort was made to conform to the will of the majority. In more recent times there has been a swing back towards the attitude of the founders of our church. There has been a definite development of an effort to convert our representative bodies into mass meetings, and to ignore past actions which might interfere with expediency and free self- expression.

These trends in church administration and government are interesting and revealing. The Christian denomination arose as a protest against the arbitrary powers of the Bishop. The spirit of democracy, or self-government, was the basic reason for this type of movement. In the gradual return to an interpretation and form of government which places much authority or power in the hands of a very small group, and in some instances, in the hands of one person, the old cry "democracy" has again been heard many times in church assemblies. Apparently, "democracy," in church government, is a term which is very elastic in its meaning and use. It has been invoked when the banner of self-government, or government by the masses has been advocated; it has been repeated when the tide has turned and a few people desire to control the masses in the church. Evidently these things indicate that the church is not static, and it is influenced, in many respects, by the prevailing, popular spirit of civil government. Politics may endanger the church in the name of democracy, which is not a religious term.

The primary question is not whether the church is democratic or autocratic, but is it Christian? We have heard much about the democratic way in the church. Let us hear more about the Christian way, in our Christian or Congregational Christian churches. In spite of all pleading for uniformity in the use of the name Congregational Christian, there are still many churches in our fellowship which prefer to call themselves Congregational, and others which prefer to use the name Christian. That privilege is democratic, Congregational and Christian.

But the church must return to an emphasis of the Christian way of life. This is not a denominational way. The word Christian is not used here with a denominational implication. The pulpit needs this fundamental truth and the pew wants to hear it with greater emphasis. The organization, or the methods, of church administration are secondary to the spirit of its leadership. The church is now influenced by the motives of war. It must free itself from factionalism and petty contentions and become a mighty spiritual champion of the Gospel of Jesus Christ. We need more constraint and less restraint. The love of Christ should constrain us. This includes a love of His Church. Ambition and desire for recognition must die upon a cross. Christ must live within us, the hope of glory, and the hope of our church.



REV. L. E. SMITH, D. D.,
President of Elon College,
Member Executive Board, General Council.

The church faces great responsibilities. Opportunity is knocking at its doors. The task calls for more than human wisdom and power. Power from on high must be harnessed. And that power comes at a high price. Are we willing to pay the price and to meet the conditions?

I. W. JOHNSON.

ELON SUMMER SCHOOL.

The enrollment today in the average small coeducational college is an unknown quantity. At Elon we approached our summer session with fear and many questions. Would there be enough students interested in summer session this year to justify the conduct of the school? If so, would it be possible to secure a sufficient number of instructors to conduct the school? A systematic and persistent drive by certain governmental agencies was launched to induce college professors to accept positions with agencies like the USO, the Red Cross, etc. June 5 was determined as the date for opening. The faculty was employed and ready for duty. A slightly larger number of students than was anticipated came.

Total enrollment to date is ninety-seven, including ten enrolled in an aviation class. This class is taught by Professor Hook. The school this year is more than ten per cent larger than was the school last year. Professor A. L. Hook is serving as dean and director. He is at home in the administrative field having served as dean of the College for years. The following are instructors in our summer session: Professor A. L. Hook, Dr. D. J. Bowden, Dr. C. R. McClure, Dr. Merton French, Professor J. W. Barney, Professor Irving D. Bartley, Dr. Clara H. Bartley, Mrs. Hans Hirsch, Mrs. W. W. Howell and Miss Lila Newman. The success of the first quarter has encouraged the administration to lay plans for the second quarter. As part of the curriculum for the next six weeks, home economics with practice house instruction will be offered. This advanced notice is given that those who are deficient in this particular course or who may wish to advance their standing in college may plan to attend. There may be other students of Elon or those who plan to enter in September who may wish to attend the last session of our summer school, which will open July 16. There will be a sufficient number to justify the second term, but we are hoping that we may be able to keep the fine enrollment that we have at present.

The regular fall session will open September 5. Advanced enrollment for the regular college year is encouraging at this date. Those who have paid room reservation fees exceed the number as of this date last year by twenty per cent. With the cooperation of the Church, the alumni and friends, we should be able to attract

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The Office of Promotional Secretary

Rev. F. C. Lester, Promotional Secretary.

Young People Going to Lakeside.

The National Pilgrim Fellowship is celebrating its tenth anniversary this year. They are meeting at Lakeside, Ohio, as they did in 1934, with the United Youth Movement, and will hold our denominational meeting following the interdenominational council. They meet June 26 to July 5.

Our representatives to this youth conference are, Miss Clarene Andes, as an officer of the National Council, Clara Van Pelt from the Valley Conference, Marjorie Moore and Bunny Maifield from Eastern Virginia, and Helen Cobb and Joe Clark from North Carolina.

The people who cannot attend these great meetings will surely send good wishes with those who represent them, and will anxiously await their reports. It is important that the work of the Church go forward.

Beginning the New System.

Those who attended the Convention will recall that a Convention Office was authorized, that it was voted that all money for Convention and denominational enterprises was to be sent to the Convention Treasurer, that Mrs. Mattie Cox Parker was elected treasurer, and that a motion that this system begin July 1, 1944, was adopted by the Convention.

It was this vote of the Convention that set the officials of the Convention to work to be ready to begin the new program on July 1, 1944. No one asked the officials if they wanted to begin then. The vote was that they should begin at that time.

The Convention Requests Churches.

The Convention can tell its officials and boards and institutions what to do, because they are its representatives. If they fail to obey, the Convention can fail to elect them again, and put in those who will obey orders.

But the Convention does not undertake to tell the churches what to do. In a letter just gone from this office to pastors, Sunday school superintendents and church secretaries concerning the new plan of handling finances is this paragraph:

> ''This is a request of the Convention. The Convention does not tell churches what to do. The success of our Church depends upon the willing cooperation of free churches. Sometimes a church breaks this free fellowship, but experience has shown that most churches fall in line and do their full share. We expect nothing less in this matter.''

This freedom of individuals and churches lies at the heart of our denomination. If we lose that, we belong in Methodist or Presbyterian churches. So far as this writer knows there are none in our Convention who are willing for any to lose that freedom.

REV. FLETCHER C. LESTER, D. D., Promotional Secretary, Southern Convention, Member Prudential Committee.

On the other hand unless there can be cooperation, we will most certainly fall apart and fail to function as a church. When the representatives of all the churches get together and almost unanimously adopt plans by which to work, and when conference leaders make such motions, it is to be expected that the churches will seriously consider doing what has been voted. Otherwise there would be no need to have Convention sessions at all.

If for any reason any local church does not care to send its funds through this office, that church will please be assured of the very best wishes of the Convention officials, and of our eargerness to serve that church in every way possible. We know that you have a perfect right not only to designate your funds, but also to say who shall handle them. Those churches that do send funds to this office as requested by the Convention will please be sure that they are properly designated, and be assured that we shall give proper credit and pass the money on to the cause for which it was given.

Minutes of the Convention.

It is expected that the minutes of the Southern Convention, including the Constitution and By-laws that were adopted will be in the mails in about ten days. They contain many important matters that relate to the working of our churches through the months and years to come.

Every officer of the Convention, including board members, and all pastors are expected to get a copy. So will church secretaries. And there will be additional copies for those who desire them, or so we hope. Many are waiting with bated breath to discover just what the Convention did adopt.

THE CALL FROM CHINA.

(Continued from page 3.)

out of it. They don't like the way in which it came, but they say, ''We have learned that we can cooperate with people with whom we didn't think it was possible, and the spirit of unity and cooperation that we have found here must and will go on.'' And I believe that it will, for there are similar movements in Free China, and that without benefit of Japanese pressure.

The Christians in North China are very much aware of the danger of being used by the Japanese for the building of the ''New Order'' in East Asia. At the organizational meeting it was suggested by the Japanese military—and believe me, you take their suggestions seriously—that the Chinese have prayers for the Japanese soldiers who have died in what they call the ''Holy War of Greater East Asia.'' The Chinese Christians replied, ''The Christian Church is not the Church of any one country. It is the Church of all countries. We cannot pray for the soldiers of any one country. We can pray for the soldiers of all countries.'' And they won their point. That is the difficult path that they are treading. At times there must be compromise, but when it comes to the basic essential facts of the Christian faith *there will be no compromise.* Then they will take their stand and say, ''Here stand I, this far and no further, so help me God.''

The Chinese Church is now established, standing on its own feet. What then of the future? There is probably no country in the world that looks forward to as much building and construction as does China. It will be one of the most fluid countries in the world. China, in spite of its long history and tradition, will probably

(Continued on page 15.)

General Council to Have Full Program

The biennial meeting of the General Council of Congregational Christian Churches in America is being held (June 21-28) in the First (Park) Congregational Church of Grand Rapids, Michigan. The general Council theme is "The Church and the Post-War World."

'The matter of ministering to returning service men in cooperation with other community-building agencies will be given a first place on the program," says Dr. Douglas Horton, the Minister of the General Council. "The Council will endeavor to give aid and direction to the Congregational Christian Churches throughout the country as they play their part as morale building agencies, indispensible to the nation in these years of crisis."

No less than eight National boards and fellowships are participating in this conference. They include, in addition to the General Council itself, the American Board of Commissioners for Foreign Missions, founded in 1810; The Board of Home Missions of Congregational Christian Churches; the Missions Council, the joint promotional and educational unit of both Foreign and Home Mission Boards; the Council for Social Action; the State Superintendents Conference; the Laymen's League; the National Fellowship of Women State Presidents; and the Pilgrim Fellowship, national organization of Congregational Christian young people.

DR. DOUGLAS HORTON,
Minister of the General Council.

Dr. Ferdinand Q. Blanchard of Cleveland, Ohio, the Moderator of the General Council, opened the meetings at two o'clock Wednesday afternoon. The main address of the afternoon, "The State of the Church," was by Dr. Douglas Horton.

The evening session on Wednesday, included the address, printed in this issue by Moderator Blanchard; a Recognition Service for State Superintendents and National Officers appointed during the biennium; the 'Owning of the Covenant," a ceremony based on the early Pilgrim Covenant; and a Service of Memoriam and Communion conducted by Dr. Horton and assisted by the Chaplain of the General Council meetings, Rev. Walter Amos Morgan of Worcester, Massachusetts.

The traditional General Council Lectures, five in number, are being given this biennium by Dr. Reinhold Niebuhr, internationally known American theologian and Professor of Christian Ethics at Union Theological Seminary. Dr. Niebur is perhaps best known for his leadership in the non - pacifist, non - isolationist sector of the Protestant Church, and as the editor of the bi-weekly, *Christianity and Crisis.* Dr. Niebuhr's general topic is "The Christian Faith and the World Crisis." His lectures will come on Thursday, June 22, Friday, June 23, Saturday, June 24, Monday, June 26, Tuesday, June 27, at four o'clock in the afternoon.

DR. TRUMAN B. DOUGLASS,
Executive Vice-President of the Home Mission Boards.

Each morning of the Council meetings there will be the presentation of the reports of various commissions, together with at least one key address, and each afternoon there will be a series of seminars and work shops under the general direction of Dr. Harry Thomas Stock, each with the purpose of strengthening the work of the churches at home and abroad. Carefully picked, experienced leaders will conduct these groups on no less than 18 subjects.

Among the speakers of national and international reputation who are appearing on the program is Rev. Leslie E. Cooke of Coventry, England, the "worst bombed city in England," who is pastor of the Warwick Road Congregational Church in Coventry. Mr. Cooke will speak on Saturday night, June 24, at a meeting conducted by the Laymen's Fellowship. Hon. Walter H. Judd, M. D., member of Congress from Minnesota, will speak Sunday night, June 25, on "Christian Responsibility for Democracy." Following Dr. Judd's address there will be the dedication of the World Order Compacts signed on May 21 in over 1100 Congregational Christian Churches across the country.

MISS SAISIE HIBBARD, R. N.
Missionary in Gaziantep, Turkey.

Dr. Theodore A. Greene of New Britain, Conn., who is just back from an extended visit to South America as emissary of the General Council on that continent, will speak on Thursday, evening, June 22. At this same session there will be the presentation of the Women's Gift with an address by Miss Mary E. Stearns of Concord, New Hampshire, president of the National Fellowship of Congregational Christian Women.

On Friday evening, June 23, the evening service will be conducted by the American Board of Foreign Missions, under the chairmanship of Dr. Russell Henry Stafford of Boston, a vice-president of the General Council and president of the American Board. Brief addresses will be made by Rev. Robbins Strong of Peking, North China, who was repatriated from the Weihsien Japanese internment camp on the second *Gripsholm;* Miss Eleanor Wilson, one of the last missionaries of the American Board in the Micronesian Islands, who is planning to return to that area later; and Rev. Emmons E. White of Manamadura, India, who will demonstrate the Indian "kalakshepam," a form of singing sermon in the native tongue, much loved by the Indians. This evening meeting will close with an impressive Commissioning Service of Miss Saisie A. Hibbard, R. N., of North Hadley, Massachusetts, who is going as a career missionary nurse to Turkey.

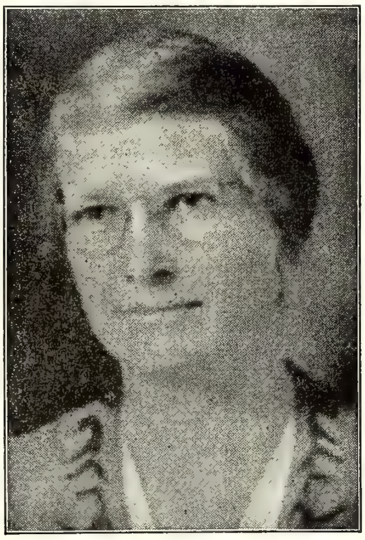
REV. LESLIE EDWARD COOKE
of Coventry, England.

On Sunday morning, June 25, at eight o'clock, there will be a Service of Communion for men and a Service of Communion for women, followed by two church services. The General Council Sermon will be preached in the First (Park) Congregational Church by Rev. James W. Fifield, Jr. of Los Angeles, Calif., pastor of the largest Congregational church in America and the oldest and largest Protestant church in Los Angeles.

At the second service in the Fountain Street Baptist Church, the sermon will be preached by Dr. Hugh Vernon White of the American Board of Foreign Missions, who goes this fall to fill the Chair of Professor of Theology and World Christianity in the Pacific School of Religion, Berkeley, Calif.

Among speakers during the morning session on Monday, June 26, will be Dr. Henry Smith Leiper, Executive Secretary of the World Council of Churches; Dr. Samuel McCrea Cavert, of the Federal Council of Churches of Christ in America; and Dr. Charles S. Johnson, Director of Fisk Institute of Social Research, and of Race Relations for the Board of Home Missions.

On Tuesday evening, June 27, a beautiful pageant entitled "Ye Shall Be My People," will be presented. Written especially for the General Council meeting by Dr. Fred Eastman of the University of Chicago, Master Craftsman in Liturgical Drama for the Arts Guild of the Congregational Christian Churches, the pageant will be directed by Mrs. Mary Skurkay Einecke, dramatist and musician. There will be a cast of nearly one hundred persons, and the music has been arranged by Dr. C. Harold Einecke, Minister of Music at Park Church. The Park Church Chancel Choir will sing the score.


MISS ELEANOR WILSON
of the American Board.

The closing sessions of the General Council will probably take place on Wednesday morning, June 28, although opportunity has been made for final meetings, if necessary, Wednesday afternoon. There will be several addresses and final reports at the Wednesday morning session, and Rev. Eldon H. Mills of West Hartford, Conn., will continue what is fast becoming a traditional closing of the General Council, by singing the Lord's Prayer. Mr. Mills studied for grand opera and his beautiful voice is well known among many Congregational Christian churches throughout the country.

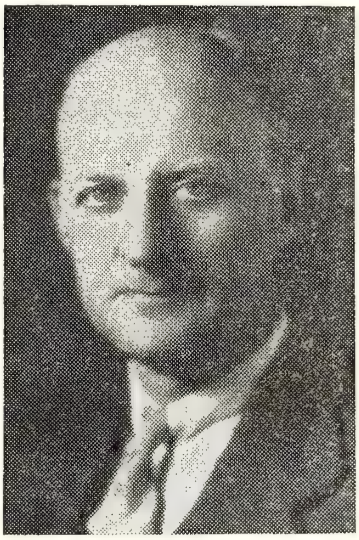
Dr. Niebuhr and the Council Lectures

Dr. Reinold Niebuhr, internationally known American theologian, is Professor of Christian Ethics at the Union Theological Seminary, of New York.

Born in Wright City, Missouri, Dr. Niebuhr was educated at Elmhurst College, Eden Theological Seminary and Yale Divinity School. He has taught at Union Seminary since 1929, and his brilliant, incisive lectures in his seminary classes have made him the center of most of the controversies which are carried on among Union students.

In 1939 he was the fifth American to be called to give the famous Scottish Gifford Lectures at the University of Edinburgh. He has an enviable reputation as a theologian even among those who disagree with him strongly. One critic called his book, "The Nature and Destiny of Man," which was based on these lectures, "the most comprehensive and penetrating diagnosis of the illness of modern culture and of modern Christianity which has appeared in our generation." Perhaps no other theologian has more influenced the contemporary scene in this country than has Dr. Niebuhr. He is a constant contributor to religious and secular journals and has published no less than eight books within the past 17 years.

Dr. Niebuhr is giving a series of lectures at the National Council in Grand Rapids on the general theme, "The Christian Faith and the World Crisis." The first lecture, given today, was "God's Judgment upon Our Civilization." Extracts from this address follow:


DR. REINHOLD NEIBUHR,
Professor at Union Theological Seminary, New York; Author and Lecturer.

"Our own epoch has been taken unaware by two great world catastrophes. We couldn't understand the first at all; and we sought to evade the second. These world calamities were beyond our comprehension and understanding because we had, in our modern culture, an interpretation of history which was based upon the assumption that history spells prog-

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"
Rev. RICHARD L. JACKSON, *Editor.*

PERPLEXED, BUT NOT UNTO DISPAIR.

By Richard L. Jackson.

A Message of Encouragement to Our Young People.

"The whole world is topsy turvey," were the words of a saleslady in the phonograph departmen of a large department store. Several young people had been in one of the recording rooms, listening to their favorite jazz selections for several hours. Finally the department manager had to be called to suggest that they give other customers a chance to listen to the stock of records for sale. I watched the young people as they came out; they were not complaining and seemingly not bothered by the rebuke administered them, nor did they even seem to notice the others who were waiting. "The whole world is topsy turvey," the clerk repeated, a note of sadness in her voice, as if she were seeking an excuse for their thoughtlessness.

I wondered what was in the mind of that saleslady. Apparently it was a common occurence for boys and girls 15 to 17 years of age to come to that department and listen to Frank Sinatra and their favorite orchestra. I don't believe she was critical of them—she had called the department manager only as a last resort. I imagine that as she looked at those young men and young women, scarcely more than boys and girls, she thought of the future. What is thead for them? Before long the boys would be inducted in the service, the girls left behind with little prospect for marriage and a home. "The whole world is topsy turvey."

All of us feel the uncertainty of the times in which we live. The dreams and hopes of past years seem no longer possible—the faith we had and the things we believed in are questioned. We no longer feel secure about the future. We have seen our loved ones go off and we do not know if they will ever return. What shall we do? What shall we say? What shall we believe? In what can we put our faith and trust, and hopes in these hours of darkness?

There are times when all of us would like to hibernate as do our friends the bears. The uncertainty and confusion of the hour is too much for us. We don't like to think about the present or the future. It hurts us every time we hear a plane or a boy reported missing whether it is one of our boys or one of theirs. The news bothers us and we cut it off. We do not want to know what happens. We wish we knew what to do to build up, not destroy human lives. We are overcome with a feeling of human inadequacy and helplessness.

For those of you who have shared these feelings, I have written these words; for I confess they are my own feelings. You who feel inadequate and helpless in the present hour; you who feel that while others are giving their lives, you ought to be doing more; you who feel discouraged and have lost your faith in men and in God, go with me to the Word of God to see if we cannot find some words to help us.

The Apostle Paul lived in a world of uncertainty. Wicked men on every side sought his life. He was a sensitive person, conscientions, seeking only to serve his Christ. Yet, it seemed that the tide of events was against him. He worked hard to establish the Corinthian Church, yet when new leaders arrived, they poisoned the people's minds against him and taught false doctrines. He was imprisoned, stoned, beaten with rods and whips. He had a serious affliction believed to be epilepsy, which took possession of him at times. He realized his own inadequacies for the task the Lord had given him. He expressed it this way, "We have this treasure (meaning the gospel) in earthen vessels." He knew the weakness and frailty of human beings.

His faith wavered at times when affliction was hard. At one time he spoke of his trials using these words, "Without were fightings, within were fears." These are words of a man in agony of soul and spirit. Here was a man facing greater trials than most of us will ever be called upon to face, yet Paul came through victoriously. He wrote to his friends: "We are troubled on every side, yet not distressed; we are perplexed, but not unto despair; persecuted, but not forsaken; cast down, but not destroyed." Here are words of faith—words of courage. Here is the thing you and I are searching after. A man, troubled, perplexed, persecuted, cast down, is not distressed, nor despairing, nor forsaken, nor destroyed.

Let us inquire further into the life of this man. What did Paul have that enabled him to keep going and to rise victorious over every affliction? Probably the answer is to be found later on in the same letter: "Wherefore, we faint not; but though our outward man is decaying, yet our inward man is renewed day by day. For our light affliction which is for a moment, worketh for us more and more an exceeding weight of glory while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, while the things which are not seen are eternal."

In the midst of his trials and afflictions Paul was able to look to the unseen things of life. He had become a new creature in Christ. He had discovered the love of God in the face of Jesus Christ. He had discovered his body to be an earthly house of an eternal spirit. His love for Christ was without bounds. He knew whom he believed. He gloried in his human weakness because it enabled the power of Christ to better rest upon him. He had learned the joy of total dedication to Christ in the service of others. Relentlessly, tirelessly, amidst persecution and disaster, he went forth in Christ's name, not fearing what men would do to him; fearing only lest his work might not be acceptable to his Lord, and fearing that in the hour of need, he might fail his Master.

Paul's unseen Master never failed him. In the thick of the fight, He was always at his side. His never failing source of help and strength and power enabled him to carry on when things looked blackest. Paul's great declaration of faith still serves as a guidepost for all of us: "For I am persuaded that neither life nor death, nor angels, nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, our Lord." Paul discovered in the unseen things of life that which was real and lasting and eternal.

If we become discouraged and cast down, it is only because we put too much faith and reliance in the things of this world. I once met a man who

(Continued on page 11.)

FOR THE CHILDREN

Dear Boys and Girls:

Summer is the time for hikes and picnics. I hope that you will have the joy of going on one this summer. Here is a story about a class that went on a hike:

Billy's Class Goes on a Hike.

"Hello, Billy," called Bobby as he rode toward him on his bike one morning. "Do you plan to go on the hike with the class Friday afternoon?"

"Certainly," answered Billy, "I wouldn't skip it for anything. Mr. Tillman is a grand teacher, and we have the best times on hikes!"

"Yes, but on this Friday? Do you know what's happening on that afternoon? The circus is coming to town!"

Billy was surprised. He remembered that the circus was coming, and he hadn't seen one for four years, but his class had completely forgotten that this was the Friday for the circus when they planned the hike in detail, and assured Mr. Tillman that the class would be out in full force to meet him at the appointed place that afternoon.

"You can do what you like," said Bobby, "but as for me, I'm going to feed peanuts to the monkeys. Goodbye, got to run along."

Billy stood where Bobby had left him. Had they really blundered and arranged for the hike at the wrong time? Would he have to miss the circus after not having seen one in all these years? Maybe it was a mistake. Yet Billy saw that night that it was not a mistake; for there was a large "ad" in the evening paper describing the circus and pointing out that children would be admitted for only twenty-five cents.

Billy let out a groan of disappointment. Of all the days for the circus to come, why did it have to come on the day that they had planned their hike. Mr. Tillman was so nice to the boys and so interested in them, how could they face him if they went to the circus instead of on the hike?

If they failed to show up for the hike would Mr. Tillman want to plan other good times for them after the circus was gone? Billy couldn't answer that one, but he could easily imagine how disappointed Mr. Tillman would be if he came to the church at the appointed hour and not a boy showed up! So there was only one thing to do, thought Billy, and that was to live up to the trust that Mr. Tillman placed in his class.

Friday afternoon arrived, and at the set time Billy went to the church. Mr. Tillman was there before him and greeted him kindly. Even though he was disappointed he couldn't keep from warming up under his teacher's smile and feeling good because he had done the square thing. Soon two other boys arrived, and the hike was started.

Within thirty minutes they had reached the edge of town and were ready to start towards the woods. A mile to the north of them, at the fair grounds, they could see the big white top that belonged to the circus tent, and a lump rose in Billy's throat. Yet he turned his eyes away and went on.

"Look, Mr. Tillman!" shouted one of the boys in surprise. "Isn't that your car parked along the road just ahead of us?"

"Yes! It is Mr. Tillman's car," cried Billy, for Mr. Tillman's car wore on its windshield a beautiful little picture of a Christian flag. "Perhaps somebody swiped it and left it here!" Swiftly the boys raced to the car to look it over, but they found that it had not been damaged.

"Boys," said their teacher, "this is a surprise which I planned for this afternoon. We have hiked far enough for today. Now we're going to the circus, so climb into the car."

"Hurrah for Mr. Tillman," cheered the boys. "Three cheers for our teacher!"

Over to the big tent they went, but they did not sit on the hard benches, for Mr. Tillman bought reserved seats for all, down near where things were taking place, and there were drinks and peanuts for all. Far across on the other side of the tent sat the other members of the class. I am sure that they were sad and were ashamed that they had been so selfish that they were not with the glad party down below.

Work This Summer.

Any of you having relatives who live on a farm should write and ask them if there is any work that you can help them with this summer. So many of our farmers have been called into their country's service or have gone into defense work that those who are left on the farm are greatly overworked.

Yesterday I picked up a magazine which had in it an article that bore this headline, "A million Starve." The author had seen a million men, women and children starve in South China. Children around the world are hungering and dying because they can't obtain food. Either their enemies have taken their food or have cut off the supply routes for food.

Unless we save all of the food that we possibly can here at home to share with these other children of the world many more will starve in the days that lie ahead.

I grew up on a farm, and I know that there are hundreds of errands that children's feet may run to save the weary limbs of their elders. This leaves energy for the bigger tasks which children can't always do.

Just now dewberries and blackberries are ripening, which should be picked and made into jelly and jam. You can help to save them if you will work. We are fortunate, we children who live in America. Bombs are not dropping on us and our homes, and we are not starving for lack of food. Let us work to conserve our food this summer that others may live because of the work of our hands!

Sincerely,

Dorothy Todd.

Answers to Last Week's Puzzle.

ACROSS: 1. Solo; 3. Rule; 5. Pea; 7. Peace; 9. Noon; 11. Elon; 13. N.W.; 14. D.C.; 15. Feet; 17. Bets; 19. River; 21. Man; 22. Lame; 23. Dime.

DOWN: 1. Skin; 2. Open; 3. Race; 4. Eden; 6. Ea.; 7. Power; 8. Elder; 10. One; 12. Oct.; 15. Fall; 16. Time; 17. Bend; 18. Sole; 20. Va.

PERPLEXED.

(Continued from page 10.)

had lost a fortune, yet he was not discouraged or bitter. He had found something which money could not buy and which could not be taken from him. I called upon an old lady in North Dakota, confined to a wheel chair, suffering with an acute case of arthritis, but her spirit was not broken. She had found a treasure which neither moth nor rust could corrupt, nor could it be stolen from her. Her faith was in the unseen.

The secret of Paul's power was his faith in the Great Unseen. He trusted in the power of God. He felt the claim of Christ upon his love so that nothing else mattered but his Lord. He knew the love of God which passeth ordinary knowledge. He was a recipient of God's power and love. Therefore, though his outward man was decaying daily, he did not faint, but by prayer and companionship with Him whom he loved and who

(Continued on page 15.)

Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

ENTERING THE PROMISED LAND.

Lesson I—July 2, 1944.

Golden Text: *"Be strong and of good courage; be not affrighted, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."*—Joshua 1:9.

Devotional Readings Psalm 12.

Lesson: Joshua, Chapters 1-6, 23, 24.

The Fallen Leader.

"Moses my servant is dead." What consternation those words must have struck in the hearts of the children of Israel. They must have felt as if the world had fallen down on their heads. For it was Moses who had delivered them from Egypt, who had led them through the wilderness, who had welded them from a rabble or mob into a strong social unit, who had given them civil and religious laws basic to sound civilization, who had led them to the very edge of the Promised Land. And now he was dead. There must have been a great vacant space against the horizon where this man of large moral stature had stood, and a great void in their hearts. But it is the way of life and of God. Leaders, and those whom we think are indispensable die. It always remains for those who are left to catch the torch and to carry on. And whenever such a man or woman dies, there comes to listening ears, "my servant is dead, now therefore, rise, get thee over this Jordan." God buries the worker, but carries on the work.

A New Man and a New Method.

"The Lord spake unto Joshua, the son of Nun, Moses' minister, saying . . . now therefore arise, go over this Jordan, thou and all this people." God's work must go on, even though God's worker passes away. Always God has somebody else standing in the shadows to carry on his work. It is not always, indeed seldom, a man like the fallen leader—Joshua was not at all like Moses. Nor is God tied down to one method—Moses had been in a sense an appeaser, he had avoided war; Joshua was a warrior and he had to fight his way through the promised land. Times change and the change of times calls for a change of methods. The church, like everything else, must adopt new methods. But even at that there are certain basic things that never change. Yes, things can be too new. Change is not always progress. A thing is not always good because it is new, or bad because it is old.

Possessing the Land.

"Every place that the sole of your foot shall tread upon, that have I given to you, as I spake unto Moses." They were to have the land, but only as they conquered it, only as they took possession of it. It is the divine plan even till today. Here are fair and fertile fields of human endeavor, great open spaces in art and literature, and science, medicine, industry, engineering, knowledge to be had for the mastery. And the same thing is true of character. God has not set any limits to our character, and we can have as much as we earn by discipline and self-mastery. And we can have as much of God as we claim by faith and obedience.

REV. H. S. HARDCASTLE, D. D.,
Member of the Home Boards.

A Call to Courage.

Several times in these opening verses, God calls Joshua to be strong and of good courage. He is to have a stout heart — the word courage has the same root as the word heart. It was not mere physical courage, although it was that. It was the courage born of a high calling, of confidence in one's mission, of obedience to moral principles, of a sense of the Unseen Presence. "As I was with Moses, so I will be with thee." Walk in my law, do my will, carry on my work, and I will be with thee, said the Lord God Almighty. Well that gives courage.

ATTITUDE IN POST-WAR DAYS.

(Continued from page 5.)

As one thinks back to what happened when the tragic death of Lincoln in '65 let power slip into the hands of vindictive radicals who in their mistaken zeal set back the forces of true peace for years, one grows yet more apprehensive. History teaches much, but alas we read her lessons so little. There is a way, difficult, arduous, not clear at every turn, but leading upward through the clouds to light. Are we determined to follow it? *Will* we follow it, rising above political ambitions, rejecting all leadership which denies the way of Christ? Will 50,000,000 Christians make even poor leaders respect their invincible power?

I know how far away John Smith, the average voter, occupied in earning his living, or Mrs. John caring for her home, seems from the point of power where the issues of world destiny are fashioned. He is not an editor to be read by the thousands, or a speaker influencing hundreds. But let him *not underestimate* his his power. If he will write to his political representatives, if he will speak to his neighbors, always remembering his Christian convictions in this fearful world crisis, he will count, and 50,000,000 like him can sway the world future.

Forgive a personal word which I use simply to express myself more clearly. I believe we have a government of parties. Like it or not we must take it as it is. And personally I can conceive of no better way to carry on government in a democracy.

And this I know. So far as I can understand the demand of being a Christian today I purpose to support the man and men, the policies and the party which, forgetting the things which are behind and reaching forth to the things that are before, offers most hope to my country of moving on towards the goal of God's high purpose for humanity revealed in Jesus Christ.

You think that is a high demand? So be it. The Christian can be guided by nothing else.

"Our ministers for the chaplaincy, our youth for the service, our means to support them, have been given and will be given until the guns fall silent."—*Dr. Blanchard.*

EDITORIAL.

(Continued from page 4.)

make their wares attractive, enticing and desirable. The conviction that the church must have a united voice and united resources to meet such widespread propaganda is now growing. Theodore F. Adams gave this vigorous statement at the Southern Baptist Convention in Atlanta: ''An organized and cooperating paganism must be met by an organized and cooperating Christendom.'' Here is another typical statement, made by George P. Howard, missionary to Latin America, in an address to Southern Presbyterians: ''The local church has gone forever in Christianity. There is no such thing as a local church. You—sir, or madam—are a World Christian! You have no right to send your missionaries back to the mission fields if you weaken the home front. There is one thing the Roman Catholic Church in this country is afraid of—only one thing. It is that the reaction to the campaign to keep non-Catholic missionaries out of Latin America will unite Protestantism. They fear, above all else, a united Protestantism.''

It was Sabine Baring-Gould, the author of ''Onward Christian Soldiers,'' who wrote these words of wisdom: ''If we were to take the religions of all the world and spread them out before us, and tabulate their characteristics, we should be able to form a register of the corresponding wants of the human spirit. Every religion marks the existence of a want. And every reformation indicates the awakening, the assertion, of a new one. To bring this down to our own experience and our own days, how is it that England teems with sects? Simply because the Established Church does not meet every requirement of Christian souls. True wisdom would seek to make her bands elastic, and vary her methods to embrace and satisfy all, and not seek to stamp and stiffen and solidify her, as the martyr Geronimo was kneaded into a bed of concrete. Much better endow the Church of England with centripetal than with centrifugal force; and this can only be done by allowing to grow together in luxuriance, objective worship and subjective mysticism; by giving to those who want on either side with full hand, instead of measuring to each in grudged pinches.''

If the wisdom of Baring-Gould had been heeded, it is extremely unlikely that John Wesley would be known today as the founder of Methodism. And, too, if Wesley's Church had been endowed with centripetal rather than centrifugal force, James O'Kelly would never have rebelled against the autocratic power of the episcopacy and the Christian Church would not have developed. This principle of church polity should be galvanized in all future church unions, lest union become a mere prelude to further disunions.

R. L. H.

DR. NIEBUHR AND THE COUNCIL LECTURES.

(Continued from page 9.)

ress and is filled with unlimited possibilities of new creatures. So, indeed, it is. But modern interpretations had left out of account that there are both judgments and redemption, both calamity and creation in history.

''No old institution or outworn custom or discredited culture 'dies in bed.' They do not perish until they are literally destroyed. According to the Christian interpretation of history, inherited from the prophets, the whole of history is under the sovereignty of God and He exercises his rule both by bringing powers which defy Him to naught and by creating new powers.

''The meaning of our present crisis is that a particular form of culture and communal organization, informed by commercial and industrial modes, which came to birth in the sixteenth and seventeenth centuries, and which was itself an instrument of divine judgment upon an older feudal society, is now itself under judgment.

''The divine and historical logic which places our civilization under judgment can be simply stated. Our political institutions and moral achievements are not adequate for the technical facts of civilization. Technically we live in an interdependent world. Politically and morally we live in a world in which the nation is the final community of loyalty. The world crisis represents the birth pangs of a world community. The pains we suffer are chastisements of God to bring us to repentance. The repetition of the calamities is due to the hardness of our hearts and the stubbornness of our national pride. The instrument of divine judgment is a modern counterpart of the ''terrible of the nations'' about whom the prophets spoke. We are castigated by a proud nationalism worse than our own.

''The difficulty of achieving a world community which will make an interdependent civilization sufferable is only one of our problems. The other is to manage our new technical wealth and power within each national community in such a way that it will create brotherhood rather than injustice and strife. These two problems are, of course, interrelated.

''The great question about every judgment is whether it will produce despair or repentance. These two forms of sorrow are defined by Dr. Paul as 'the sorrow of God' and the 'sorrow of the world which worketh death.' Calamity produces despair if we do not understand that it comes from God and that it is meant for our renewal. It may produce repentance if we understand its divine meaning and are moved to newness of life by it. The great opportunity of the Church is so to interpret the present situation in the light of the Gospel that it will bring forth fruits mete for repentance.''

ELON SUMMER SCHOOL.

(Continued from page 6.)

an increasingly large number of students for Elon for 1944-45. We will have some boys in school, but not nearly so many as if the war were not on. Perhaps there are some of our friends who could influence a girl or a seventeen-year-old high school graduate to come and take the place of our boys who are at the front fighting for home and country. By cooperation we shall be able to keep the College open and assist it to continue its fine program of instruction and guidance in effect on our campus for more than fifty years. Catalogue, bulletins, and information concerning the school may be had on request.

L. E. Smith.

''Congregationalism is responsible in our American life for the first popular Constitution, the first college, the first theological seminary, the first academy for boys, the first academy for girls, the first college for girls, the first co-educational college, the first college west of the Mississippi, the first college for colored men, the first Protestant missionary to the Indians, the first foreign missionary society, the first society for work among the freed men, the first Christian Endeavor Society, the first Home Missionary Society of national scope. If we shall judge this conception of Christian organization by its fruits, surely it is amply justified.''—*From the Moderator's Address.*

Both our Christian gospel and the frustrations of our times challenge us to courageous ''action' to match our gospel.''—*Ray Gibbons.*

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

In our last three letters we have had something to say about the Presidents and Chairmen of the Board of Trustees the writer has served under during his twenty-eight years of service as Superintendent of the Christian Orphanage. No man could have wished to serve under a Board of better men and women than those who have always composed the Christian Orphanage Board of Trustees. None other could have been more congenial, more thoughtful or more pleasant to work for. But, before we close this part of our letter we do wish to make special mention of two members on the Orphanage Board, namely, Mr. C. D. West of Newport News, Virginia, now Vice-President of the Board, and our good friend, Mr. H. C. Simpson of Franklinville, North Carolina.

Mr. C. D. West met with the Board for the first time on May 4, 1906, and has been on the Board continuously for thirty eight years. He has attended all meetings of the Board when not unavoidably detained. Mr. West is still a young, active man after his thirty-eight years of service. He was elected on the Board when he was just a young man.

We notice on the old record that soon after he became a member of the Board he was elected to serve on the finance committee and has been helping to finance this institution all of these years. While the Orphanage has gone through times of indebtedness and days of depression, he has lived to see the plant grow and develop into an institution of which the Convention may well be proud.

The other member of the Board, of whom we spoke, Mr. H. C. Simpson, met with the Board for the first time on June 4, 1912, and has been a loyal member since that time. Mr. Simpson was one of the first students to enter Elon College when it opened its doors for the first session. He has been closely allied with his church and the Orphanage all these years, being a member of the Board of Trustees of the Orphanage for thirty-two years.

We give these two members special mention from the fact of their long, continuous service.

In my last three letters to you I have tried to get the thought across to you that the Christian Orphanage has always been blessed with a splendid Board of Trustees whose business ability has been excelled by none. They have made successes of their own affairs and have put that same interest in the affairs of the Orphanage.

The Convention has entrusted the Orphanage in their hands, and the success of the Orphanage stands to prove that they have been faithful to that trust.

It is necessary that the Superintendent of the Orphanage take many problems to the Chairman of the Board for advice, and all of the Chairmen have been considerate and have always given of their time for consideration and advice.

Chas. D. Johnston,
Superintendent.

REPORT FOR JUNE 22, 1944.

Amount brought forward		$13,089.49
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Burlington	$ 58.08	
Greensboro, First	16.43	
		74.51
Eastern Va. Conference:		
Suffolk	$ 25.00	
Cypress Chapel	14.20	
Liberty Spring	1.50	
Friendship class $1.00.		
Sr. Boys and Girls, 50c.		
		40.70
Eastern N. C. Conference:		
New Elam	$ 9.00	
Hayes Chapel	6.00	
Plymouth	8.44	
Morrisville	1.50	
		24.94
Western N. C. Conference:		
Ether	$ 2.62	
Ramseur	13.83	
Pleasant Ridge	7.71	
		24.16
Special Offerings.		
Miss Sarah Ellison	$ 50.00	
Mr. Dabbs	20.00	
Mr. Hughes	45.00	
Mr. Cook	10.00	
Mrs. Oldham	60.00	
Interest	1.47	
Interest	.67	
		187.14
Total for the week		$ 351.45
Grand total		$13,440.94

Rev. J. L. Neese has recently been conducting a Union Revival in his home town of Swepsonville, N. C. On June 25, Mr. Neese will be at Mt. Zion Church, July 2 at Bethel, July 9 at Concord. Rev. W. W. Snyder is pastor of these churches. July 23 will find Mr. Neese with Rev. B. H. Lowdermilk at Pleasant Union, and August 20, he will be at Mt. Gilead of which Rev. S. E. Madren is pastor.

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

THE CALL FROM CHINA.

(Continued from page 6.)

be more open to change than any other country. It is a situation which presents a ''dangerous opportunity'' to the Christian Church. . . .

Are they going to need help from this country in the form of funds and missionaries? I believe they will. Remember the economic level of the Chinese Church. But they will not want money given in a patronizing, condescending mood of pity. They will want it with no strings attached. It will be for them to use. And I believe that they will still want missionaries.

Generalissimo Chiang said a little over a year ago, ''We still need and welcome Christians from other lands who will serve the people of China with true sympathy and devotion just as they would serve their own people. Do not feel that you are guests. You are comrades working with us to serve and save our people and to build a new nation.'' Yes, they will still want missionaries who are willing to work under them and share with them the joys and sorrows, the responsibilities and privileges of the Christian faith. They will want humble, God-filled men, willing to take a back seat and be guiders rather than leaders. They must realize that it is not their civilization nor their culture nor themselves that is the message, but the gospel of Jesus Christ of which they are faulty and unworthy messengers. . . .

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 15, 1944.

Sunday Schools.		
Newport, Shenandoah, Va.	$	5.06
Suffolk, Va.		25.00
Morrisville, N. C.		1.60
Mt. Carmel, Walters, Va.		6.13
Winchester, Va.		6.90
New Elam, New Hill, N. C.		9.27
Oak Level, Youngsville, N. C.		3.00
Belew Creek, N. C.		2.17
Total	$	59.13
Individuals and Churches.		
Lynchburg, Va.	$	6.00
Oak Level, Youngsville, N. C.		23.00
Pfafftown, N. C.		12.00
Total	$	41.00
War Victims and Services.		
First, Burlington, N. C.	$	40.85
Rosemont, Norfolk, Va.		50.00
Henderson, N. C.		10.00
Total	$	100.85
Total for the week	$	200.98
Previously acknowledged		20,121.88
Total		$20,322.86
Less War Victims and Services		100.85
Total since Sept. 1, 1943		$20,222.01

MATTIE COX PARKER,
Secretary.

PERPLEXED.

(Continued from page 11.)

loved him, Paul's inward man was renewed day by day.

There is one other thought I would like to call to your attention.. No matter what disasters and persecution befell Paul, he did not give up. ''Be not weary in well-doing, for in due season ye shall reap if ye faint not.'' One of the greatest temptations we have in these days is to give up. We have worked hard for what we believed to be right, but it seems to no avail. We strive to overcome the weaknesses in our lives, but seem to accomplish little. We lift our faces to the heavens, but no divine miracle takes place. Paul encourages us not to give up. Results in the unseen world cannot easily be seen. But ''in due season ye shall reap if ye faint not.''

In these trying times, it often seems that the world denies the very things which Jesus taught. People are confused and many young folks, within our very church, are unconcerned. Paul is writing to us, ''Be not weary in well-doing.'' Now, of all times, we cannot give up. We can only give ourselves more sacrificially that the work of our Lord go forward. When it seems slow, remember the mustard seed which grows slowly and silently, but which grows so large that it looks like a tree. God's work continues as little people, like you and me, do their best all over the world. God *can* be trusted. *.If we do* our best, we may leave the results to Him. ''Be not weary in well-doing, for in due season ye shall reap if ye faint not.'' . . .

We stand between the death of one world and the birth of another. At such times, there is always confusion. The danger is that we observe the strong winds and the storm clouds, and say, ''There is no use sowing.''

In Leistershire, England, there is a chapel built in the 17th century, when civil wars were sweeping the country. Today one can still read the inscription of dedication and there find a message for our times: ''In the yeare 1653, when all things sacred throughout ye nation were either demollisht or profaned, Sir Robert Shirely, Baronet, founded this church: Whose singular praise it is to have done ye best things in ye worst times.'' In a world of disorder, it is to his everlasting credit that he planted a seed which has grown and is today bearing fruit.

In a topsy turvey world—in times of confusion and uncertainty, what does the scripture teach us: First, have faith in God—look to the Great Unseen for things that are eternal; secondly, be not weary in well doing, for in due season we shall reap if we faint not.

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FALL TERM BEGINS SEPTEMBER 5, 1944

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HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, JULY 6, 1944. NUMBER 26.

Mrs W C Wicker 1-1-45

Statement on Christians and the War

A COUNCIL RESOLUTION

Professing our faith in God the Father of Jesus Christ who made of one blood all nations of men, we reaffirm our Christian responsibility for justice, reconciliation, world order and peace.

We recognize in penitence our share in the war-guilt of mankind. The crimes of the aggressor nations against the causes of civilized behavior are all too evident. But the persistent unwillingness of other nations, including our own, to rise above selfishness and pride in the interests of the world family community, is no less evident. Our refusal to act in terms of world welfare has helped to breed world warfare.

We contemplate military victory with sober concern. Such victory may confirm us in our pride and selfishness, or it may spur us to work for a just and cooperative world order. We lay this challenge upon the conscience of our churches.

We continue to recognize and cherish within our fellowship the divergent positions with respect to the war which have a common basis in Christian faith. A majority of us believe that in the present situation armed aggression must be met by armed force before a just peace may become possible. A minority of us, convinced of the futility and wrongness of the war-method, renounce the use of military force, and give support only to the agencies of reconciliation. Together we work for the new world that is in Jesus Christ.

In deep sympathy with all the victims of war, we pledge to do our utmost for their relief and well-being. We remember with compassion the dead, the wounded, the captives. We treasure the services of our chaplains. We hold in honor and gratitude the many men and women in the armed forces. We remember with understanding sympathy the members of families separated by the exigencies of war. The witness of our conscientious objectors commands our respect. All these we commend to the care and keeping of God, here and hereafter.

We appeal to our people to remain steadfast in study, in prayer, in sacrifice, and in service, so that the spirit of Christ may work in His Church to the end that the kingdoms of this world may become the Kingdom of our Lord Jesus Christ.

NEWS AND VIEWS

Rev. Joseph E. McCauley is conducting revival services this week at Pleasant Grove.

Rev and Mrs. A. Greig Ritchie are spending their vacation in Waterbury, Connecticut.

Rev. Allyn P. Robinson of Raleigh and Rev. A. Lanson Granger of Sayville, New York, will exchange pulpits for the summer.

Rev. William N. Tuttle, at present pastor at Lockport, New York, has recently been elected superintendent of the Florida State Conference.

Mrs. J. B. Jackson, the mother of Rev. Richard L. Jackson, is the superintendent of the Sunday school in the Mayflower Church, Columbus, Ohio.

Dr. John P. Jockinsen of St. Petersburg, Florida, will occupy the pulpit of the East Congregational Church in Grand Rapids, Michigan, during the month of August.

Dr. James W. Fifield, Jr., will preach at union services in East Orange, New Jersey, during July and August, according to an announcement by Dr. John B. Hanna. Two identical Sunday morning services will be held.

Dean A. R. Van Cleave of Piedmont College, Demorest, Georgia, has been elected acting president of that institution, having taken over his new duties on July 1. We wish for him great success in this undertaking during times which are unusually hard on all church supported institutions of higher learning.

Dr. Paul N. Garber, Dean of the School of Religion at Duke University, has been elected to the college of bishops by the Southern Jurisdictional Conference of the Methodist Church. Dr. Garber is a native of New Market, Virginia, and has been professor of church history at Duke University since 1926. He succeeded Dr. Elbert Russell as Dean of the Divinity School.

Gene Poe of Rockingham, N. C., and Harold Reid of Norfolk, Va. were elected editor and feature editor, respectively, of the Elon College summer school paper, last week. Lib Holland of Shelby, N. C., and Verdalee Norris of Sanford, were chosen as associate editors, and Emerson Whatley of Asheboro, becomes business manager. The faculty adviser is Dr. C. R. McClure.

Mr. W. Fletcher Beale died suddenly on the night of July 1, and burial was in the cemetery at Antioch Christian Church, Windsor, Va., on July 4, under the direction of Rev. W. Fred Wright. He is survived by his wife, his mother, one son and two daughters, three brothers and one sister. He was the brother-in-law of THE SUN's managing editor and a nephew of the late J. M. Darden.

Carl B. Riddle, Jr., son of a former editor, was recently chosen by the coaches of the eight high schools of Washington, D. C., as one of the best high school baseball players of the season, receiving recognition on the first of two teams selected. Young Riddle is captain of the baseball team of the largest high school in the National Capital. He also stars in football, and recently won a medal for track performance. He graduates next year.

The following members and former members of the Southern Convention met informally for dinner at the General Council in Grand Rapids, Michigan: Drs. Will B. O'Neill, Wm. T. Scott, Stanley C. Harrell, James H. Lightbourne, William E. Wisseman, F. C. Lester, D. J. Bowden, H. S. Hardcastle; Revs. Richard L. Jackson, Ben Joe Earp, Millard Stevens, Eugene Rainey, A. Greig Ritchie, B. H. Watkins, Arnold Slater, Carl R. Key, Robert A. Whitten, R. E. Newton, T. Fred Wright, William J. Andes; Misses Clarene Andes, Ollie Mae Beane, Helen Cobb, Pattie Lee Coghill; Mr. W. T. Dunn; Dr. and Mrs. L. E. Smith, and Rev. and Mrs. Robert Lee House.

"The Spiritual Front Imperative" was the subject used by Dr. James W. Fifield, Jr., in delivering the General Council Sermon, Sunday morning, June 25, in First (Park) Congregational Church of Grand Rapids, Michigan. Dr. Fifield is pastor of the largest Congregational Church in America and the oldest and largest Protestant Church in Los Angeles, Calif. During the nine years of his pastorate this church has become debt free, with the burning of mortgages totaling $680,000. Born in Chicago, he received his education at Oberlin College, the University of Chicago, and Chicago Theological Seminary. He was minister of the East Church in Grand Rapids for nine years, leaving there for Los Angeles. His Council sermon is given in full in this issue.

The Duke University Divinity School announces a new course of study leading to the degree of Master of Religious Education. As stated in the announcement: The purpose of this degree is to provide a professional course of study for persons desiring to become educational assistants in local churches, teachers of religion in public schools, or assistants in similar forms of Christian education. The course of study is planned especially to meet the great demand of the churches for women trained to serve as assistants to pastors. Through this new course of study the school hopes to render a unique service in providing graduates to fill the many requests of pastors for women whose education qualifies them to serve efficiently as assistants in local churches. Candidates for matriculation must be graduates of colleges of recognized standing, and thirty semester hours are required for the degree.

REV. EMMONS E. WHITE OF MANAMADURA, INDIA.

Rev. Emmons E. White, missionary of Manamadura, India, who has just returned to the United States, was one of the speakers at the General Council. Mr. White first went to India in 1917. His work as a district missionary over a wide rural area involves the supervision of many schools as well as churches and close cooperation with Indian co-workers.

Mr. White has made a specialty of Indian music and has been singing the Christian message in a way which India loves, namely, through the "kalachebam" or "singing sermon." It is a difficult thing to do and takes persistence and much study. Mr. White has already mastered several sermons, including one on "The Prodigal Son." He writes his own ideas in Tamil, and an Indian musician helps him put the lyrics to India music.

Mr. White used as his subject at the General Council, at Grand Rapids, "Singing Christ to India's Heart." The address is given elsewhere in this issue.

The Southern Convention

DR. F. C. LESTER, *Superintendent.*

THE END OF A CHAPTER.

Yesterday (June 30, 1944) we came to the end of a chapter in the history of the Southern Convention. The office of promotional secretary closed. It had been in operation for five years and ten months. We are yet too near that period to evaluate the worth of this office. That can be left to the historians of the future. It is sufficient for us to record a few facts concerning the work.

This was the first attempt of the Convention to have a worker who would give full time to coordinating and strengthening the work of our two hundred churches and the boards and institutions of the Convention. The recent Convention by resolutions said some nice things about what had been done, and decided to take another step in cooperative work.

Gain in membership has been slight, but it is rather remarkable that we have been able to maintain what we had, since approximately 20 per cent of the American population has migrated during this six-year period, and since we have not greatly increased our work in congested areas. Our Sunday school enrollment has decreased far too much, but the enlistments in military service and the movement to war industries probably overbalance this. Our difficulty has been that we have not started additional churches where the people have gone to work.

Financial gains have been substantial. Many of the churches have paid all debts. Only one church has any considerable debt. The college has paid all mortgages, and is well on the way to increasing its endowment funds. The orphanage income has greatly increased. The Board of Christian Education has more money than usual. The Board of Superannuation can meet its present obligations. Receipts for the Mission Board surpass those for many years. THE CHRISTIAN SUN is able to pay its way, and has a very small endowment. The office of promotional secretary operated within the estimated budget until March of this year, when a slight increase in secretarial help was needed. At the end of this chapter, the Convention and its enterprises are all financially solvent, but not affluent.

A NEW CHAPTER BEGINS.

On July 1, 1944, at nine o'clock in the morning, the superintendent, the treasurer-bookkeeper, and the office secretary, were in the Convention Office at Elon College, N. C., ready for work. The office space has been rearranged so it can be used to better advantage and will be a bit more attractive. This writer, Mrs. Mattie Cox Parker and Miss Catherine Cooper expect to do their very best to serve all the churches and boards and institutions of the Convention. Miss Angie Crew will be with us most of the time, and will aid greatly with missionary programs and the selection of materials of many kinds. We sincerely hope that the churches will call for the services needed. Here are a few of the ways in which we may be able to help:

- Samples and suggestions for literature.
- Programs for special days.
- Pamphlets and books on all phases of church work.
- Special helps for Sunday school teachers.
- Leadership training schools.
- Aid to all young people's groups.
- Vacation Bible schools.
- Summer conferences for young people and leaders.
- Pastors' retreats and study forums.
- Special speakers, especially missionaries.
- Conferences with churches—
  - For budget making and financial canvass.
  - To form groups of churches into pastorates.
  - To select a new minister, or get rid of one.
  - To plan evangelistic program.
  - To overcome any difficulty.
  - To survey church and community activities.
- Aid pastors to serve churches.
- Organizing new churches.
- Making plans for new buildings.
- Dedication of church buildings and equipment.
- Planning programs for conferences, etc.
- Friendly conversations about church work.

If the service you need is not listed above, do not let that keep you from requesting what you need. We shall do our very best to serve wherever and whenever service is desired. It is our fond hope that the chapter now beginning will be both successful and happy. We believe in our church and its institutions; we believe in our people; and we have confidence in God. In that faith, we turn the page to begin the new Chapter of the Southern Convention as its first superintendent in a history of 150 years.

SUBSCRIPTIONS.

Our paid-up subscription list has grown steadily in recent years. We can secure paper for 2,000 papers each week. Recently we cut off 106 who were somewhat in arrears, and brought the list slightly under the limit.

During the first year of the past biennium we received $3,266.33, and the past year we received $3,365.92. This is a total of $6,632.25 received on subscriptions during the two-year period.

At the beginning of the biennium the estimated income was three thousand dollars per year, but later it became necessary to increase this to $3,250 per year. We actually received $298.92 more than the estimated needs in order to balance the budget. By vote of the Convention, we must receive $3,500 each year of this biennium in order to balance the budget. That means an increase of $367.75, or $183.48 each year. In order to reach this goal it will be necessary for the pastors and churches to continue working with the office in collecting subscriptions.

The missionary societies and certain other church organizations have aided greatly in securing both new and renewal subscriptions. For this service they have received $193.00. By vote of the Convention, there are to be no commissions this biennium, unless the Board of Publications should find it necessary to grant them.

In spite of the war the ecumenical movement has gone on. Because of thegenerous aid and willing cooperation of the Committee for War Victims and Services, it was possible for our denomination to present to the World Council of Churches the services of the Rev. Theodore Carswell Hume. The whole world of the Church today knows the tragic story of how the plane on which he was travelling, though belonging to a neutral nation, was shot down off the coast of Sweden and he himself killed. He had known of this danger in advance, but as he said in his last conversation reported, he was "on a mission"—and could not turn back. The inspiration of the life and death of Theodore Carswell Hume has already touched the imaginations of thousands of our youth. A denomination which can count among its members a young man of such courageous vision—and we believe there are innumerable others—must bow its head in gratitude to God.

—*Douglas Horton.*

THE EDITOR'S MESSAGE

THE GENERAL COUNCIL.

The heavily docketed program of the General Council moved according to schedule despite the oppressive heat wave which persisted throughout the sessions.

Sunday was a memorable day at the Council. The sermon by Dr. Fifield, printed in this issue, was given at two identical services in the morning at the Park Church. A worship service of high order was provided by Dr. C. Harold Einecke, minister of music in the church. A standard of unusual excellence in the conduct of worship was established by Dr. Einecke and the five choirs with approximately 300 voices.

Dr. Hugh Vernon White preached the missionary sermon of the Council at the Fountain Street Baptist Church. "The reality of Christ," he declared, "is the essential part of the Christian religion, and it is to this that the missionary leads his converts. By the pragmatic test of the character of Christian and non-Christian civilizations, the validity of the commission to lead all men to Christ may easily be verified. Nothing matters so much in shaping the character of a civilization as its religious beliefs. Nowhere except in Christianity can be found hope even for the beginnings of the world of peace and justice toward which we now aspire."

The Sunday afternoon feature was the demonstration of a rhythmic choir under the auspices of the Arts Guild. This was followed by the presentation of a cross to the moderator. The cross, of Swiss pear wood, bearing a sunburst and an ancient symbol of the Trinity, was carved by Alois Lang, noted wood carver, who learned his craft in Oberammergau and now resides in Grand Rapids, was the gift of the American Seating Company to the General Council.

World Order Compacts from 1647 churches containing 122,000 signatures, were dedicated at the Sunday evening service. Attendants in Pilgrim costume silently received the scrolls from the state superintendents and placed them on the altar. Congressman Walter Judd reiterated his thesis that since we cannot escape, rule, or buy the world, our only alternative is to join the world. Those who fear the cost of world cooperation were reminded of the tragic cost of uncooperation. "Our country has come to the Kingdom for such a time as this," he insisted, "and if this country will not do God's will, some other nation surely will."

DEATH CLAIMS THEOLOGIAN AND MISSIONARY.

The death of Dr. James Moffatt brings to a close a prodigious ministry in the field of Biblical scholarship. This able New Testament scholar was the author of many volumes: "Love in the New Testament," "Grace in the New Testament," "The Theology of the New Testament," etc. He was also the editor of the "Moffatt Commentary." He was best known, however, for his "Translation of the New Testament in Modern Speech." Many students of the Bible have gained new insights through his fresh and illuminating translation. Outstanding examples of this are found in Jones' "Abundant Living," and Luccock's "Preaching Values in the New Translations." A review of these two volumes will give new impetus to original Bible study and offer convincing evidence that the modern speech translation is not a parody but a prize.

Delegates at the General Council were shocked by the announcement that Miss Mary L. McClure died in India at an unnamed military base on June 19. The cause of her death was uremia following cholera. She had last been reported in Calcutta.

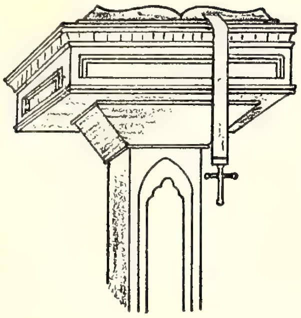
Miss McClure and two women companions with the same destination left an Atlantic Coast port last September in a neutral vessel. After nearly two months delay in Lisbon waiting for connections, they went on to Lourence Marques and Durban, where they had to wait a further three months before finally securing passage to India, which was reached in late May. It is believed that arrangements for going on to China by air had been completed in the intervening period.

Death brought to a close 24 years of robust missionary service in China. Miss McClure was head of the Women's Department of the Harwood Bible School in Fenchow, and enjoyed many close contacts among women from all walks of life. The wives of hard-working farmers from isolated mountain villages mingled in this school as students with the wives of bankers and prosperous business men. All were being taught to be Christian teachers and leaders. A Child Culture course with a model nursery taught mothers the right and wrong ways of child care. An attack on abject poverty in the villages was made when Miss McClure developed wool weaving and knitting as home industries. She engaged in exterior evangelistic work among women.

This noted representative of the American Board knew China and the Chinese from first-hand living with them in peace and war. She toured thousands of miles by ox cart and on foot and spoke their language fluently. In speaking of the days after the Japanese invasion, when the missionaries were confined to one room and Chinese friends brought food and the necessities of life, Miss McClure said: "Through the years we have constantly experienced the joy of giving, and the pleasure of receiving thoughtful and sacrificial gifts from our Chinese friends. But then, for the first time did we experience the tremendous spiritual uplift of not only having our physical wants supplied by our Chinese friends, but also the warm and comforting sense of fellowship which comes from knowing that more than 200 of our fellow Chinese teachers and their families, our students and the pastor of our church and his family, were praying for us as we had so often prayed for them."

She said: "During the last five years I have seen many Chinese Christian friends join the ranks of those who bear suffering like loyal soldiers of Jesus Christ."

R. L. H.



THE SPIRITUAL FRONT IMPERATIVE.

The General Council Sermon
By Rev. James W. Fifield, D. D.

Text: *"Put on the whole armour of God that ye may be able to stand."* —Ephesians 4:11.

Lesson: Ephesians 4:10-18.

Caught in treadmills of paganism and apostasy, man lost his way amid earthwide confusions. A paralyzing sense of impotency overwhelmed him. He lost confidence in himself, in his fellowmen and in institutions. Familiar landmarks disappeared. Former constants in his equation of life became variables.

Having lost his sense of God, he also lost the spiritual realities which stem from the God-root. He was alarmed by the foundation-wise weakness of civilization whose international relations had degenerated to purchased friendship, robbery and murder. The problem of evil had ceased to be a mere theological speculation and had become his desperately practical concern. As he saw the finer things of life threatened, he wondered what, if anything, he could do to save himself and those he loved.

Being lost, he became confused and followed pied-pipers who promised security, even though their price was the surrender of freedom to pagan state-ism which always demands the total citizen—body, mind and soul. He had the flight-from-reality impulse, but there was no refuge on the planet to provide even such isolation as the monks found within their cloisters in the Middle Ages. In this science - shrunken world, no realists are isolationists. There was no escape, so he must face reality. Where could he secure help? He turned to kinsmen and friends, but those whose judgment he respected shared his doubts. He turned to the physical sciences, but much of his problem was their creation. They had outreached spiritual anchorage. They had given man the tools with which he seemed bent upon destroying himself. They had made him a thing-minded gadget-getter, with reverence only for physical power. The physical scientist regretted civilization's disintegration but was a powerless spectator at the tragedy.

When man turned to the social sciences, he found, to be sure, that they had started long-overdue phases of social evolution, but he also found bewilderment and conflict. Political, economic and sociological theorists had had a field day for a decade and were becoming concerned about forces they had set in motion and could not control. They had hatched social myths, but diverting man's attention from the problem had not solved it. Gradually, man exhausted other alternatives until there remained only two; spiritual faith or dispair. The closer he was driven toward the latter, the more he longed for the former.

REV. JAMES W. FIFIELD, JR., D. D.
Minister, First Church, Los Angeles, Calif.

Discovery or rediscovery of spiritual reality is a process as old as religion. Spiritual rebirth releases great series of constructive processes through which man regains his sense of God as absolute, authoritarian moral standards are restored, determinative faith supplants fear, a sense of direction is recovered, and power becomes self-generative. By recognizing the beyond-sense-perception forces in the cosmos, man finds an open door to destiny, a new meaning and purpose for life. Amid all the talk about fronts in the war, establishment of the spiritual front is then most vital, for it is in the area of first cause, and power which has not been created cannot be transmitted. How do spiritual fronts develop?

Spiritual fronts start with a deep sense of personal spiritual need which leads to the discovery or rediscovery of God as a verifiable, personal being. Such a concept of God is more assuredly within reach of all today than at any other time in history. Outstanding scientists, such as my friend Dr. Robert A. Millikan, are today theists giving full recognition to God and spiritual reality. Such terms as *uni*verse, *mon*ism and *mono*theism connote single-sourced unity as between mind and matter. Spiritual forces are as real as physical forces.

Recognition of this reality of the spiritual leads to man's understanding of his selfhood, his soul being "in the image of God." This focus of significance upon soul in contrast to body permits man to envision his ultimate non-dependence upon environmental protoplasm and his transcendence of time. What an emancipation!

Spiritually emancipated and spiritually aware, man discerns new meaning in the traditional media of prayer, meditation and worship, as artful techniques for bringing the infinite resource to the point of human need. He finds that emanations of spiritual power from God are through established channels. They provide accessible means of grace, a finite near-end for redemption and salvation.

At this point, man seeks fellowship with kindred seekers and turns expectantly to the churcrh, as the body of Christ, to provide it. He needs it to implement his newly discovered faith and bring it to grips with his practical problems. He needs a pastor, a preacher, and a priest, all three in one humble, earnest, industrious, sincere minister. He denies ecclesiastical dependence, affirming that the church invisible is prior, but he recognizes that the church visible is an important means of grace. Its sacraments and services have new meaning for man-awakened. He expects the church to proclaim authoritarian religion centering credos in such as "Thus saith the Lord." He expects to find in its body of believers the presence of God and the true spirit of Christ. He expects it to practice "in essentials unity, in non-essentials liberty and in all things charity." He knows it is composed of imperfect persons, like himself, but he expects them to live up sincerely to the light they have, while seeking more light. He finds them wrestling with the same problems as concern him, such as war, social injustice, national and racial prejudices. With his spiritual front he faces his problems. Let us follow him to his victory.

First. Spiritual prospectives give him a new answer to the sin and

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

The Sunday School Convention of the Western North Carolina Conference will meet at Bennett, July 19.

Young people should now insist upon a good education. Wise are those who become experts in some line of work. Whatever may happen to the capitalistic system, such experts will have little to fear. The best insurance against radicalism is to be an expert in something useful. For the next six years wise parents will pour money into foolproof education. This will be the safest of all investments and will pay the biggest dividends.—*Roger Babson.*

Six centuries before Christ there lived a wise Chinese philosopher who has given us three precious principles of leadership. As you turn the pages of history you will find that the greatest men followed these simple precepts: "I have three precious things which I cherish," said the sage. "The first is gentleness, the second is frugality, the third is humility. Be gentle and you may be bold; be frugal and you may be liberal; avoid putting yourself above others and you may become a leader."—*The National Observer.*

PREVENTING DELINQUENCY.

Considerable light has been thrown in recent weeks on the problem of youthful delinquency and what to do about it. From Memphis, Tenn., from Boston, Mass., from San Francisco and Los Angeles, Calif., as well as many other cities and states, come reports of efforts to handle this problem.

That the causes of delinquency have long been known is pointed out in a series of articles in *The Christian Science Monitor,* as told to Laura Haddock, a staff writer, by John J. Connelly, Director of the Citizenship Training Division, Boston Juvenile Court. In the year 1815, the London Society for the Improvement of Prison Discipline and for the Reformation of Juvenile Offenders listed causes as follows:

"Homelessness; parental neglect; abnormal family relationship; want of mental, moral and religious education; want of employment and dislike of work; destitution; the corrupting influences of persons; the lack of classification in prisons and the consequent defective discipline; fairs in and around London which in seven months of the year afforded eighty-two days of license and idleness, where temptation seduced young lads into thefts, for which the subsequent commitment to prison sealed their ruin." To bring this up-to-date, we merely have to substitute the taverns and low-grade night clubs of today for the London fairs of 1815.

One of the errors which communities have made in the present era is to conclude that, when some person or group hits upon a good idea for dealing with delinquency, it has solved the problem. Unfortunately, the facts of the case do not bear out such a conclusion. The Juvenile Court was established to handle delinquency but the unflattering fact remained that delinquency did not disappear. Industrial schools were set up to shelter and develop such youngsters. Progress was made, but not a final solution. Reform school was instituted for those youngsters considered incorrigible.

It is admitted that each of these has a place and an important place in the treatment of the delinquency issue, but there are also other important factors—the home, the school, the church, the press, social agencies and the character of the neighborhood where a delinquent lives. No one factor is going to solve the problem. Nevertheless, good team-work among all these groups will bring immense improvement, even if it does not effect a complete cure.

A strong point brought out in the Boston interview was the neglect to notice symptoms of maladjustment at the age of five when a child first enters community life through the school. If a maladjustment is detected then, there is an excellent chance of correcting it and thus saving the youngster from becoming a delinquent at ten or twelve. Delinquency is generally traceable, say these experts, to maladjustments at home or in school, and, to illustrate the point, they say you can take fifty pupils and probably forty-five will act normally. The other five will act normally part of the time and then suddenly break loose and indulge in petty thievery or destruction of property or get in an escapade with members of the opposite sex. Now, unless punishment descends swiftly upon these young culprits, say observers, they will return to mingle among the forty-five normal children and boast of their prowess and corrupt several of them, and this should not be allowed to happen in justice to the forty-five normal children, the community where they reside and for the welfare of the five young culprits themselves.

In Memphis, Tenn., the Memphis youth Service Council has adopted the plan of inducing parents to sign a "promissory note," pledging themselves to set aside a certain number of hours each week to their children for the purposes of "recreation, reading, discussion and association together, looking to closer family life and mutual benefit." Laudable as this aim is, it is also well to remember that, while the life of the parents is complete in that of their offspring, the children have a thousand and one interests outside the home. This is as it should be, because otherwise there would be little or no progress of the race. Children have to learn to become self-reliant; but this is, of course, best achieved with complete and harmonious cooperation between parents and children.

In Clinton, Iowa, a city of between thirty and thirty-five thousand population, Judge W. A. McCullough decided to apply to parents the law providing a fine or jail sentence to anyone contributing to the delinquency of a minor child. He has sentenced mothers who plead guilty to a day in jail. There have been no repeaters, and at the end of the first year of Judge McCullough's interpretation of the law, delinquency in Clinton had shrunk 25 per cent.

But all of the various groups from coast to coast are agreed that prevention is more important than cure, and that wholesome recreation centers for use in after-school hours are a vital part of this drive to save children and youth headed in the wrong direction. Reports from all over the country indicate that America is at last becoming fully aroused to the importance of applying kindness, intelligence and unremitting vigilence to this problem whose correct solution is so vital to child, youth and adult alike.—*Scottish Rite News.*

Singing Christ to India's Heart

By Rev. Emmons D. White.

Man may differ from the animals by the fact that he reasons; but man seems to be more often swayed by sentiment and feeling than by reason. Music is a powerful stimulus to human emotion and conviction. See how people react when hearing the strains of national tunes and songs like "The Star Spangled Banner." Think of the effect upon hearers of Handel's great "Hallelujah Chorus."

In India melody is usually based upon some one of her many "Ragas" or musical scales. Each of these scales, in tradition, is usually associated with some human passion and is often to be used at a particular time of day or night. Many years ago, when first studying the classical music of Southern India, I awoke very early one morning to hear some distance away a professional or amateur musician practising one of these scales on his clarinet-like instrument. I recognized this scale as one of the oldest in Indian music and used to connote Reverence and Worship.

Popular Music.

In India, the average person sings, or plays, or imagines he is able to! Coolies sing as they lift a heavy burden or drag some heavy object, all together, in a chantey. The ox-cart driver lifts his voice in a loud, long-drawn-out melody which rises toward the stars of the night sky, as he whacks his plodding oxen along the high-roads. Music sounds several times a day in the Hindu temples as part of worship. Every time there is a wedding, or a funeral, bands of professionals play instruments at the house or in street procession. Rich men sometimes conduct annual musical festivals at their homes, at which the highest-paid artists sing or play. The common man knows very little about the traditional "scales," but in his own way he senses their significance and sets a high value upon them. There is a scale to be joyful on, a scale to be sad on, a scale to get married on, and one to get buried on!

The Church and Music.

When, at the beginning of the 16th century, the Churches of the West began to send missionaries to India, the latter naturally knew practically nothing about the Ragas and other intricate features of South India's classical music. Since, to their thinking, native lyrics were too often associated with the purely native and possibly heathen features of India, they introduced their Western hymns and tunes. Although alongside with these there grew up a body of several hundred purely Indian hymns and songs, which became ultimately part of the church hymnal in India, the missionaries too often allowed it to be felt that these latter were somehow a sort of inferior part of church music—to be used by village congregations to whom church pipe organs were an unknown and impossible state of things.

In recent years a trend has set in in the other direction. Missionaries and church leaders are now stressing the lyrics and the correct singing of them in churches. Boarding schools, high schools and theological seminaries now have special expert instruction given in Indian music. The whole tone of our church music is rising. Prizes are being given for excellence in performance by school pupils on special occasions. Since the vast bulk of our village Christians are too poor to buy the ordinary-sized hymn-book, specially compiled and cheaper editions, costing from two to sixteen cents each, have been published. In the Madura Mission Rev. Raymond Dudley and Mr. Lloyd Lorbeer have given fine leadership to this movement.

The "Kalachebam."

Another modern development of special interest is the kalachebam, or what might be called the musical sermon. This feature was introduced into South India from Western India and the Maratha country by a Hindu Brahman in the last of the 19th century. The word "kalachebam" literally means "passing the time." Originally some singer would take a story from the great mythological poems of India and tell it, of an evening, in words and in songs to a delighted and attentive audience. Its main purpose appeared to be that of entertainment, although morals and truths were included in the course of the presentation. The singer would be assisted by several other singers and instrumentalists, including the all-important "drone" instrument and the drum, a kind of kettle-drum. But it was essentially a kind of one-man opera. A skillful performer would sometimes go on for several evenings in succession, to the wee small hours of the morning.

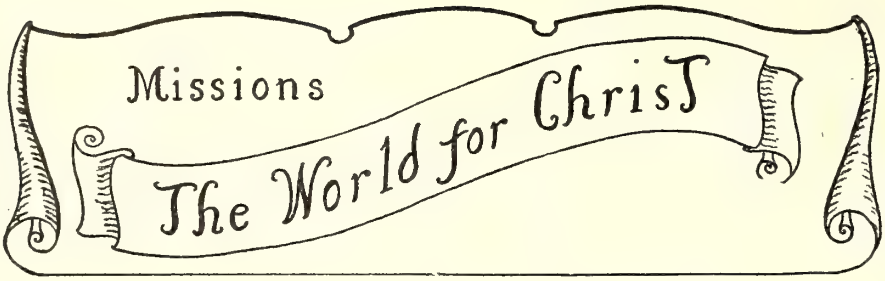
The Kalachebam and Evangelism.

After its introduction into South India, a few of the Christian preachers with singing ability tried, with varying degrees of success, to adapt the kalachebam to evangelistic work. The main trouble has been that not enough of them really mastered the essentials of classical music or studied the kalachebam under first-class instructors. To command the respect of educated Hindus, they should have a thorough grounding in these fundamentals of music. Or, in cases where such knowledge is present, the performer lacks the ability to preach well. So it is not easy to secure the right combination in one man. But what a field is open to the preacher who is skilled in this method! Think of the possibilities! When one has various musical scales, to which to fit the various phases of the drama of the Prodigal Son (for instance,) one has a marvelous instrument with which to play upon the human heart. Take, for example, a verse, intoned to music, from a Christian poet depicting the sufferings of Christ on the Cross. The writer one night spoke and sang for two hours outdoors, to an audience of about a thousand villagers, on the conversion of St. Paul. Hardly a person in the audience left his seat the whole time. Contrast that, if you please, with a sermon of average length in America—where no souls are saved if the sermon is longer than 20 minutes—and you will realize something of the value of this truly Indian way of presenting the Gospel.

Too often the kalachebam in the hands of the average preacher, has smacked of entertainment rather than of evangelism. It is true that a performance of that length has to have its lighter touches. Also, it must cater to the various types of listeners. Some people come mainly to enjoy fine singing, others enjoy poetical quotations, others the truths, still others illustrations, humorous and otherwise. One cannot please everybody. But my own purpose has been to blaze a trail for our Indian brethren by showing how a musical sermon may be both interesting and yet able to drive home the main spiritual truth of the sermon and lead the hearers to a saving experience of Christ.

The musical sermon opens and closes with songs in praise of Christ. The story to be set forth will then be narated in words and songs alternately, some 20 to 30 songs being used, each unfolding some aspect of story or involved truth. The preparation requires far more time than the average missionary in these days has

(Continued on page 11.)



WHY I BELIEVE IN MISSIONS.

Have you ever stopped to think what kind of a world we would have if it were not for the message of Christ? Surely the world would be in much worse condition. Both Home and Foreign Missions are a means of extending the Kingdom of God on earth.

An appeal was once made for Foreign Missions. A man refused to contribute and offered this reply: ''I do not believe in Foreign Missions, I believe in Home Missions.'' Later an appeal was made for Home Missions. The same man said, ''Our church needs repairing, I believe we ought to get it in good shape first.'' It was not long, however, until the community decided to repair the church. Then this man apologised for not being able to help because he had too many obligations at home. Thus it goes, and men pass into eternity making excuses for their unbelief.

I believe in Missions because the Christian life is the best life. It is our duty to let the world know about the best.

Missions is getting results throughout the world. Savage peoples are being remade; cannibals are becoming civilized; and light is shining in the darkest parts of the earth.

Wherever our armies go, the natives are friendly. Our missionaries have made this possible through the message of Christ.

The world needs that mesage. War, crime, hate and destruction will cease when the hearts of men become Christian.

Christians are messengers of Christ. He invites us to become his witnesses in all the world. While we cannot all go in person, we can go through our gifts. A messenger carries the message of another. We have a twofold obligation if we are Christian: the example of Christ and the command of Christ. We follow, and we go. The world becomes our field. Our duty is not just community-wide.

We may have given, but let us give a little more. We may have gone, but let us go a little further. We may have done, but let us do a little more. We believe, therefore let us share.

S. E. MADREN.

MISSIONARY OFFERINGS.

TWO WEEKS ENDING JUNE 30, 1944.

Sunday Schools.

Leaksville, Luray, Va.	$ 9.82
Pleasant Union, Lillington, N. C.	3.00
Smithwood, Liberty, N. C.	13.47
Liberty Spring, Suffolk, Va.	5.00
Flint Hill (M), Biscoe, N. C.	.74
Class No. 2, Mt. Auburn S. S., Manson, N. C.	3.00
Durham, N. C.	10.87
Bethlehem (Nans.) Suffolk, Va.	2.70
United, Raleigh, N. C.	10.00
First, Greensboro, N. C.	10.88
Pleasant Ridge, Ramseur, N. C.	12.88
Happy Home, Ruffin, N. C.	6.16
Dendron, Va.	5.30
Ether, N. C.	2.66
Timber Ridge, Gore, Va.	24.89
Pleasant Grove, News Ferry, Va.	16.24
Ingram, Va.	7.22
Pope's Chapel, Franklinton, N. C.	3.00
Auburn, Raleigh, N. C.	10.62
New Lebanon, Summerfield, N. C.	13.25
Total	$ 171.70

Individuals and Churches.

Rosemont, Norfolk, Va.	$ 36.10
Randleman, N. C.	30.00
Wentworth, Raleigh, N. C.	11.50
Mt. Auburn, Manson, N. C.	3.76
Shallow Ford (S. S. and Church), Elon College, N. C.	20.00
New Lebanon, Summerfield, N. C.	2.00
Elon College, N. C. (Church)	191.75
Total	$ 295.11

Specials.

Shallow Ford S. S. and Church, Elon College, N. C.	40.00

War Victims and Services.

Young Ladies S. S. Class, Apple's Chapel, Gibsonville, N. C.	$ 6.75
Young People's S. S. Class, Apple's Chapel, Gibsonville, N. C.	4.32
Total	$ 11.07
Total for two weeks	$ 517.88
Previously acknowledged	20,222.01
Total	$20,739.89
Less War Victims and Services	11.07
Total since Sept. 1, 1943	$20,728.82

Gratefully,

MATTIE COX PARKER,
Secretary.

LITTLE CREEK CHURCH.

Rev. V. B. Harrell, Jr., reports 44 at Sunday school and 55 at night services on Sunday, June 10. This is as good as many mission points where the Mission Board has spent thousands of dollars. With a hard-working pastor all of the time, this church can be made a good rural or village church.

J. E. WEST.

WAKEFIELD SOCIETY REPORTS.

The Woman's Missionary Society at Wakefield, Va., has been doing very good and faithful work during the year. We have held each of the monthly meetings and enjoyed very instructive programs taken from the packet. The devotionals have been developed from ''Character Studies in The Acts.''

At Thanksgiving and Easter, special programs were presented in the Sunday school. At Christmas gifts were sent to the children at the Elon Orphanage. The World Day of Prayer was observed in February.

We are hoping to reach all the points on the Standard of Excellence before the end of the year.

MRS. B. B. MOFFITT,
President.

PARKS CROSS ROADS RAISES GOAL.

The Parks Cross Roads Missionary Society has been very active in the work so far this year. We raised our goal for the coming year, which we had alerady reached at the time of the Spring Rally, and we have held all meetings and public services so far.

We were happy to have the Rally meet with our group and church this spring. We a had very impressive service on the World Day of Prayer with the Ramseur Society as our guests.

Some new members have been added to our society and at least one Life Membership is being planned for.

Our Birthday Party was especially enjoyed. We had a cake with candles representing the charter members of the group, and one of our members gave a brief history of the society and its progress since its organization. We feel very grateful for this progress, both spiritual and financial, but hope and pray, if it be God's will, that we will continue to progress in the future.

MRS. RALPH COX.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

WOMAN'S BOARD TO MEET.

The Executive Board of the Southern Convention Woman's Missionary Convention will meet at 2:00 p. m. on Thursday, July 20, at Elon College. If there are those who have questions to ask of the Board, or if you have suggestions regarding the work for the future, please write to Mrs. W. E. Wisseman, president, 315 N. Edgeworth Street, Greensboro, North Carolina. It is hoped that all members of the Board will plan to be present for this important meeting.

VALLEY CONFERENCE TO MEET.

The Valley Woman's Conference will meet on July 27 at Bethlehem Christian Church, Tenth Legion, near Harrisonburg, Va. Mrs. R. A. Whitten, president of the Valley women, has secured Mrs. Guy Thelin as the guest speaker. Those who were present at the Woman's Convention in Greensboro last year know how fortunate the Valley is in having Mrs. Thelin of China to inspire them as they begin their new year's work. You will recall that our Thank Offering this year goes to the school in China in which Mr. Thelin has been a teacher.

IN MEMORIAM

Word has just reached this country of the death of Miss Mary L. McClure on June 19, from complications following cholera. So far the cabled fact of her passing is the only message — and the telegraph company was not allowed to tell where the message originated. So it is not known whether she was in India or China when death came. She left this country recently to resume her work in China.

Miss McClure was born in Massachusetts and was educated at Newton High School and Oberlin College. She first went to China in 1918, and after a few months at Pekin went to Fenchow where she remained, except for furlough, until 1942. When the Japanese armies invaded Fenchow, North China, Miss McClure, with four other American missionaries, was isolated for months. No letters from home reached her, and she could not work with her Chinese friends. However, she knew that outside the compound where she was imprisoned, they were praying for her; and often they sent in food. Then, in 1942, she was repatriated on the *Gripsholm.*

Miss McClure was once the guest speaker and a teacher at the Elon School of Missions. All who heard her were impressed by the sincerity of her spirit and her consecration to the task of being a messenger of Christ to the people of China. Following her visit, our Thank Offering was sent to her school in North China.

MISS MARY L. MC CLURE.

May it be our prayer that someone will be found to "carry on" the work which Mary McClure was doing in such a fine way.

IDEAS FROM ASHEBORO.

Our Asheboro Society is very active, despite the fact that they have had to "carry on" without the help of a minister during this year. In June two important events occurred in connection with this society.

Outdoor Book Review.

The entire church group was invited to hear Mrs. W. E. Wisseman review "We Who Are America" in one of the parks. Ordinarily, there are about forty people at a regular church service—and forty attended the book review on Sunday afternoon. Thus men and young people (two groups which Mrs. J. G. Truitt urged us to reach as we plan our future work) got the benefit of this inspirational review. Following the review, a picnic supper was enjoyed, with Mrs. Wisseman and Rowland and Mary Graham Wisseman sharing in the fellowship. It was a high spot in the year for our Asheboro Church— and it may give some of our other societies an idea.

Cradle Roll Party.

The leaders of the Cradle Roll in Asheboro are Mrs. Orva Brown and Mrs. G. A. Phillips. For one of their round-the-year activities they furnish each mother with a scrapbook. Each month (gasoline permitting!) they take each mother a beautiful picture of some Bible scene, along with a write-up about the meaning of that picture, to put in the scrapbook and use in the devotional moments with her children.

The program for their annual cradle roll party was well planned and had a real purpose—not just a time for the children to "show off." Attractive folders were mimeographed and decorated with pictures of babies cut out of magazines. We wish it were possible to print the prayers and poems in full. Here is the outline—and we are sure Mrs. Brown, 937 Straight Street, Asheboro, North Carolina, would be glad to send you any of the material you would like to have:

Prayer for Parents—Dr. G. C. Myers, Western Reserve University.
Poem—"A Piece of Clay," from "Christ and the Fine Arts."
Responsive Reading—Samuel.
Poem—"A Real Home," Marjorie VeZumwait.
Scripture Reading.
Poem—"What a Baby Costs," Edgar A. Guest.
Unison Prayer (for Christian parents and homes).
Collection of Cradle Roll Boxes.
Social Hour.

During the social hour each child was presented with a copy of "Prayers for Little Children." The Cradle Roll Boxes proved to contain more than enough money to reach the apportionment. One interesting feature of the folder containing the program is the poem on the back, "The Rough Little Rascal," by Edgar A. Guest. While it was not included in the program proper, this humorous poem added a touch that mothers could appreciate.

CONGRATULATIONS WINCHESTER!

The final meeting of the year for the Winchester Society was held at the parsonage—as are all the meetings—on June 13. In writing about it, Mrs. Whitten says:

(Continued on page 13.)

FOR THE CHILDREN

Dear Boys and Girls:

How many of you have had your Vacation Church School? We closed ours last Friday and had our Commencement Service last Sunday evening. Maybe you would like to know some of the experiences which we had in our two weeks together:

Memory Work.

We had a very interesting time choral reading the 24th Psalm together. Each one of us, after having memorized the Psalm, repeated one verse of it so that our teacher could see if our voice was high or low pitched. This decided, those who had high voices sat together and those who had low voices sat together. We all read "The earth is the Lord's and the fulness thereof; The world and they that dwell therein." Then those with high voices read the next verse and those with low voices responded with the third verse. We kept on reading thus responsively until we came to the ninth verse: "Lift up your heads, O ye gates; Yea, lift them up, ye everlasting doors; and the King of glory will come in." Then the low voices asked, "Who is this King of glory?" and the high voices replied, "The Lord of Hosts, He is the King of glory."

We Juniors also memorized "The Apostles' Creed," "The Beatitudes," "The First Psalm," and the "Summary of the Commandments" as given by Christ in Matthew 22: 35-40.

The Primaries memorized the 23rd Psalm, The Lord's Prayer, the 100th Psalm, The Beatitudes and the 117th Psalm.

The Beginners memorized appropriate Bible verses and illustrated them with pictures in their Vacation Church Scrap Books.

The Primaries made a bird house of construction paper and hung it on the wall of their room. Then they cut out birds of different appropriate colors and had them flying away from the bird house in every direction!

Splatter Printing.

I believe that we Juniors had the most fun making splatter prints during our hand-work period. Most of us made Vacation Church School Scrap Books in which we put our memory work, responses, new songs and hand work. We made individual prints for these books. Then our pastor suggested that we try beautifying the three-piece screen whose duty it is to hide the stove from view in the Junior Assembly Room. The Junior Boys sandpapered the screen and prepared it for a fresh coat of paint. I don't have any difficulty remembering what color the paint was. Joe Cline came back into our group with about enough black enamel visible on his person to paint a picture frame at least!

Mr Todd brought old window shades of a light tan hue which we cut to fit the panels of the screen. These we splatterprinted with summer scenes that might be seen on the back lawn of our church. I wish that all of you might see how lovely it is with leaves of every shape; flowers, birds and butterflies. We were very proud for our regular Sunday school teachers to see the work of our hands as we met together for our opening worship last Sunday morning.

Play Time.

Everyone enjoyed the time for play on the back lawn of the church. The grove of tall oak trees shielded us from the hot sunshine. I think the game which was played more than any other was "Steal the Bacon," with "Red Rover" a close second. The most interesting new game that we learned was "Tap-the-Line." Mrs. Todd found it in a book which she got from the public library, "Playtime Around the World," by Frances Ellen Funk. This game is adapted from the old Flemish game of "Verlos." If you would like to know how to play any of the games just mentioned, drop Mrs. Todd a card, and she will be glad to write and tell you how they are played.

Our Great Disappointment.

On the closing day of our school, all of us came prepared with picnic lunches and swim suits to go to our Sanford park and swimming pool for lunch together at one of the big tables under the trees and a swim in our lovely pool.

We suspected by the looks on our teachers' faces that something that wasn't pleasant must have happened. One of the Primary children let the secret out that some of the parents had been advised by their doctors to keep their children away from the pool and crowds, because of a case of infantile paralysis which had developed in town. Different ones of us Juniors declared that we were going regardless. Then our teacher came in and closed the door. "Boys and girls," she said, "I want you to think with me for a little about this problem which we have this morning. Our doctors in Sanford have advised some of our parents to keep their children away from the pool and playgrounds because of the danger of contracting infantile paralysis. This morning, early, Sandra's mother called me and said that Dr. James had advised her not to let Sandra go to the pool since she had already had one form of paralysis and might easily contract another form." Sandra's brother, Elwin, doesn't want to go if his little sister can't go.

"Then other parents called me before I left home and told me that they would rather their children did not go. Many of our doctors have gone to the battlefronts to care for

(Continued on page 15.)

CROSSWORD PUZZLE.

ACROSS:

1 & 3. The name of our Camp in N. C.
5. Poetic for over.
7. Building you sleep in at camp.
9. Guard's word for stop!
11. To mail a letter.
13. Radium. (abbr.)
14. Preposition.
15. A fatal epidemic disease.
17. To cause to go.
19. You'll have them in the lake at camp.
21. Old Fun Union. (abbr.)
22. You listen with them at camp.
23. Boy scouts sleep under it.

1			2	■	3			4
	■	■	5	6		■	■	
	■	7				8	■	
9	10			■	11		12	
■	13		■	■	■	14		■
15			16	■	17			18
	■	19		20			■	
	■	■	21			■	■	
22				■	23			

DOWN:

1. Money.
2. Go rowing in it at camp.
3. Your journey to camp.
4. The way out of camp.
6. Every Body. (abbr.)
7. Your study group at camp.
8. You write them in class.
10. Part of the verb to be.
12. A male child.
15. A tree you will see at camp.
16. They pair off into them at camp.
17. Dirt the fireman gets at camp.
18. We'll stir it up at camp.
20. On condition that.

CONTRIBUTIONS

WHY GO TO COLLEGE?

The question of a college education confronts every high school graduate. Shall I continue my education, or shall I do something else? To enter college means a minimum of three years of the closest application for an undergraduate degree, and then, to be thoroughly prepared, two to four years must be added for a postgraduate degree. A college education with a university degree added is expensive—expensive in energy, time and money. Many are asking, "Is it worth the price?"

If you do not continue your education after high school graduation, what then? Get a job and go to work, perhaps. Right now there are plenty of jobs to be had and at intriguing salaries. Thirty to sixty, or even seventy-five dollars per week. Appealing! Fascinating! Unless we have an economic miracle in this country, such conditions cannot long obtain after the war. In fact, they have already begun to diminish.

When our country faces again the question of unemployment in large numbers, and face it it will, jobs will be at a premium. All employers of labor will have the opportunity of selecting employees for specific positions. It stands to reason that those who have taken the time, made the effort, and bore the expense for their thorough preparation will be given the first and the most inviting opportunities.

The matter of going to college should not be put on the "bread and meat" level nor should it have to do solely with positions in life, but the most actuating and impelling motive should be the discovery of the individual's innate ability and the development and enrichment of his own personality. To know the history and achievements and struggles of man through the years is a satisfying accomplishment. To look at the world today, to consider the inescapable problems and opportunities that confront civilization, you are challenged to discover your real worth and put the same on the altar for unselfish service. Young men, young women, high school graduates, I say go to college, get ready for the best in life, for the best will be calling for you.

L. E. SMITH.

Prosperity cannot be divorced from humanity.—*Calvin Coolidge.*

ALBEMARLE.

On Sunday, June 25, the pastor being away at the General Council (all of his expenses being paid by the local church), there was given at the eleven o'clock service a Children's Day Program. This program was prepared by Miss Angie Crew, and was directed by Mrs. A. A. Talbert, assisted by Miss Idell Maulden at the piano.

A cool wind was blowing, making the church quite comfortable, while the children, the girls in their pretty dresses and hair ribbons, and the boys with their neat suits and smiling faces, took parts on the program. The spoken parts, songs and music, were rendered well and showed the patience of those who had done the training.

An offering was taken for Christian Education.

The attendance at our Sunday school, under the superintendency of Mr. G. A. Russell, is holding up, despite so many of our boys being called to service in the armed forces, and others having gone to defense jobs.

We appreciate the cooperation of our church people, and find it a delight to work with them.

MRS. B. J. EARP.

HENDERSON.

Our revival meeting was held, beginning June 4 and closing June 9. It was the greatest meeting that the church has experienced in several years. Dr. John G. Truitt of Suffolk, Virginia, was with us and preached very inspiring sermons to large congregations. Rev. Victor Murchison of Climax, North Carolina, rendered great assistance by his wonderful singing. Many fine comments were heard about the good work these two men of God did while in our midst. The congregations were large and the congregational singing directed by our pastor and the choir was the best we have had in years.

Twenty-six members have been added to the Church since April 1. We have just installed a baptismal pool, which was used the first time the third Sunday evening. The church is out of debt and a fund is well on the way to purchase an organ as soon as one may be available. Our pastor has been authorized to purchase new hymnals for the Junior Department. Summer choir vestments have been ordered for the choir. May God be praised for the progress that has been made.

MRS. I. H. VICKERY,
Reporter.

SINGING CHRIST TO INDIA'S HEART.

(Continued from page 7.)

time to give to it. Both preparation and performance are hard, exacting labor, nor can one really say anybody is converted by it, any more than the average sermon wins people to make a decision for Christ then and there. On the other hand, there are very rewarding results from time to time. On one occasion, for example, when the writer was giving a performance on the story of Christ and Zaccheus, the profiteering tax collector, before a fairly large audience, the presiding officer was a police inspecting officer, a Hindu, and a college graduate. The musical sermon included a number of illustrations from Hindu poems. Fairly soaked in perspiration at the end of two hours, I sat down to await the "chairman's closing remarks." And this is what he said:

"What the speaker has told you tonight about Jesus as the Savior of men from sin is absolutely true. I myself have studied the Bible and know that it is a fact. You should all read the Bible and see for yourselves"!

Could a Christian missionary sermon have a better or more forceful conclusion than that a non-Christian (and eduacted) should cap the climax with an appeal like that? What magnificent *propaganda for Christ!* That inspector had studied in a Mission school or college and had therefore come in contact with Christian ideals and influence which had affected him for life. This sermon of mine had rekindled the fire of his interest. "I have planted, Apollos watered; but God gave the increase." Do you wonder that I went home that night with happiness in my heart?

To have a share in the work of singing Christ into India's heart is an unforgettable privilege. But to help train and inspire gifted Indians themselves to do this work, as no foreigner can ever do it, is an even greater privilege.

No longer will women school teachers in Britain be dismissed if they marry, the House of Commons has ruled. In London and Manchester, many married teachers are now employed.

Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

TAKING POSSESSION OF CANAAN.

Lesson II—July 9, 1944.

Golden Text: *"Thou hast wholly followed the Lord."*—Joshua 14:9.

Lesson Text: Joshua, Chapters 13, 14; Judges 1:19-21, 27, 36.

Devotional Reading: Psalm 47.

The Harvest of the Years.

Forty-five years before the events of today's lesson, twelve men were sent out by their leader to "spy out" the Promised Land. They made a thorough study of the land that God had promised to them, and they, in due time, brought back their report. They all agreed that it was a goodly land, a land rich in natural beauty and in natural resources. It was a land greatly to be desired.

But ten of the men said flatly that the people were not equal to the task of taking the country. The people of the land looked like giants in comparison to themselves, who in turn looked like grasshoppers in the sight of the giants. These men lacked faith, they depended only upon what could be seen and counted. But the other two men, Joshua and Caleb, although they saw the handicaps and the difficulties, insisted that the people were able to go up to possess the land. They knew Whom they believed, and they knew that they had unseen but powerful spiritual resources on their side—they were part of a great moral movement, instruments in the divine plan and purpose. But in the end, the voice of the majority prevailed, and so for forty long and hard and difficult and dangerous years, this people wandered on before they finally came to the land of promise. And there is something more than mere coincidence in the fact that these two men who brought in the minority report, were the only ones who lived to see the day when God led his people into the land of promise. There is something about faith in a living God, and belief in the grand and great purposes and plans of God which sustains and nourishes life from within and promotes longevity. Men do well to think in terms of the long sweep of history, of the total plans of God. Men can make large plans and long-range efforts when they are willing to wait for the harvest of the years.

The Future as Bright as the Promises of God.

The children of Israel partitioned off Canaan long before they actually conquered and subdued it. As Dean Brown says, "It was one of the evidences that those Israelites were a chosen and inspired people that their plans reached out into a hoped-for but unrealized future, when they divided up great stretches of country still in the hands of their foes." Men of God always have, and are constantly doing just this. Morrison, going out to China and claiming that great country for Christ, Carey going to India, Judson going to Burma, Livingstone in Africa, a thousand lesser lights thinking in world-wide terms and in age-long processes.' There are those who claim for Christ not only geographical areas, but every realm of life. Even now our American Board is sending out new missionaries, and planning to send out even more when the war closes. The future is as bright as the promises of God.

The Lure of the Difficult.

"Now therefore give me this mountain." The man was asking for the hard place and the difficult thing. The mountain was rugged and inhospitable, it was inhabited by warlike people. It was a man's sized job for anybody. And here was a man, asking not for the easy place but for the hard place. And of all things, he was a man eighty-five years old! When a man reaches that age, indeed long before he reaches that age, the average man is looking for an easy place, for surcease from work, for ease and retirement. But old Caleb was made of sterner stuff. He did not know anything about vitamins and glands, but he was ready and raring to go. He said, and not boastingly at all, that he was just as strong and just as ready to go as he was forty-five years ago when he had gone up to spy out the land. He was ready to go out and fight, too. One thing is certain—he had not dissipated his strength and energy in over three-quarters of a century.

"The lure of the difficult"—there is something about the difficult and the seemingly impossible that makes deep call unto deep in human life. Man at his best specializes in the impossible. Some of the success of the Allies in recent months has been due to the fact that American engineers and industrialists have been assigned difficult and seemingly impossible tasks, and they have given themselves to them with devotion and passion. Some amazing stories are being written in shop as well as on battlefield by men and women who cannot resist the lure of the difficult.

Blessed is the Man Who Maketh the Lord His Trust.

"It may be that Jehovah will be with me, and I shall drive them out (the Anikim of giants) as Jehovah spake." The old fellow did not have any doubt but that these giants would be driven out. And in humility and modesty born of faith in God, he dares to hope that perhaps Jehovah might use even him to serve as the instrument of his purpose. There is practically no limit to what God can do through and with a man who is fully consecrated and dedicated to Him.

The breaking of personal ties by death, whether in war-time or in days of peace, still brings its devastating grief and its need for a faith which reaches out into the unseen to find a surer habitation than earth for the loves and fellowships of our mortal years — a city which hath foundations, whose builder and maker is God. In our day, no more and no less than in the days of our forefathers, human beings need assurance that life has a meaning; they need friendship; they need strength for the fight against evil; they need forgiveness and absolution when they stumble and fall. The facts of which war makes us more vividly aware—our creaturehood, our mortality, our involvement in the world's evil, our need to be inwardly and radically changed—these are not new facts. War, with its spectacular violence and peril, has the effect of fore-shortening the time-process, and we begin to see what has been true all the while, that every day is judgment day, and the issues of our life are such as to demand of us a profound and sustained seriousness.—*Truman B. Douglass.*

We cannot define God or any of the real values of life. What is the vague thing called forth that is worth living and dying for. Beauty, truth, friendship, love, creation—these are the great values of life. We can't prove them, or explain them, yet they are the most stable things in our lives.—*Dr. Jesse Herman Holmes.*

THE SPIRITUAL FRONT IMPERATIVE.

(Continued from page 5.)

sorrow of war. He recognizes it realistically as the least bad of present alternatives in an imperfect world. He works and prays for victory, but he also prepares for peace and its possibilities of a better post-war world. He knows that while cities may be bombed and bodies blown to bits, people, as eternal children of God, cannot be destroyed. His own former struggle helps him comprehend the part paganism and apostasy have played in bringing planet-wide war to curse humanity. He fights without hate, but with a sense of crusade. More than he fights dictators, he fights dictatorship as a maker of anti-Christian "climate." He has confidence in the war's outcome because he has learned that waters find their levels in spite of us if not because of us, and because he knows issues are never settled finally until they are settled aright by standards that are absolute and that cannot be revoked by any human court or decree.

He knows permanent peace is nearer than it has ever been before, much nearer than it seems. He understands that the frightful nature of the war and every sacrifice that it exacts will hasten permanent peace. He sees indications of arbitrament, reason, goodwill and love supplanting jungle levels of brute force for insuring survival and equity. He accepts the disciplinary values of suffering with humility and prays civilization may be purged through that redemptive process.

Second. In the matter of social justice, one who has accepted the spiritual front imperative repudiates revolution and turns to evolution as God's way of doing things. He understands the leaven in the loaf and seeks to cultivate leavening qualities in his own life. He abhors human inequities whether economic, political or social. His social gospel becomes his individual, personal gospel applied to social problems, and thereby he avoids the impractical social-gospel extremism on the one hand and individual isolation upon the other hand. In his evaluation of social problems, he makes tempered and unprejudiced judgment according to the absolute standards of the will of God as revealed by Jesus. He refuses to subjugate his Christianity to any political or economic system. He does not label Jesus a socialist but a spiritualist! He knows that wherever humanity goes with its social problems, it must realistically start with things as they are. He accepts the present practical inter-relations of such basic freedoms as free pulpit, free assembly, free press, free enterprise and free speech. He discovers the priority of biological inequality! While he relies on God's infinite power, inexorable laws and eternal love, he also accepts human responsibility for socio-evolutionary processes in free-will areas. He accepts the challenge to make spirit dominate matter, there. He has consummate confidence in the eternal outcome of man's temporal struggle for social justice. His spiritual emancipation does not change the poundage of his social burdens, but it does give him new strength and courage for bearing them.

In the third place, and so far as this sermon is concerned, in the last place, man who has yielded to the imperative for a spiritual front reacts against the national and racial boundaries which divide the human family. He recognizes the artificial nature of many and the hurtful consequences of all of these. He sees inclusivism gaining favor as the war destroys provincialism, uproots empires, insures against future subjugations and proves that the total human family has, in a practical sense, become indivisible. He knows that under the universal Fatherhood of God, the universal brotherhood of man is an inescapable corollary. He regrets instances of extreme nationalism, race riots and class conflicts, but he does not permit them to undermine his faith in universals nor diminish his efforts on behalf of the things which unite rather than those which divide. He devotes himself zealously and faithfully to building "roads" instead of "walls." While he avoids such extreme issues as inter-racial mixed marriage in humanity's present stage of development, he recognizes that such may *ultimately* prove to be one of God's ways for necessary biological improvement. He refuses to cross such bridges until he comes to them through evolutionary stages of development instead of precipitating them by revolutionary short circuits of ill-conceived and harmful idealism.

In conclusion then, by accepting the spiritual front imperative, man has answered not the call of a national ally, but the call of God and the call of his own deepest yearnings. By scouting, attack, reinforcement, supply, and ultimately by consolidation of his bridgehead positions in concert with others, the hitherto overwhelmed man discovers God, his own divine nature, the tools of faith, the process of redemption, and the eternal perspective of faith, hope and love, for viewing the great problems which confront him, such as war, social injustice and international or interracial exclusivism.

His spiritual front bears "the whole armour of God, the breastplate of righteousness and the helmet of salvation." It is a great day for any man when by accepting the spiritual front imperative he ties his finite need to the Infinite Resource by an unbreakable chain of destiny. From the moment of opening that spiritual front, things are different.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

"During the year we have reviewed the study books, "For All of Life" and "We Who Are America"; have conducted two public services in the form of prayer meetings on Wednesday evenings, when the pastor was away, using for our theme "Individuals Used of God"; and also had a public Thank Offering service when the pastor spoke on a missionary theme.

"When we closed our books for the year, I was both surprised and overjoyed—our apportionment has been raised from $75 to $85, and we sent in $110 besides Life Membership and Friendly Service gifts. This means that our group has raised over $150, a sum which far exceeds anything we have ever before accomplished.

"The young people's apportionment was increased from $10 to $15, and they have raised that amount themselves. The increased Junior apportionment and the Cradle Roll apportionment are also in hand.

I am so grateful about it all. It seems that our folks have caught a real missionary vision, and that certainly means much in any church. The money all comes in as gifts. We do not "make" money for missions."

The American Board is the chosen instrument of our great fellowship of Congregational Christian churches in the United States for the projection into scores of communities abroad of the goodwill we feel in our hearts. That goodwill must be given hands and feet, budgets and programs of service, expressing the love of God in Christ for all men and the sense of kinship with all men in all lands which the true Christian of these days will increasingly feel.—*Fred Field Goodsell.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our financial slogan for 1944 is: Twenty-Eight Years of Service as Superintendent and Twenty-Eight Thousand Dollars. Our financial report up to June 30, carries us a little more than half-way. I feel sure you will see that we reach it by December 31 of this year.

Our next report will be under the new set-up of the Convention, and only the amounts sent in by the Sunday schools and churches will be reported in this column. These amounts, if I understand it correctly, will be mailed to Mrs. Mattie Cox Parker, Treasurer, Elon College, N. C., and must be designated for the Christian Orphanage. She will forward same to the Christian Orphanage. All individual or special donations for the Christian Orphanage will be mailed directly to the Christian Orphanage, Elon College, N. C., as will offerings from Sunday schools and churches outside of the Southern Convention.

The Convention year begins July 1, and all offerings taken up until June 30 for the Orphanage are due to be mailed directly to the Orphanage.

One of the real joys we have always had in this work has been to open the many letters we received with checks enclosed and oftentimes filled with words of cheer and encouragement. After twenty-eight years, we regret to lose this real joy and encouragement which we received from this source.

Our Sunday school secretaries, who have been sending in these offerings for the Orphanage, for many years have felt to us like members of our Orphanage Family of Friends. We have learned to love them as such and will miss their monthly letters and checks and kind words, which have always meant so much to us in our work.

When we closed our books the last day of December, we had accumulated a nice little balance, and if it had been possible to have kept it, we would have felt like we were in good shape; but—we had lots of repair work to do, also lots of painting on the buildings which cost us over a thousand dollars. We also had a seed bill for spring crops, including garden seed. If you have had to buy seeds this year, you will understand what they cost. We have to buy them by the bushel and not in small packages. We have also had to buy fertilizer, 200 bags at a time.

Then, to be sure, we will have to heat next winter. It is necessary that we buy four carloads of coal and get it in now. This means an outlay of twelve-hundred dollars or more.

We would not want you to get the impression that the Orphanage does not need money. *It does need money.*

We had the pleasure of listening to a splendid address on Orphanage work sometime ago. In that address, the speaker insisted that we try during these good times to lay up all the surplus we could get together for the lean years that are almost sure to be ahead. I hope we will not again experience what we went through with in the early thirties. People cannot make contributions when they do not have it to give. The time to give is when you have the money. Help us get a substantial balance laid up to tide us over the lean years that we will likely have after the war is over.

The weather continues dry—very dry, and all of our efforts to get a crop of tomatoes have failed so far. We have planted three times, and we put lots of water around the plants, but the extreme hot weather has burned them up. At this time of year we have always had plenty of vegetables to supply our tables. Not so this year. We have planted and done all we can do, but just can't get the vegetables to grow without rain.

But at the same time the weather has been very favorable on our farm for harvesting our grain crop. We

(Continued on page 15.)

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

SUPERANNUATION.

Previously acknowledged	$1,761.02
The Church of Wide Fellowship, Southern Pines, N. C.	12.00
Asheboro, N. C.	6.00
Pleasant Ridge, Ramseur, N. C. .	8.97
Elon College, N. C.	66.00
Total received to June 30	$1,853.99
To 16 beneficiaries, July paym't .	1,415.00
Balance in bank June 30, 1944	$ 438.99

Board of Superannuation,
Mattie Cox Parker, *Sec'y.*

FOR THE CHILDREN.

(Continued from page 10.)

our loved ones who have had to go. Our nurses have gone also. The doctors and nurses who are left here in Sanford are already overworked. It takes a lot of care to help an infantile patient to recover. If our doctors don't want you children to go to the pool, then I think we should be reasonable and heed their advice. I don't want my little boy to go. I don't think you'd want your baby brothers and sisters to go. If they can't go, I'm sure that you don't want to go either.

"Mrs. Proctor called me and invited all of us to come over to their back lawn for our picnic. She will furnish lemonade for all of us. You are welcome to use the Proctor Children's play-ground games. If there is one of you who still wants to go to the pool, I'd rather that you go home, talk this over with your parents and let them be responsible for your going."

Not one of us Juniors wanted to go to the pool after this talk. We had lots of fun eating our lunch which our teachers spread on the back terrace at the Proctor Home. One of the boys said that the lemonade was the best tasting beverage he had ever drunk! We swang, see-sawed, and pitched horseshoes. We helped the little folks to have fun by pulling them in the three wagons and helping them to swing and see-saw. But, next summer we hope we'll be able to go for that swim!

Our Closing Program.

I think that the main thing which our closing program revealed was that our teachers wanted us to grow up to be good church members. So many children just come to Sunday school and then go home and never stay for church. Many of us Juniors stay for church each Sunday. We have a vested Junior Choir which sang for the Sunday morning service while our Bible school was in session. Some adult church members never take part in our church worship services. We Juniors are learning the calls to worship, the responses, creed and litanies which we use at our church, so that we may enter fully into the service.

Our closing program was just like an adult church service, with the children in charge. Mr. Todd told a story for our sermon. Our teachers presented our certificates.

I hope that all of you have or will have the joy of attending a Church Vacation School this summer.

Sincerely,
A Junior.

THE ORPHANAGE.

(Continued from page 14.)

harvested 1740 bushels of oats and 660 bushels of wheat, making a total of 2400 bushels of small grain. Our farmer has also baled more than a thousand bales of straw. While the weather has been dry, we have kept working our corn crop and it is growing in spite of the dry weather, and it is making a good showing.

This is vacation time, and the children are coming and going every week. We give them fifteen days to visit their people, or some kinsman or friend, who will take care of them for that length of time. They look forward to their vacations and enjoy them.

Chas. D. Johnston,
Superintendent.

REPORT FOR JUNE 30, 1944.

Amount brought forward		$13,440.94
Sunday School Monthly Offerings.		
N. C. and Va. Conference:		
Happy Home	$ 8.96	
Bethel	3.85	
Pleasant Grove	16.23	
Shallow Ford	25.00	
		54.04
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
Lib. Sp., Friendship Cl.	1.00	
Lib. Sp. Boys & Girls Cl.	.50	
Bethlehem (Nans.)	9.05	
Windsor	14.50	
Mt. Carmel	15.53	
Dendron	12.60	
		60.18
Valley Va. Cent. Conference:		
Newport	$ 8.50	
Leaksville	8.93	
Antioch	5.74	
Linville	11.64	
Mayland	1.50	
Winchester	6.47	
		42.78
Eastern N. C. Conference:		
Turner's Chapel	$ 6.50	
Pope's Chapel	4.50	
Wake Chapel	7.51	
Piney Plain	8.00	
Pleasant Union	15.14	
Pleasant Hill	3.60	
Morrisville	2.73	
		47.98
Western N. C. Conference:		
Needham's Grove	$ 23.63	
Zion	9.00	
Hank's Chaple	8.95	
Randleman	4.31	
		45.89
Alabama Conference:		
New Hope	$ 4.61	
Pisgah	3.01	
		7.62
Georgia Conference:		
Tifton		1.00
Special Offerings.		
For sale of Wheat	$100.00	
For sale of Wheat	180.00	
Mrs. Jones Sharpe	10.00	
Mrs. Elsie H. Sullo	29.84	
Cash for work	20.00	
Mrs. W. R. Shaver	25.00	
D. V. Wicker & family .	10.00	
Interest, Bateman Loan .	37.50	
Mr. Newlin for straw ...	85.00	
Mrs. G. K. Wilson, Supt..	38.28	
L. Truitt	6.00	
Mrs. Haith, rent	5.00	
Cash Item	17.00	
J. F. Wagoner	23.00	
		586.62
Total for week		$ 846.11
Grand total		$14,287.05

Man's Ability to Corrupt and to Create Community.

Extracts from the Second Council Lecture

By DR. REINHOLD NIEBUHR

Animals, in so far as they are gregarious, live in communities determined by instinct. The earliest human communities were also created by natural impulses related to the herd and to the family. But human freedom soon asserted itself. Man is a creature who transcends the necessities and limitations of nature.

But the freedom of man does not mean that he can live in isolation. It means rather that he must realize his life in the community in ever larger terms. Love is the law of his freedom. But the same freedom which enables and requires man to create more intimate and wider communities and to realize his life in responsible relation to his fellows, also makes it possible for him to corrupt the community by seeking to dominate it or selfishly to exploit it. Man lives by two laws and not one.

The one is the real law, in the sense that it is normative. St Paul defines it as the "law of God" in which he declared he delighted "after the inward man." This is the law of love. But he confessed that there was another "law in my members, warring against the law that is in my mind." This is the law of self-love. It is a law not in the sense that it is normative but in the sense that it is general.

The two laws of love and self-love in their contradiction and interaction determine the whole of human history.

The law of love is a law of God not in the sense that a fiat of God has enjoined it upon us. It is God's law in the sense that He has so created us that we can not realize ourselves within ourselves. We can realize our lives only in others. Furthermore, our freedom is such that no limit can be placed upon the breadth of the community required for our self-realization. We are most intimately related to our families; but not only Christianity but every high religion recognizes that the family cannot be the limit of human obligations. Nor can any other natural community, bounded by geographic or any other limitation, be such a limit. "If ye love those that love ye," said Jesus, "what thanks have ye?"

In contradiction to the law of love stands the impulse of self-love, which express itself most terribly in collective forms.

The present world situation represents this tension between the two laws upon a new level of historical development. Modern nations have raised collective sel-love to a new degree of explicitness. Nazi pride and nationalism are merely the final and most absurd form of this tendency in human life towards self-love. By the power of this self-love men seek either to dominate the life about them or to separate themselves from it. The one form of selfishness is called imperialism, the other isolationism.

Ideally, it is the business of the Church to encourage men to follow the higher law. In the present crisis that is certainly our first business. But it is also our business to help men to realize what they are. They are, and they remain sinful self-lovers even in the state of grace. Our political and moral problems are therefore complicated. In terms of pure morals we must discourage self-love and call men to the higher law. But in terms of politics we must also learn how to harness and beguile the residual power of self-love. Otherwise no tolerable community can ever be built.

No community, whether family, national or international, can exist without some real force of brotherhood. Yet every community is built partly by the guile of statecraft which knows how to harness self-love. If idealists do not understand this fact they cannot make the fullest contribution to the creation of community.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, JULY 16, 1944. NUMBER 27.

A Prayer for the Council

[Offered by Moderator Ronald Bridges at the Saturday night session of the General Council.]

Almighty God, our Father, we are respectable people gathered here.

Forgive us.

We are men of rectitude and good standing in our communities.

Forgive us.

Fill us, engulf us, sweep us away with the tides of Thy spirit that we may live in righteousness.

Search us out with all the hounds of heaven when we hide from Thee in our respectability.

Send legions of angels to beleaguer us when we make stand against Thee in the round tower of our good works.

Forgive us, Lord, when we are stupid and insist on doing that in Thy name which is not Thy work.

Forgive us when we invoke Thy name to assert our vanity and our prejudice.

Forgive us, Lord, for our impatience with the movement of Thy hand among events. Teach us to wait Thy time and to move in the rhythm of Thy purpose.

Help us to stand rigid—inflexible against all evil, all cruelty, all hatred in the name of justice. But remembering our sins, we humbly ask to know the mystery of mercy that we may yield a little of Thy time and for the sake of Thy son Jesus Christ. These things we speak in His name that we may pray with Him.

NEWS AND VIEWS

At the Regular quarterly conference of the First Church of Richmond, Rev. Robert Lee House was elected to serve as pastor for the ensuing year. He accepted the call at the morning service last Sunday.

Congratulations are due Rev. and Mrs. Allyn P. Robinson of Raleigh, N. C. upon the arrival of Allyn P. Robinson III. Also to Dr. and Mrs. F. C. Lester of Elon College, upon the arrival of Dorothy Mears Lester.

From Gordon W. Holland, who is aboard the U. S. S. *Bataan* somewhere in the Pacific, comes the following: "THE SUN is interesting and inspirational to a service man, even when it arrives several weeks late. However, I'm always anxious to get it as soon as possible."

News was received this week of the death, last Saturday night or early Sunday morning, of Mr. M. J. W. White, a charter member of both the Waverly Christian Church and the Memorial Christian Temple (now The Christian Temple) of Norfolk. Mr. White would have completed his 86th year on August 22, having been born in 1858. Many hearts are sad because of this veteran servant of the Cross. Further details will be carried in a subsequent issue.

Does you church send its bulletins regularly to the men in service? The men appreciate them more than you may think. From Pvt. Henry Claiborne Kelley of our Richmond Church comes a letter which is characteristic: "Thanks so much for the picture and the church bulletin. I hope the membership of the church has been increasing and wish so often I could be there myself in person and do my part." Other boys in service are just as appreciative.

Rev. Robert Lee House is serving as Dean of the Summer School at Franklinton Christian College (collored) this week. Both he and Dr. H. S. Hardcastle are members of the teaching staff. Franklinton College should be opened on an all-time basis for the benefit of our Negro constituency in Virginia and the Carolinas. Let's hope that someone who is looking for a place for an investment in the Kingdom may have their attention brought to Franklinton's needs.

IMPORTANT NOTICE.

We have received a telegram from Dr. F. C. Lester saying that due to the increasing cases of poliomeylitis in North Carolina, both the Crabtree Camp for young people and the Sunday School and Pilgrim Fellowship Convention of the Western N. C. Conference have had to be called off.

NEGRO EDUCATOR DIES.

The death of Dr. Marey E. Branch, Negro educator, on Thursday, July 6 in Camden, N. J., following an operation, was announced by the New York office on last Saturday. She was the president of Tillitson College in Austin, Texas, was a native of Farmville, Va., and was a graduate of Virginia State College for Negroes, where she taught for 19 years before taking up work under the Home Boards of the Congregational Christian Church.

IMPORTANT NOTICE.

To All Sunday School Superintendents and Pastors of Eastern Virginia—

The Eastern Virginia Sunday School Convention convenes on Tuesday, July 18, at 10 A. M., at the Suffolk Christian Church.

As will be seen elsewhere in this paper, a different and exceptionally good program has been prepared by the Executive Committee, and it is hoped that there will be a good delegation present.

All delegates attending are asked to bring their own sandwiches. The Suffolk church will furnish "drinks."

Let's make this an all-time-record convention.

J. EVERETT NEESE,
President.

FIFTH SUNDAY AND CHURCH OFFERINGS ON APPORTIONMENTS.

Our report today is a very good one. The College wishes to express its gratitude to the Sunday schools, churches and individuals who have contributed to the support of the College through the years up to and including June 30, 1944. We are particularly grateful for the churches that have made advanced payments on their conference apportionments that they might help the College in its present financial predicament. Our report today tabulates amounts received prior to July 1, and the amounts received on July 1 and afterwards which have been forwarded to the Convention Office—also individual contributions.

L. E. SMITH,
President.

Churches.	
N. C. and Va. Conference:	
Long's Chapel	$ 26.00
Mt. Zion	52.00
Shallow Ford	16.00
Berea	29.00
Greensboro, First	200.00
Apple's Chapel	75.00
Elon College	150.00
Eastern Va. Conference:	
Barrett's	5.00
Norfolk, First	75.00
Rosemont	75.00
Eastern N. C. Conference:	
Morrisville	6.00
Raleigh	10.00
Western N. C. Conference:	
Randleman	25.00
Smithwood	25.00
Virginia Valley Conference:	
Mt. Olivet (R)	11.00
Sunday Schools.	
N. C. and Va. Conference:	
Shallow Ford	16.00
Eastern Virginia Conference:	
Suffolk	35.39
Oak Grove	20.00
Dendron	2.35
Individual Gifts.	
W. J. Ballentine, Fuquay Springs	100.00
Total	$ 953.74
Previously reported	3,662.55
Grand total	$4,616.29
Forwarded to Convention Office.	
N. C. and Va. Conference:	
Danville Church	$ 50.00
Eastern Va. Conference: ..	
Holland Sunday School	10.00
Total	$ 60.00

TWO MARTINS.

At the beginning of the Reformation, Martin of Basle came to a knowledge of the truth; but, afraid to make a public confession, he wrote on a leaf of parchment: "O most merciful Christ, I know that I can be saved only by the merit of thy blood. Holy Jesus, I acknowledge thy sufferings for me. I love thee; I love thee." Then he removed a stone from the wall of his chamber and hid the parchment there. It was not discovered for more than three hundred years. About the same time, Martin Luther found the truth in Christ. He said: "My Lord has confessed me before men; I will not shrink from confessing him before kings." The world knows what followed, and today it reveres the memory of Luther. But as for Martin of Basle, who cares for him?—*Selected.*

CONTRIBUTIONS

THE CHURCH COLLEGE.

The Church has always been interested in education. It has had a vision of progress for itself and for civilization. It has known that only through a trained leadership could there be any permanent progress for either Church or State. The first colleges in this country were founded and nurtured by the Church. Church people have been their mainstay through the years. Some of these colleges have remained true to the Church that founded them; others have not. As they have increased in wealth and grown in prestige, they have declared themselves independent and no longer answerable to the Church for its teachings and conduct. The rightness of such a course on the part of a college is open to question.

Existing conditions in the world from a war aimed at the destruction of the Church, her institutions, our system of free education and the civilization resulting therefrom call for a renewed interest in the Church on the part of our colleges and a renewed interest in our colleges on the part of the Church.

We need a closer affiliation within the Church and the college. The task of maintaining civilization and of rebuilding a broken world belongs to the Church and the college as well as to the State.

In connection with the biennial session of the General Council of Congregational Christian Churches held in Grand Rapids, Michigan, June 21-28, the presidents of eight of our Congregational Christian colleges met frequently to discuss the future of the church college in general and our individual institutions in particular. It was emphasized that the majority of these institutions were not founded by the Church itself but by individuals belonging to the Church; that through the years there had been a very loose and irresponsible connection between the denomination and its colleges. It was further emphasized that the stability of the church college in the immediate future is made uncertain by the undue emphasis placed upon state institutions by the state and federal governments. If the church college is to weather the storm and continue to make its contribution to society, it is essential that the Church itself give its colleges due consideration and a telling measure of support. In turn the college should restudy its program and reappraise its responsibility to the Church in the matter of training leadership for pew and pulpit.

Questions of this character and others bearing on the problems at hand were discussed more thoroughly in the seminar on "The Church and Its Students," conducted by President Carter Davidson of Knox College, President J. F. Findlay of Drewry College, Mrs. E. A. Reid, Rev. J. F. King and Rev. E. J. Hangen. Findings of the seminar were presented to the Council through the Division of Christian Education of the denomination. These findings called for a closer affiliation between the Church and her colleges and an increased financial support for the colleges by the denomination itself. Recommendation 2 read as follows: "That the denomination consider increasing its financial assistance; first, to colleges of Congregational Christian origin; second, to student work serving Congregational Christian young people in the state universities; third, to surveys evaluating our denominational needs in the field of higher education." Recommendation 3 read: "That the denomination take new and more effective means of informing our entire membership of the Christian Education program now available on these campuses."

The presidents of our Congregational Christian church-related colleges plan to continue the study in subsequent meetings—the first one likely to be held in St. Louis, Missouri, October 10. It is the purpose and desire of these colleges to more effectively align themselves with the denomination that the college and the Church may be of mutual assistance.

L. E. Smith.

FROM THE VALLEY.

At the annual meeting of the Pastoral Committee of the Shenrock Pastorate at Woods' Chapel, July 2, with a full representation from the churches of the group, the present pastor, Rev. G. H. Veazey, was unanimously elected to serve the group for another year.

A resolution was passed that each church try the Every Member Canvass and make an effort to secure enough pledges to greatly reduce the missionary aid, and if possible, remove it.

A resolution was passed to begin at once a parsonage fund in each church, hoping to raise enough money to make a down payment as soon as a suitable place is found.

This was by far the most inspirational meeting this committee has ever had.

The memorial windows have finally been received and installed in the Bethlehem Church. Quite nice ceiling lamps have also been installed. The church is planning a dedication service on August 6, dedicating lamps, windows and pews. A program is in the making, and all former pastors, members and friends of this hundred-year-old church are invited to be present on that occasion.

Reporter.

GIVING OUR BEST.

An artist once painted a picture. Other artists had colors richer and rarer and painted more notable pictures. He painted his with one special color in prominence; there was a wonderful red glow on it, and the picture made him famous. Other artists came to study his work, and they said, "What in the world makes his picture great?" They asked the painter, but he only smiled and said, "I cannot tell you," and he worked on with his head bent low. And one went to the Far East and brought costly pigments, and made rich colors, and with these they painted, but after a time the picture faded. And they searched and searched, but could not discover the secret of the old artist's painting. They said, "It is in the way he uses his brushes," and they studied the way he used his brushes, but they could not imitate his work. The old artist painted on and on, and his work got more beautiful, but the artist grew whiter and whiter. At last one day they found him dead before his picture, and they said, "Now we will discover his secret." They searched his studio, but they could not find it. But when they dressed him for the grave they found it—over his heart was a wound that must have been there all of his life. But Death, which seals all things, had closed the wound. The artist had painted with his heart's blood. That was his secret. The very best you have you owe to Him.

—*J. Wilbur Chapman.*

Christianity has not been tried and found wanting; it has been found difficult and not tried—*Chesterton.*

THE EDITOR'S MESSAGE

DR. I. W. JOHNSON.

For nearly twelve years the "Suffolk Letter" has been written by Dr. I. W. Johnson. Considerable time and effort are required in the preparation of a weekly letter for publication, and the total of approximately 600 letters during the entire period represent a solid achievement in the field of religious journalism. Only those who have felt the weight of such a weekly responsibility can appreciate the freedom of release from such an exacting duty. Dr. Johnson has indicated his decision to close his career as a Contributing Editor. For this long period of gratuitous service to our church, for copy which was clearly and promptly prepared, for the contribution to the spiritual welfare of our readers—for all of these we are indebted to Dr. Johnson. He has earned a respite from the rigors of journalism; and yet we cannot but express the hope that after a well-deserved rest, the urge to write will lead him to resume his contributions.

J. F. MORGAN GOES TO OLD ZION.

After spending eighteen years and eleven months at Rosemont, Norfolk, Virginia, Rev. J. Frank Morgan will conclude his services there on August 1, and will begin immediately his new pastorate at Old Zion.

This pastorate will complete a ministerial triangle of service in greater Norfolk: Berkley, South Norfolk, and Lambert's Point. Years of experience and a thorough knowledge of the city are admirable qualities for the pastor of Old Zion. Here the church faces the busy thoroughfare of a great city on Hampton Boulevard. A happy combination of strategic location (one recalls another Zion with the familiar Biblical description, "beautiful for situation") and choice leadership give to the church a future filled with promise.

Mr. Morgan became pastor of Rosemont September 1, 1925. During his ministry there a new church and educational building have been erected, and a new parsonage of the most modern construction added, all of which were constructed on a "pay-as-you-build" plan. Members added to the church roll number 485, and all conference apportionments have been paid annually.

Mrs. Morgan has been a most active participant in this era of progress at Rosemont and shares with her husband in this enviable record of service. The Morgans are eloquent in their praise of the loyalty and cooperation which has been evidenced by the members of Rosemont. At the last business conference of the church it was voted that the church give Mr. Morgan one year's salary in appreciation of the good work he has done at Rosemont.

THE VIRGINIA COUNCIL OF CHURCHES.

Virginia now has a Council of Churches. Dr. Ernest Trice Thompson, editor of The Presbyterian Outlook and professor in Union Seminary, is its first president. In speaking to his election, Dr. Thompson said: "I believe tremendously in this organization." He then suggested that our entire Protestant work will be enriched through cooperation and indicated something of the potential strength of the organization.

A constitution was adopted with the following preamble:

"Believing that the time has come in the providence of God for followers of Christ to cooperate more effectively for the progress of the Gospel, we, representatives of the evangelical churches in Virginia, do herewith establish a State Council of Churches."

Eleven of the major Protestant denominations in the state joined in the organization of the council. The work formerly done by the Virginia Council of Religious Education will be carried on as an integral part of the Virginia Council of Churches.

The following objectives were listed in the constitution:

(1) To manifest the essential oneness of the churches of Virginia in Jesus Christ as their Divine Saviour and Lord, and to foster fellowship and mutual understanding among their members.

(2) To provide an interdenominational agency for cooperation in Comity, Evangelism, Worship, Missions, Education, Moral and Social Action, and any other Christian service that may promote more effectively the objectives of the Christian religion.

(3) To promote cooperation among local churches of member denominations, and to encourage the establishment of, and recognize approved local councils of churches.

(4) To study the religious needs of the people, the churches and the communities of the state and to devise plans through which these needs can be met.

A "PRINCE OF PASTORS" PASSES.

The entire nation pays tribute to one of its leading churchmen. After a year's illness, the 77-year-old leader of the Baptist world, Dr. George W. Truett, passed away just before midnight on Friday, July 7, at his home in Dallas, Texas

For 47 years, a record rivaled, so far as we know only by our beloved the late Dr. W. W. Staley, he was the leader of the congregation of the First Baptist Church at Dallas. He served as president of the World Baptist Alliance from 1934 to 1939. He was an author of note. He was one of twenty American pastors chosen by the United States to preach to soldiers in Europe during the last war. He had visited every continent of the world, carrying with him the light of the Christian gospel.

Born in Clay County, N. C., Dr. Truett studied to be an attorney, but yielded to protests of friends that he was a born religious leader, being ordained in 1890.

President Neff of Baylor University said, "He was the greatest churchman, the greatest clergyman, the greatest Christian," he had known.

Preface to the General Council Meeting at Grand Rapids

Excerpts from an Address by DR. DOUGLAS HORTON.

It falls to me so far as I am able to sketch the meaning of this General Council against the background of the contemporary world.

It is that background which seems to make the occasion prodigious. The gigantic armies locked in struggle in Europe, the invasion fleets in the heavens above, on the seas beneath, and in the waters under the sea, which but yesterday would have been regarded as the projections of a fevered imagination, the impending political changes as empires tumble from their bases—these Gargantuan forces and crises whose shadows move over our assembly seem to give these seven days of our meeting a significance such as few assemblies of the kind have ever known. To the Council itself will be presented by a special committee a statement on the Church and the Post-War World: I confine myself to the specific matters which confront our denomination.

The forces and crises which shake our contemporary world, mighty as they are, are not more significant than the Gospel which calls us here and which has power over them. We find ourselves at the conflux of two immensities—contemporary events on the one hand, and on the other, the eternal word of God, which shapes the issue of events. The Gospel to which we hold is a dreadful thing: it is not a philosophy but a technology of history. It is a science not to be abstracted but applied. It is given us in this short week to try to see where the Gospel must strike into the present, and where we can lend ourselves to it.

The Returning Service Men.

Undoubtedly the first figure which will catch our eye as we look out into today is that of the young man returning from the wars. He is not waiting till the end of the fighting: he and his comrades are already coming back at the rate of many thousand a month. And it is to be remembered that since the millions who are still on the field, in the fleet, and in the flight squadron, are all of them hoping one day to be returning service men, the very best way for the Church to prepare to receive these men is to maintain contact with them today.

This we are attempting to do in two ways:

(a) About one-tenth of our active ministers are in the chaplaincy. They are well spoken of in general by their commanding officers because of their non-sectarian bredth and their single eye for the spiritual and moral welfare of the men. Of them and their work we shall have ample report in the course of our sessions.

(b) One of our own responsibilities on the home front is the maintenance of communication between the local congregations and the Army and Navy men and women away from home. Suggestions as to how these threads of interest may be kept intact may be secured from the newly appointed Committee for Work with Returning Service Men.

DR. DOUGLAS HORTON.

The magnitude of the opportunity open to the churches which will understand these men and say the word for which they are waiting has not been exceeded, as we all realize, in our generation. The whole immediate future sleeps in the attitude these men will cherish. It has been dawning upon me that the normal state of human society is that wherein the forms of war are used for the ends of peace. The teachable among our youth, having had their experience of living with a great company whose every waking hour, whose every act, has been devoted to achieving a particular purpose, that is, of winning the war, will not willingly return to the purposeless life which so many pursued during the peace. If the church can offer them participation in a fellowship disciplined not to winning a war but none the less disciplined—disciplined to the Kingdom of Heaven, to cooperative enterprise, beneficent invention, the ministry of all the arts as well as the pleasures of decent recreation—if the Church can offer them a part in a purpose which calls for all their talents, all their virtues, and all their vigor, they will find in it a continuation of what was satisfying in Army and Navy life, a repudiation of the life that is soft and insipid. Let them find *that* in the church, and there will be no need of misgiving.

The Need for a Positive Faith.

Of one matter we can be certain: the inwardly alive among these young people of ours will not want to have a Church which is negative or even general in its announcement of truth. They will hardly know themselves what they crave, but when they hear the Gospel stated positively and particularly, they cannot but incline toward it. . . .

International Aspects of Our Work.

A first objective in the total fellowship is the evangelization of the world. . . . (Our) slogan for the moment is that of David Livingston, "Anywhere provided it be forward." If ever the world cried aloud in agony for the message of brotherhood among the nations, surely it is today.

Look at the international scene from any angle, political, cultural, economic—it is "one world"—and unless we make it one livable world, it will be one hellish world. For good or ill it will be *one*. When we call for a Christian world, we do not mean necessarily that everyone must think as we do, following the precise pattern of our own religion or our own folkways, but we do mean that humanity must be dominated by the desire to be a free fellowship under God, as it is the special mission of Congregational Christians, in their own free fellowship, to persuade them to be. We are being brought into such contiguity with each other today that, as a leader in the State—not the Church—said, we must learn to live together or perish.

The American Board, though it does not shrink from utilizing every method which develops international solidarity in the spirit of Christ, still maintains evangelization as its chief purpose. It recognizes that modern democracy has arisen only within the boundaries of Christendom: it knows that there is a definite connection between the preaching of the Gospel and the liberation of the world's peoples. It is concerned, therefore, not merely with supplying the world with the humanitarian fruits of the Gospel but also with

(Continued on page 9.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

PROGRAM OF EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION.

The Annual Session of the Eastern Virginia Sunday School Convention will convene in the Suffolk Christian Church, Suffolk, Va., on Tuesday, July 18, 1944, at 10:00 A. M.

The Convention Theme is "Training for Christian Living."

MORNING SESSION.

10:00 Call to Order by the President, J. Everette Neese.
  Hymn — Rev. J. F. Morgan, Leader.
  Invocation—Rev. M. W. Butler.
10:10 Business Session:
  Report of Executive Committee.
  Appointment of Committees.
  Report of Treasurer.
10:30 Symposium—
  I. Organization:
  "The Workers' Council"—Miss Ruthanna Foard.
  "The Secretarial Records"—Dr. I. W. Johnson.
  "Grading the Sunday School"—Rev. Frank Wise.
  "Reaching the Unreached Children"—Dr. J. H. Dollar.
11:10 Address — "The Contribution of the Sunday School"—Rev. Minor C. Miller.
11:40 Symposium—
  II. Worship:
  "Atmosphere in the Sunday School"—Dr. H. S. Hardcastle.
  "The Use of Art"—Dr. W. T. Scott.
  "Music"—Miss Harriett Silver.
12.10 Worship Service—Mr. Loran P. Waldo, Jr.
12:30 Adjournment for Lunch.

AFTERNOON SESSION.

1:30 Call to Order—the President.
  Hymn—Rev T. Fred Wright, Leader.
  Invocation—Rev. R. E. Brittle.
1:35 Symposium—
  III. Instruction:
  "Characteristics and Choice of a Sunday School Superintendent"—Dr. John G. Truitt.
  "Characteristics and Choice of Teachers"—L. G. Robinson.
  "Choice of Materials"—Dr. F. C. Lester.
  "Training of Teachers"—Rev. Minor C. Miller.
2:15 Hymn—Rev. O. D. Poythress, Leader.
2:20 Business Session:
  Unfinished Business.
  Reports of Committees.
  Reports and Election of Officers.
2:40 Address—"Training for Christian Living"—Rev. Robert Lee House.
3:10 Adjournment:
  Hymn.
  Benediction—Dr. W. B. O'Neil.

CONVENTION OFFICERS.

J. Everett Neese, *President.*
W. B. O'Neill, *Vice-President.*
W. H. Baker, *Recording Secretary and Treasurer.*

Rev. Minor C. Miller is the Executive Secretary for the Virginia Council of Churches.

Miss Harriett Silver is the Director of Church Music at the West End Baptist Church, Suffolk, Va.

F. B. I. WANTS YOU.

You haven't committed any serious offenses against the law, and the chances are that you never will, but the Federal Bureau of Investigation would like to have you, that is your fingerprints, in its card files. As a result of the war considerably more than 50,000,000 people are now accounted for in the fingerprint files. That is a far cry from the 13,000,000 of June 1940. Most of the new records are of service recruits and inductees and war workers. Feeling against fingerprinting, sometimes claimed to be a violation of civil liberties, is striking a new low, and FBI officials think now is the "ideal" time for legislation making printing mandatory for the entire population.

FBI chief, J. Edgar Hoover, in commenting on the measure said: "The time is rapidly approaching when every honest citizen will want to have his fingerprints on file. Fingerprinting is liberty-insurance, except for those who desire to conceal the fact that they are enemies of society."

The files do yeoman service outside the limits of the law: missing persons have been found through them; victims of amnesia, drowning and accidents have been identified. For example, at a train wreck in Elkton, Maryland about a year ago, some of the passengers were burned beyond recognition. The FBI was able to identify those whose fingerprint cards it had on file. If enemy planes were to strike, the federal fingerprint files would be invaluable as the only possible method of identifying civilian victims.

Congressional bills calling for nation-wide fingerprinting were pigeonholed, probably because their opponents scored them as a "violation of civil liberties." Another objection was the cost. The proponents now have answers for both of these arguments, and hope to "blanket in" the whole country soon.

PENTAGON CITY'S SOFT DRINK BAR.

The World's largest office building, the War-Department Pentagon Building in Arlington, Va., boasts the world's longest beverage bar on its second floor concourse. Built for serving milk, soft drinks and coffee, the bar is 500 feet long.

The building is officially known as "one of the largest coffee consumers in the world." Its average is less than a cup a day, however, for the 40,000 workers now settled there

In addition to the one just described, there are six other beverage bars serving approximately 15,000 soft drinks and 12,000 pints of milk to 12,000 people every 24 hours. The cafeterias serve possibly 25,000 meals daily.

To care for this building there are 700 janitors and char-women, 288 guards and 42 Military Police. There are over 20,000 desks, nearly 150,000 chairs, 650 water fountains, 200 restrooms, and 1,500 electric clocks. Also there or planned are a barber shop, a clothing and notion store and a permanent bank. There is parking space for 8,000 automobiles, but then most of the commuters come by bus.

The serious manpower shortage might be relieved by diverting hundreds of thousands of men and women now employed as bartenders, barmaids and percentage girls to war production.—*The Voice.*

FOR THE CHILDREN

Dear Boys and Girls:

We know that you will be sorry to learn that your editor is under doctor's orders to remain in bed, and thus is unable to write your page this week. We know you will join THE SUN's managing editor in wishing for her a speedy recovery.

Meantime we have clipped a couple of stories which we hope you will like. The first one is called, "The One Who Was Brave." It reminds us of something that really happened not long ago. We have a niece who is in Junior High. Her father is on an aircraft carrier somewhere in the Pacific, fighting the Japs, and so we like to keep check just a little. She usually makes good grades in school, but this spring her algebra was real hard for her and she just missed passing (she made 98 on a test in summer school the other day). She told her mother that the thing she dreaded most about not passing was letting her uncle know about it. Then a few days later she had another examination. She did not realize that it was an examination, but it was. Several boys and girls in her set wanted to go to the quarry to swim. They did not want to let their mothers know, because they were sure they would be forbidden to go. But Kitty said, "I can't go unless I tell my mother." So she did not go. She braved the criticism of her companions, and she passed her examination with flying colors. She did not realize it then, but the second examination was by far the most important: it was an examination of character, while the first was only one of knowledge. And she still has lots of time in which to acquire knowledge. What do you say?

The second story is another story of one who was brave in another way. It is a story of something that happened on the Fourth of July.

THE ONE WHO WAS BRAVE.

"Elton Tilton is just the bravest boy you ever saw, mother," said Winfred. "One day a big dog came along with his tongue hanging out, and we thought he was mad and scrambled over the fence; but Elton walked right along as calm as ever. He says he isn't afraid of bears or tramps or anything. I wish I were as brave as Elton, but I'm afraid I never will be."

"I heard a story about two boys the other day," said his mother, "and I thought one of them was very brave. They went to school together, and one day they thought it would be great fun to hide a frog in teacher's desk; but the frog tipped over an ink bottle and spoiled a number of examination papers and other things, and the teacher was very angry. He asked the guilty boy to own his fault like a man and take the punishment he deserved. He put him upon his honor, you see. Well the older boy, who found the frog and thought of the joke, sat still in his seat without a blush; but the smaller boy, though he trembled with fear, went to the desk before the whole school and owned his fault. And he sat for an hour on the dunce's stool, a target for fifty pairs of eyes."

"O mother," cried Winifred, "I was so ashamed! I'll never do anything so mean as long as I live. How did you know?"

"I heard two boys talking about it as I rode in the car. I was proud of my boy, Winfred; and I pittied Elton Tilton's mother, for I said to myself: 'My boy was brave, but her boy was a coward.' "

"Why, I never thought that was being brave!" said Winfred. But it was.—*Exchange.*

DONALD'S FLAG.

"I wish that we had a great big flag," said Donald, wistfully.

It was the Fourth of July, and outside of every house on the street, excepting Donald's, fluttered a big flag. His mother had to work hard every day and had money enough to buy only a little flag.

"Never mind, dear," she said, "our goodness and our love for our country are in our hearts and not in our windows anyway." So Donald tried to be happy, and soon he and mother went down to the park where a soldier was to make a speech. The boys of Donald's room at school were to be there to sing a flag song, but although he looked, not a boy could he see. Every boy except Donald had stayed home to have a good time and celebrate to please himself.

When the man who had charge of the program called for the song, Donald did not quite know what to do, for it was not easy for one boy to sing all alone. "It is for your country," whispered mother, and Donald walked up on the platform with his cheap little flag. His voice was a tiny bit faint at first, but away down in his heart was a little prayer for help, and then his voice rang out sweet and strong.

How the people did clap and cheer when he finished! Then the tall soldier man stood up with a beautiful big flag in his hand. "I was asked," he said, "to give this flag to the boys who sang, but since only one boy came, I am sure he deserves it all for himself."

And so the most beautiful flag on the street waved in front of Donald's house that afternoon.—*The Sunbeam.*

A LETTER FROM ELIZABETH.

As managing editor of THE SUN, it has been our pleasure to receive quite a few letters both from Dr. and Mrs. F. C. Lester. The letter below, which would seem to include both relatives and friends as well as ourselves, is the second (the other came about two years ago) that we have ever received from their daughter.

It explains itself:

Dear Grandma 'n Grandpa 'n Everybody (that's "us")—

Have you heard how we celebrated the Fourth of July?

A new baby sister joined our family!

Her name is

DOROTHY MEARS LESTER

and she weighed 8 pounds, 11 ounces. Mother thinks she's a big baby, but she looks little to me.

We all think it was nice that she came on Grandma Carleton's birthday—and we gave her part of her name, as she was a "Mears" before she married Grandpa.

My daddy and mama, F. C. and Emily Lester, are too busy and excited to do much except *talk* about the baby, so I am writing this for them. You'd be surprised how many jobs they give me to do now that I'm two years old!

My baby sister and mother are in Sterneberger Hospital, Greensboro, N. C., but we hope they can come home to Elon College soon. Daddy and I want a chance to play with the baby!

ELIZABETH M. LESTER.

P. S.—We hope you'll come to see her, too!

I can complain because rose bushes have thorns or rejoice because thorn bushes have roses. It's all how you look at it. —*J. K. Morley*

Missions
The World for Christ

Courage and Substance

An Address by Dr. Albert Stauffacher, *Minister of the Missions Council.*

Our response to the world needs of this hour must be sufficiently courageous to put new courage into our workers and our fellow-Christians all around the world, and courage must be backed up with sufficient substance to make a real difference in the impact of our churches upon the life of the world.

I should like to call attention to three things:

I.—*God is today commanding His Church to first embody and then transmit His plan for winning the world to the nations and peoples seeking a new world order.*

In a critical hour of history, Martin Luther observed that "He who merely studies the commandments of God is not greatly moved; but he who listens to God commanding, how can he fail to be terrified by majesty so great?"

Today, we hear God commanding. Amidst and beyond all the plans of men for winning the war and then the peace, God, too, has a plan for winning the world and redeeming man from the self-destructive sins of pride, greed and hate which result in never-ending wars, poverty and denial of fellowship.

God's plan is inherent in the very laws of human relationships. It was proclaimed by the Prophets of Israel in terms of procedures, wherein justice, truth and mercy find their justification in the fellowship they create. His plan found expression in Jesus, and was then transmitted to the Church for realization. "God was in Christ Jesus reconciling the world unto himself, and he hath committed unto us the ministry of reconciliation."

We stand in the direct line of those who first heard God commanding and then proceeded to write the commandments in tablets of stone that they be not forgotten, and in individual and human relationships wherein the social order might find its redemption and fulfillment.

Midst those who clamor for superior advantages, for revenge, for the subordination of persons to states and systems, we hear God commanding His people and all the nations:

> What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with the Lord, thy God.

We are the guardians and stewards of that charter and commission the early Church understood itself to have received from Christ, himself:

> Go ye, and make disciples of all the nations; baptizing them into the true fountain of peace and power, the name of the Father and the Son and the Holy Spirit; teaching them to observe all the things I have commanded you; and lo, I am with you always, even unto the end of the world.

Bishop Henry St. George Tucker, Presiding Bishop of the Protestant Episcopal Church, relates the Church to world affairs in a statement with which all conception of the Church, High and Low, find agreement. He says:

> The only justification for calling the Christian Church a force in world affairs is that it is the agency through which the saving power of God is brought to bear upon the world's activities.

God is commanding the Church to present, with courage and substance, to a suffering, war-torn, poverty-strickened world, His plan for winning the way to creative peace and abundant life for all the people.

II.—*The Church, with its mission now called "The World Mission of the Church," is doing a realistic piece of work that must be done to achieve the world order for which our boys and girls are dying.*

By the Church, we mean not the institution nor the organization but the community—the Christian community on earth. It is far from perfect, but it is the best we have. It is not often dramatic and it lacks effectiveness at times, but its avowal to producing Christian persons and redeeming social conditions is realistic and its message is akin to the purpose of God in Christ Jesus.

We are told that when Joseph E. Davies was appointed Ambassador to Russia in 1936, he was told to explore the whole European situation and find out whether there was to be peace or war. "That is a pretty big job, Mr. President," said Davies. "It is more than a job," was the reply; "it is a mission."

Will the future bring peace or war? Many forces are now forging the answer. Politics, statesmanship, economics, class and culture traditions and ambitions are all powerful factors moving upon the emergence of the new world order. Will peace be still-born and the new child have the mark of Mars upon his brow? The Church alone cannot give the answer, but there are at least three facts conditioning the world of tomorrow which are the concern of the Church. They describe the area of the contribution of the Church to winning the peace.

1. Geography's barriers of oceans, deserts and mountain ranges are all down, and many worlds are crowded into one neighborhood. We do not as yet have One World, but many worlds in one community. These worlds of people present great inequalities in the basic human needs. People who do not know each other, much less understand each other, are herded into one crowd without any physical, mental or cultural basis for fellowship. In such a situation justice must prevail or bloody wars will ensue. The justice which is demanded is not merely "something without

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MISSIONARY OFFERINGS.
WEEK ENDING JULY 6, 1944.

Sunday Schools.

Mt. Herman, Garner, N. C.	$	2.00
First, Portsmouth, Va.		6.05
Liberty, Nathalie, Va.		3.39
Pleasant Ridge, Guilford College, N. C.		5.00
Union (South.) Franklin, Va. ..		28.00
Hank's Chapel, Pittsboro, N. C. .		9.07
Hines Chapel, Gibsonville, N. C.		3.00
Holland, Va.		34.00
Shallow Ford Willing Workers, Elon College, N. C.		14.25
Total	$	104.76

Individuals and Churches.

First, High point, N. C.	$	20.00
Erskine Memorial, Tryon, N. C. .		32.20
Total	$	52.20

Specials.

First, Burlington, N. C.		28.62
Total for the week	$	185.58
Previously acknowledged		20,728.82
Total since Sept. 1, 1943.		$20,914.40

Gratefully,

Mattie Cox Parker,
Secretary.

PREFACE TO THE GENERAL COUNCIL MEETING.

(Continued from page 5.)

establishing the Gospel's roots in the Orient, in Africa, everywhere. It extends the Church and not merely the goods of the Church. . . .

National Aspects.

A second objective to which our total fellowship is dedicated is the evangelization of this country. To carry our share of this vast task, we have appointed the Board of Home Missions. We conceive evangelization in the broadest terms. The Board of Home Missions might well be called the Board of Home Services, since it functions not only in the area which we commonly conceive to be missionary but in every area in which the churches as such are interested. There is no concern of the General Council for the home churches which is not shared by the Board. . . .

It has been said that it is dangerous for any other denomination to come in contact with the Congregational Christian Churches, since the latter's will to cooperate is likely to draw any church away from purely sectarian goals. This is a dangerous but challenging reputation to have. . . .

The Council for Social Action.

The Council for Social Action is the agency through which we express a third concern of the total communion. We are moved by the Gospel to throw bridges of reconciliation not only over the seas, the prairies, and other estranging features of the earth's surface which church extension has overcome but also across class, economic and other lines which divide us within the same neighborhood.

The Promotional Agencies.

Behind the two Boards and the Council for Social Action, we stand financially through the agency of the Missions Council. The immense emergency needs occasioned by the war are dealt with on our behalf by the Committee for War Victims and Services. These are our total fellowship seeking to meet our total missionary and humanitarian needs.

The General Council binds all these organizations together.

Functional Interest Groups.

It has been said that man has made all his progress by splitting up the complex universe into manageable sometimes for splitting up the attack-bits for secondary attack. This calls ing force into appropriate groups. The Boards and the Council for Social Action are in a sense such groups, but each of these is as it were a committee of the whole. There are some objectives we can best reach by appointing particular groups to the specific task.

Such is the group of those who work with students, under the auspices of the Christian Education Division of the Board of Home Missions. It is obvious that men and women of a certain age and with certain connections can do better work in this field of student work than many of the rest of us. . . . If it is true that students can work best with students, it follows that we might profitably utilize the same principle elsewhere, even taking a leaf from the book of the Army.

For certain services the military authorities call only for men of special classifications within specific age brackets. It is taken for granted, for instance, that for some assignments unmarried men in their twenties are best. Our American Board furnishes precedent for the same sort of thing in inviting short-term men and women to work in some of our foreign institutions. The Church of the Latter Day Saints which, in spite of its bizarre teachings, is one of the fastest growing in the country, owes no little of its success to its plan of sending young people, after they receive their formal education, to some quarter of the world for two years as missionaries. . . . There is an age, just after the average young minister graduates from the seminary and before he has any children to look after, when he is in a position to do what he could never have done before, for want of training, and what in all likelihood he will never be able to do again, because of domestic cares. There is undoubtedly a corresponding age for men and women who do not go professionally into the Christian ministry, when they are available for unique types of Christian service. I ask whether we might not have a group of Christian ''commandoes''—call them what you will—made up of young men and women qualified and conditioned as I have suggested who would for a biennium or so put themselves at the disposal of the communion to plant a church in a difficult but needy municipal area, to follow the sharecroppers, as the Board of Home Missions has already appointed one young minister and his wife to do, or otherwise to serve as members of mobile units.

Since it would be something of a risk for the denomination as such to apply the money of its contributors to a venture of this kind which has no complete precedent among us, it is possible that the men of Pine Mountain, which I am presently to describe, may make a first beginning at it in behalf of the denomination.

Pine Mountain, though geologically speaking it is the northernmost of the Presidential Range of the White Mountains in New Hampshire, is as a matter of fact only a hill of a height of 2400 feet. It commands such a beautiful view of mountains and river valleys, however, that it is a natural spot for the establishment of a religious community—and there this summer, under the guidance largely of laymen, a group of those who are interested will gather to lay out a site for a group of buildings to be erected when the war is over. Their fundamental purpose will be, at least for a period during each year, to lead an ordered Christian life within the protection of a community; but their semi-official relation to the denomination will be such as to make the community an admirable proving ground for just such ideas as the one I have brought forward. There seems to be no reason why, after a few years or even sooner, Pine Mountain should not furnish to the fellowship young people equipped for special Christian adventure before they take up their regular life work.

There is another age at which we enter into freedom which is denied us in the years of middle life when children are to be reared and educated and the basic economic structure of our lives set up. I have mentioned the short-term system for youth in institutions abroad which has long been employed by the American Board. It is an index to the virile imagination of the board that it is casting about for ways and means to establish short-terms for—I was going to say, the aged, but I mean those who have made a contribution to humanity in their professional field and who, because their children are now grown, are able to cast off home ties for a little and visit foreign mission stations for varying periods. There are doctors who have reached the time when they could afford to give six weeks to each of six hospitals in the Orient. There are professors who might teach for a sabbatical semester in one of our foreign universities. There are business men and women and many others who could help.

Here in our country there are institutions affiliated with the Board of Home Missions, which is also eagerly on the lookout for new ways to meet the new demands of the new day. I

(Continued on page 10.)

PREFACE TO THE GENERAL COUNCIL MEETING.

(Continued from page 9.)

don't know where a more constructive endeavor in the whole domain of race relations is being made than in the Board's Department of that name to which I have already referred—and here again, though no one can take the place of permanent personnel, it may well be that short-term men and women of maturity may serve as shock-troops of that Kingdom which suffereth violence and which the violent take by force. . . .

The Most Important Contemporary Area for Social Action.

Now I come to a final matter: The church may be said to have reached into the life of the family, at least in the past—and under the guidance of a skilled leader we shall enquire into the new problems of the family at this meeting. The church may also, to a certain degree at least, be said to have influenced the life of our nation, but there is an area between, where the voice of modern Protestantism has been relatively dumb and into which no communion seems better equipped by tradition and conviction to enter than our own. This is the realm of our occupational life.

For the same reason that we find it helpful at this Council to break up into small groups in seminars and round tables, each one built around a specific interest, but none of them denying the broad interests of us all, the church might well partition itself into interestgroups without denying the shared interests in its total mission, if it is effectively to influence contemporary society. The morale of an army—at least of our army, as has been shown again and again—does not depend upon patriotism so much as upon camaraderie. If you are a Marine, you live up to the reputation of the Corps; if you belong to the Fighting 69th, you do not intend to let it down; but even more powerful morale builders are the smaller groups, the companies, in which Bill to Jack, and Jack to Al, imparts the magic of inspiration as they slip into the attack and fight in clusters.

This kind of grouping has its counterpart in civil life, and indeed it is to these groups that our dominant selves really belong. Most often these groups, as Liston Pope points out are related to vocation or occupation. We have in this country many clearly discernible social types associated with our economic life—professional men, merchants, trade unionists, migrants, and the like. It is out of this pluralism that we achieve our unity.

This I believe to be the great field for the denomination in the realm of social action if it would be realistic in the next generation. "We must discover means of converting, judging and redeeming those social groups as such," for it is not enough to reach the individuals who make them up since the groups to a considerable degree make up the individuals. It is not enough for the church to preach to human beings as such, since there are no simon pure human beings, all of us being men and women plus. If the churches would exercise influence on groups of insurance men, learn what their peculiar problems are, and join them so far as possible in their walks of life. Contemporary society (to say nothing of contemporary individuals) is largely determined by its small groups, and if the denomination is interested in the good society, it must make contact with these groups according to the peculiar strategy for which each calls. The general strategy for saving human society is not enough.

That the Church has largely failed to reach such groups is made especially evident in its relation to labor. I have never been more conscious of this than on a National Preaching Mission a few years ago. As we wanted to address not only mass meetings but small groups of leaders, the avant-courier asked the local ministers first if the executives of the city could be assembled. "Why certainly," was the invariable answer, and all was arranged in a trice, for some minister called up a leading layman, who in turn called the secretary of the Rotary or some other club, who called the secretaries of the others, and a joint meeting was arranged on the spot. When, however, it was suggested that the speakers would like to meet the leaders of labor, organized or unorganized, the secretary of the Mission was usually met with blank bewilderment. Neither the minister nor the leading laymen knew how to get hold of labor groups and bring them together. "The greatest scandal of the nineteenth century is that the church has lost the working classes." It was no Protestant who made that remark: it was no less a person than Pope Leo XIII. What the Pope did not point out—perhaps because it is so difficult to see—is that the Church does not maintain its contact with the other classes either. It enjoys relationships with many individuals who are members of those classes, but it does not enter into their class life as such. Who can truly say that any communion has a definite policy in regard to the legal profession or any other profession as it has in regard to types of family life—the rural family, the urban family?

Our occupations mean a great deal more to us than we have sometimes admitted. We give them the overwhelming majority of our waking hours and gradually, through the years, the patterns not only of our speech but of our actual thought are established by them.

Only those who have attended a corporate communion for any occupational group of Christians, let us say doctors, can understand that the same sense of special meaning awaits any group which can interpret the work of its hand and mind as that of the Lord. When they sit before the communion table not merely as men, but as men with peculiar expertness along certain lines, they feel a calling which unites their religion with their profession in a way which lends power to both.

The Sacramental Side of Occupational Life.

Note how few of the sacraments belong or refer to the workaday side of a person's life. I have mentioned the use of the communion for small groups—and that is a use which I believe may be raised to an infinite degree of importance. But the church as such takes no notice of the day when a young lad begins his work at the factory, giving him the counsel that it imparts to parents, for instance, at the time of baptism, or to the bride and groom at the time of marriage. Some skilled liturgist should help us develop a ceremony roughly comparable to that which ushured the young Roman patrician into participation in his father's affairs, the chief symbol of which was the receiving of the toga. The church makes no observance, so far as I can recall, of any other event in the business career of its members, except now and then to hold a reception when an important man in the community retires. Prayers are still said at the opening of most courts and legislative bodies; the Bible is still used as the book upon which oaths are taken; but all this is sporadic and tangential. Our denomination should begin to take orderly measures to bring the Christian idea to the working groups of the modern working world.

All this is on the liturgical side, and as such is only a symbolic suggestion of the definite duties that Christian workers have within their occupational groups. If the Church is to express itself in action, its gospel of God's love and man's brotherhood must be translated by the Christian members of the occupational groups and carried into the group life itself. . . . The army of Christian social action needs to be nicely divided into social groups.

The Social Gospel the Layman's Gospel.

The social gospel is the layman's gospel, for the layman is on the social front line as the minister cannot possibly be. When Christ came to redeem the world, he did not merely teach, but made himself the center of a company of men—and those who follow him must do the same. When the minister attempts to reform the mores of a group from outside, he enters into an impossible teacher-scholar relationship to his laymen. I say "impossible" because in the realm of Christian practice in the occupations, the layman is expert in his own field and the minister a novice. It is no wonder that under these circumstances ill will and misunderstanding are sometimes created. The channel for the Gospel to take to the working groups is not the word of the minister but the group life of a self-conscious company of Christians within the group. Religion becomes relevant and applicable to life as lived in proportion as it evolves limited objectives which may be served in specific ways.

It is too late in the day for us to think that we can go back to the guilds as they were set up in the Middle Ages, but it is high time we began in our own denomination to appoint companies of men and women to be ambassadors of Christ to their own larger economic groups. We hold our national assembly every second year—an assembly made up very largely of ministers whose professional life, having the same rhythm as that of the denomination, permits them to be present, of women of the upper middle class who are able to leave their families for the purpose, and a few laymen, who because of special interests or relationships have the time for it.

Suppose every other year we should hold a great national assembly over a long week end or even for a week, the delegates to which would be chosen by virtue not merely of their membership in the church, but also of their place in an economic group—a Christian assembly of groups of bankers and financial men, of operators of factories, of labor, of teachers, of home-makers and others. They would address themselves both to questions of the life of the church within and to the secular questions in which the church has a concern. They would meet part of the time in separate occupational groups and part of the time as a whole. Imagine them considering the problem of the post-war world and the returning service man, Christian business men facing it from this angle, Christian labor from its vantage points, Christian lawyers form theirs, and then pooling the resources of each. Imagine the various groups presently returning to their occupational orbits. The thinking done together, the commitments made together, the recollections of fellowship not only with the total assembly but with their own units must obviously lend character to their professional purpose and constitute them a leven wherever they go. . . . No denomination is better equipped to do it than our own denomination, which is by definition a layman's denomination.

The tremendousness of the need is at least being felt in many quarters of the world. The Christian frontier is coming into being in England. Experiments are being made in the Church of Scotland for the sending of chaplains into industrial plants. Our National Association of Manufacturers and United States Chamber of Commerce are beginning to feel the necessity for contact with religious groups. For the first time since the Industrial Revolution, the workers' groups like the American Federation of Labor and the Congress of Industrial Organizations are actively seeking to interpret themselves to the churches. One has a feeling, however, that none of the plans now before us reaches into the sociological inwardness of the problem. Anything is likely to fail which falls short of the establishment of an actual self-conscious Christian group within each of the occupational areas.

I believe that this is a frontier upon which we Congregational Christians ought to pioneer. I believe it to be the most necessary single new task confronting the churches today.

Our Fundamental Conviction.

So we face our world. We have thought of the returning service man, and we have thought of ourselves, but our final thought must be of the Gospel. We are not called upon to make that Gospel conform to the wishes of our returning soldiers and sailors, highly as we hold them in our esteem, nor can we make it conform to our own. It would not be the Gospel if it were so malleable. They would have none of it, and neither would we. That which calls us together at this Council is the immutable word of God, which is from everlasting to everlasting.

The immense fecundity of Congregationalism produces at a meeting of the General Council so many new ideas and so many projections of old ideas into new dimensions, so many calls to meet contemporary need and so many announced methods of meeting them, as to make the occasion a confusion and perplexity to many. But it is at this point that the word of God returns to bless us. In the midst of our multiplicity it remains one. It enfolds and unites us. Around our restlessness flows its rest. In it our many voices are harmonized. By it we know that though we may have a thousand objections we have one object.

A BOOK REVIEW.

By Aubrey C. Todd.

The Races of Mankind, by Ruth Benedict and Gene Weltfish, Public Affairs Committee, Inc.

Time, the weekly newsmagazine, of May 15, in commenting on the little booklet, "The Races of Mankind," makes, it seems to me, a false assumption regarding the comments of Congressman Carl Durham. *Time* would have its readers believe that Durham branded the booklet as Communist because of the picture of Adam. Durham did make comments regarding the illustrations, saying that they were crude to appear in a work that claimed to be scientific, and went so far as to question the pictures of Adam and Eve showing them with navels. Durham is not an artist nor an anthropologist, nor would he claim to be, and his remarks in regard to the illustrations are irrelevant to his main accusations. The charge of Communistic tendencies is made in regard to the commendation by the authors of the methods used in Russia. Russia solved its racial problems by making racial discrimination and persecution illegal. The authors do not say that the same method should be used here, but one is led to conclude that they would favor such a method by the favorable way in which the experiment is reported.

Whether the method of Russia is contrary to democracy or not, one cannot escape the conviction that the present system of segregation and discrimination is much further removed from the freedom and tolerance that we claim. This little booklet is an argument for sympathetic understanding and cooperation.

Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

SUCCESSES AND FAILURES OF ISRAEL.

Lesson III—July 16, 1944.

Golden Text: "*Righteousness exalteth a nation; but sin is a reproach to any people.*"—Proverbs 14:34.

Lesson Text: Judges 2:1-3:7.

Devotional Reading: Psalm 138.

A God Who Keeps His Word.

"And I said, I will never break my covenant with you." It is impossible for God to lie. He always keeps his word. He remembers his covenant to keep it. Israel broke its covenant, it forgot God, it did not keep its word, but God did not break his covenant. We should keep this in mind.

There are times when we have to take God's word for some things. And sometimes we simply have to trust God—circumstances and even the facts seem to be against us. But God will not fail in one of his promises. He is a God who keeps his word. Wherefore, we may be of good cheer. If we sin we have his word that if we confess our sins He is faithful and just to forgive us our sins. If we are tired or weary in spirit, we have his word that if we wait on Him we shall renew our strength, and if we come unto Him when we are labored and heavy laden, we shall find rest. He has told us that if we suffer with Him we shall also reign with Him. He has told us that if we die in faith in Him who is the Resurrection and the Life, we shall live again. There are given to us exceeding great and precious promises. And God keeps his word.

The Price of Disobedience.

But ye have not obeyed my voice." "Why have ye done this?" God keeps his word, we do not always keep ours. In the main our cardinal sin is simply disobedience—we do not obey the voice of God. We would rather listen to men, or to obey the voice of our own passions or pleasures or prejudices. And disobedience exacts a heavy penalty. That simple story of the Garden of Eden puts a tremendous and tragic truth in a picturesque way. That man and woman being driven from the Garden is a parable of life—disobedience to the known will or way of God involves the forfeiture of life's choicest possession, the blessing and fellowship of God. Much of the world's woe is due to the disobedience of the children of God.

As Thorns in Our Sides.

"Therefore they shall be as thorns in your sides." Even a little thorn or a small splinter can cause a great deal of pain and trouble if it is not removed. Just the other day as I sat in my study and started to use my pen, I felt a stabbing pain in my finger. I looked carefully and found a small splinter in my finger, quite deeply embedded. It was not very large, but it was the source of a nagging pain, until I removed it. It might have caused more trouble in addition to pain if I had not removed it. So it is with sin, with the things that are wrong in our lives, with the things that we make compromise with—they are as thorns in our sides. All too many of us are miserable because we have secret and unforgiven sin in our lives, things, sometimes seemingly trivial that nag and fester and spread infection.

A Big Hole in the Ranks.

"And Joshua, the son of Nun, the servant of the Lord, died, being a hundred and ten years old." In a sense he was worth a hundred men in the ranks, this resourceful and able and courageous leader, and when he fell there must have been a great gap in the ranks. Someone has likened the death of such a man to the falling of a great giant tree in the forest, there is a great open space against the sky. Sometimes it seems as if a church must fold up when a big man or woman falls out. But as was suggested a few weeks ago, God buries the worker but carries on the work. And sometimes, indeed again and again, others take up the torch of the fallen leader, and even though they are not as great in some ways, they carry on with as much success. Every church and organization has this experience.

A Generation that Knew not the Lord.

"And there arose another generation after them which knew not the Lord, nor yet the works which he had done for Israel." And therein lay a tragedy. Here was a new generation that did not know God, and one which did not know of his mighty works as they had been manifested in Israel's history. No wonder they fell into idolatry, that things did not go well with them, that they could no longer stand before their enemies, that the hand of the Lord was against them, that they were vexed and oppressed. Whose fault was it? Was it because they would not listen to their elders, that they did not make it possible for those who had known God and his words, to teach them? Or was it because the older generation had not taken the trouble to teach the coming generation the great truths of history and life without which man cannot live, and without which no generation is safe? We do not know. The result was the same, however. Disaster always follows the failure to pass on the religious heritage and religious history from one generation to another. We had better be a little more concerned about the present situation in America. A new generation is growing up and in large measure without knowing God and his mercies to this nation. Enrollment in Sunday school has dropped alarmingly and attendance even more alarmingly. Many churches are discontinuing the Sunday evening and mid-week services. Even at best, the present generation is not being instructed in anything like an adequate way "in the things of the Lord." All of our plans for peace and our world orders are doomed if this and the next generation do not know the Lord. Talk about the lure of the difficult—here is something to challenge every church school worker.

National Idolatry.

"And it came to pass when the judges were dead, that they returned and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down to them; they ceased not from their own doings nor from their stubborn way." They were wishy-washy about the matter, always promising to do better and doing it for a while, but very quickly and easily falling back into their evil ways. They were stubborn, they wanted their own way, they worshipped other gods. Like our age, their's was an age which resented discipline, self-repression, self-denial, duty. There is a dangerous doctrine abroad—some of it blatantly proclaimed in the schools—emphasizing license under the guise of liberty and self-expression. And there is an alarming tendency to substitute the worship of other gods for the worship of the one and only true and living God. The safety and security of our nation and of the other nations is not in armies or navies or air armadas, but in righteousness and true religion.

COURAGE AND SUBSTANCE.

(Continued from page 8.)

like a great *fact,* it is something within like a great *yearning.*" Jesus described it in "Blessed are they that hunger and thirst after righteousness." The Church is the best agency we have to produce that quality of justice.

2. Historic tensions and hatreds condition that new world now aborning. These have been built up through centuries of opprerssion and misuse of power. The very lifestream of humanity is poisoned with hatreds, greeds and thirsts for revenge that cannot be cleansed by a political convention or an economic order. Only the spirit of Christ Jesus on the Cross is adequate here. If it is to prevail, the Church of Christ and the people who have sworn allegiance to Him must embody and transmit that spirit to the new world.

3. A long series of discouraging defeats confront the new world. To walk the streets of history is to visit a cemetery of defeated civilizations. The wisdom of man in world-order building has been tried and found wanting. To attempt the future upon any other foundation than that of the Cross and the Mount is to build upon a foundation already tried and failed. But if the new foundation is to be laid, it is the followers of Christ who must do it.

Here then are three indispensable and inescapable tasks if we are to have abiding peace, and they are the tasks of the Churrch. Until these are accomplished we may have one armistice after another based upon force, but never a freedom-peace for free peoples.

The Church is in the world, but it is not of the world. It is in the world as salt is in flat-tasting food, as leven is in a lump of lifeless dough, as a pearl of great price lies buried in a huge expanse of dirt. Through deeds of kindness and mercy that heal both physical bodies and minds of ill-will; through ministries of education that awaken minds to new powers and enjoyments; through the training of leadership to uplift masses of people; through sharing the discoveries of science and the skills of invention that lessen drudgery, lift burdens, increase production and make for abundant living; through the example of Christian living that draws the world into Christlike fellowship; through all these and other forms of self-forgetful service in the name and spirit of Christ, the Church prepares the way for the coming of all the graces and powers of God into the fellowship of men to redeem, restore and fulfill human life and relationships.

III.—*The Resolution we are now to act upon is the Church's immediate task for tomorrow's world.*

"Resolved,—That we proceed now, in this biennium, to secure a courageous and substantial increase in the ministry of our churches to the life of the world through our apportionment agencies, the American Board of Commissioners for Foreign Missions, The Board of Home Missions, the Council for Social Action, the State Conferences and the Unit Plan; and that we assure a continuing increase in our ministry to War Victims and Services."

Note the major undertaking, "that we proceed now to increase the ministry of our churches to the life of the world." The specific proposals that follow are not the only means whereby our churches increase their ministry to the world's life, nor are they the only means used by the Missions Council. They are, however, important proposals that fall within the specific concern of the Missions Council and that are essential to progress all along the line. They are three in umber.

1. *That we lift the giving of our churches to the Apportionment Agencies to a new level.*

In 1942 we were giving $1,707,060 a year to these agencies. We now propose to increase this to $2,500,000 a year by the end of 1945. This is an increase per year of approximately $800,000, or 46 per cent.

2. *That we finish the work begun in the Unit Plan on an accelerated basis.*

This is a solemn engagement which we must finish before we begin new undertakings. We envisage an increase of giving to the Unit Plan of between $80,000 and $100,000 per year during this biennium.

3. *That we assure a continuing increase in our ministry to War Victims and Services through the Committee for War Victims and Services.*

The record here is splendid. In 1942 our churches gave $256,617 to this cause; in 1943, $355,033.82. We confidently expect an increase of at least $200,000 per year over the 1942 giving by the end of this biennium.

All told, this resolution means that we seek to lift the level of our giving by at least a million dollars per year, over the 1942 level by the end of 1945. This is not a campaign, this is not a thrust in the arm, this is a sober going forward to meet the will of God, the needs of the world, and the obligations of our capacity to serve. . . .

Our program for "a courageous and substantial increase" is wisely conceived. About $700,000 of the increase is largely for continuing projects. That represents a new level upon which we mean to operate in our regular work. That which is for the Unit Plan is a non-recurrable item. Likewise that which is for War Victims and Services is for emergency and for the most part nonrecurrable projects. Whatever we envision for the post-war period of reconstruction and rehabilitation likewise must be so designated as not to involve us in undertaking enterprises we cannot finish. Courage and substance must always go hand inhand as we in faith and consecration go forward to make our churches "agencies through which the saving power of God is brought to bear upon the world's activities."

ROMANS.

Chrysostom had the Epistle to the Romans read to him once each week.

Melanchthon copied it twice with his own hand, in order to become better acquainted with it.

Martin Luther called it the chief book of the New Testament and the perfect gospel.

Coleridge regarded it as the profoundest book in existence

Sir William Ramsey referred to it as the philosophy of history.

Godet spoke of it as the cathedral of Christian faith.

Dr. David Bacon said that the faith of Christendom in its best periods has been more indebted to this Epistle than to any other portion of the Living Oracles.

Dr. W. H. Griffith Thomas asserted that a thorough study of Romans is a theological education in itself. He also said that a Christian life nourished in the Epistle of the Romans would never lack the three great requisites of clear perception, strong conviction, and definite usefulness.—*Exchange.*

He who knows not, and knows not that he knows not, is a fool—shun him.

He who knows not, and knows that he knows not, is a child—teach him.

He who knows, and knows not that he knows, is asleep—wake him.

He who knows, and knows that he knows, is wise—follow him.

—*Persian Proverb.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Orphanage Farmer and his farm boys have gotten the corn laid by, the wheat and oats in the Granary and twelve hundred bales of straw stored in the barn. They have a little breathing spell now except for cultivating the late plantings and garden vegetables. But there is always work to do at an institution like this.

Last spring when we had so much rain and could do no work on the farm, we put in our time painting two of our buildings on the interior. When they were finished, they looked real pretty and clean.

Since the busy work on the farm has slacked up some we are re-screening the windows where needed. Some of the wire had been in use for years and had rusted out. Mr. Wagoner, our farm superintendent, and Mr. Hilliard have practically re-screened Johnston Hall throughout.

Our dairyman has no slack in his work. The cows have to be fed and milked twice a day, rain or shine, hot or cold. The milk is delivered to the buildings each day and all our surplus milk is delivered to the dairy which takes it at a wholesale price. This has to be delivered a distance of seven miles each way each day. There does not seem to be much let-up for our dairyman, Mr. Hilliard, or his group of boys. But they have developed a splendid herd of fifty head of cattle and are very much interested in their work. In spite of the high price of dairy feed, they are making the dairy pay.

In a group of children like we have here, we do assume quite a responsibility and have to carry it day by day. The Infantile Paralysis has quite a start in our state, and two cases have developed in Burlington, only five miles away. So far there have been no cases in Elon College. It would be trouble if it should get started in a group of little children like we have here. Let us all hope and pray that it will pass us by.

An application came in this week asking us to take a little boy ten years of age. This is what the good lady who is very much interested in the little boy, has to say: "This child runs the streets without any care or training, and has slept on people's porches until one o'clock in the morning. He is a very bright child and with the proper training, I think he would make a fine boy." We want to ask you this question: Is this boy worth saving to society? Are you willing to help support him here in this institution and let us see if we can help him? Don't you think it would be a fine investment?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 13, 1944.

Amount brought forward		$14,287.05
Sunday School Monthly Offerings.		
Eastern N C. Conference:		
Mt. Herman		6.00
Eastern Virginia Conference:		
Rosemont	$ 39.71	
Union (So.)	28.00	
		67.71
N. C. and Va. Conference:		
Bethlehem	$ 26.15	
Hines' Chapel	6.00	
Ingram	6.84	
New Lebanon	13.25	
Tryon, Erskin Memorial	36.00	
		88.24
Western N. C. Conference:		
Big Oak	$ 75.00	
Flint Hill (M)	1.00	
High Point, First	50.00	
Pleasant Grove	7.29	
Pleasant Union	5.03	
Smithwood	3.29	
		141.61
Alabama Conference:		
Langdale		20.00

Special Offerings.

Mrs. Sharp	$ 10.00	
John Morrison Bible Class	25.00	
Mrs. Margaret Hill	35.00	
Gibsonville Development Co., for use of baler	38.90	
Mr. J. A. Dabbs	20.00	
Dr. J. A. Clarke	25.00	
Mr. L. N. Overman	10.72	
		164.62
Total for the week		$ 488.18
Grand total		$14,775.23

"In the United States, while needed books and periodicals are being denied paper, carloads of paper are going into liquor advertising every week," says the National Education Journal; and it continues: "Conventions of important bodies are being canceled for lack of railroad accommodation, but a flood of liquor is taking up trainloads of facilities. Milk deliveries are reduced, but liquor trucks roam the streets, use rubber, precious gas and man power. It simply does not make sense." No, it does not make sense; and here is another one for the nonsense book: Milk is short because feed is short, while vast quantities of grain are being destroyed in the process of making beer. —*The Voice.*

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Rev. F. C. Lester, Elon College, N. C.

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Church ....

Subscriptions will be placed in the order received.

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A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

ELLIOTT.

Funeral services were held on Saturday, February 26, from Pleasant Grove Christian Church for George W. Elliott, who died the previous Thursday at his home near Jonesboro. The services were conducted by Rev. J. E. McCauley, with burial following in the church cemetery.

Pall bearers were Scott Elliott, James Jones, John Elliott, Irvin Jones, Noel Elliott, Johnny Kent Jones.

Mr. Elliott was born in Halifax County on February 15, 1874, the son of John and Mary Reece Mays Elliott. On June 12, 1901, he married Miss Mary Virginia Jones. He was a retired merchant and farmer and was a member of Pleasant Grove Christian Church. He is survived by his wife and six children.

R. D. FARMER.

NELMS.

We, the members of the Ladies Benevolent and Social Union of the Suffolk Christian Church, wish to pay tribute to our beloved member, Mrs. S. Clyde Nelms, who departed this life on March 12, 1944.

Therefore, Be it Resolved:

First. That we bow in submission to his will, for we know our Heavenly Father doeth all things well and in love and mercy.

Second. That in her death we have lost a faithful member, a fine Christian character, one who was interested in the work of her church.

Third. That we extend our sympathy to her two daughters and commend them to God who will give them comfort and consolation.

Fourth. That a copy of these resolutions be sent to the family, a copy to The Christian Sun, and a copy be recorded in our records.

Mrs. E. C. LUKE,
Mrs. W. E. MAC CLENNY,
Committee.

APPLE.

"Mr. Apple," as he was affectionately known about the college really became a fixture on the campus. He was superintendent of buildings. It was his responsibility to keep the furniture and buildings in repair. He was called upon by faculty and students more frequently perhaps than anyone else. He was always obliging, cooperative and agreeable, loyal to the administration and faithful in the discharge of his duty.

Alfred Apple was born in Guilford County, N. C., on December 14, 1865, and died at Elon College, May 28, 1944. Funeral services were conducted from Apple's Chapel, the church of his childhood, by the writer. Burial was in the church cemetery. As a child he was converted and united with Apple's Chapel Church. As a young man he was a school teacher and offered himself to the ministry of his church. Later, however, he concluded that he could be of more service to his Lord and his church as a layman. He served his county and state in highway construction and the town of Elon College as mayor and assistant postmaster.

Elon College appreciated Mr. Apple and misses his services very much. At the time of his death, he was an active member of the Elon College Community Church and a member of the Board of Deacons. The family should feel a pride in the life, labors and achievements of this good man.

L. E. SMITH.

HARRINGTON.

A Tribute of Respect to the Memory of Mrs. Hattie Aswell Harrington.

Our Heavenly Father in his infinite love and wisdom called from among us on April 15, 1944, a beloved member, Mrs. Hattie Aswell Harrington. She had been ill for many years; but her illness, since she was not totally inactive, did not keep her from being full of ambition and courage in helping to carry on God's works.

We, the members of the Ladies Aid Society of Cypress Chapel Christian Church, offer this tribute of love and respect to her memory.

Therefore, Be it Resolved:

First. That as a member of our society she was willing and faithful to perform any task that claimed her services.

Second. That we are grateful for what her life has meant to us.

Third. That we extend to her son, brothers and sisters our deepest sympathy, realizing that they have lost a trueful, loyal and devoted mother and sister.

Fourth: That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy be placed on the records of the society.

Mrs. HENRY ROUNTREE,
Mrs. EARL BUNCH,
Mrs. WILLIE KNIGHT,
Committee.

PHILLIPS.

A long and useful career came to an end in the death of Mrs. Anna Phillips of Hebron Christian Church on April 28, 1944, at Duke Hospital. Her husband, Charlie Phillips, died in 1921. They had no children. Three foster children were reared in their home, Mrs. Needham Hart of Oxford, N. C., Mrs. Vert Trent of Stovall, N. C., and Wilson Wall of Nelson, Va. These survive. To them she was a real mother and they to her devoted and faithful children.

Sister Phillips was one of the most faithful in attendance and loyal supporters of her Church that I have known. When she had no conveyance, she would walk three miles to attend church services on both Saturday and Sunday. She was a hard worker and a good business woman. She met her obligations and was a good neighbor.

The funeral and burial were at Hebron Church attended by her family and many friends. Services were conducted by the writer.

C. E. NEWMAN.

VIEWS OF THE CROSS.

The soldiers saw in Christ a criminal, with cruelty.

His mother saw in Christ a Son, with anguish.

The disciples saw in Christ blighted hopes, with perplexity.

The first thief saw in Christ a malefactor, with hardness.

The second thief saw in Christ a King, with patience.

The centurion saw in Christ divinity, with conviction.

—*Christian Digest.*

"There is no statistical nor economical proposition better established than that the use of intoxicating liquors as a drink is the cause of more want, pauperism, crime, suffering, at public expense than any other cause."

—*Supreme Court of Iowa.*

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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Individualism, Collectivism and Community

Excerpts from the Third Council Lecture

By DR. REINROLD NIEBUR

The individual personality, as Christian faith understands it, transcends itself and all communities in such a way that only God can be the final end of its existence.

One reason why modern secular civilization has produced a practical state of civil war between middle class individualists and working class collectivists is because it denied that man had a final end and fulfillment beyond the natural conditions of life. The secular community thus fell apart in a war between the individualists who declared that each man was his own end, and the collectivists who declared that the community was the end of the individual. In this debate the collectivists are obviously nearer to the truth than the individualists; because self-worship is the most absurd of all forms of worship. It is better to live for the community than to live for the self.

But we have learned how terrible collectivists' idolatries may also become. No community is good enough or wide enough or rich enough to exhaust all human possibilities. Every community, even the most ideal, is our final frustration, as well as our final fulfillment.

Of the two forms of modern idolatry, the individualistic and the collectivistic, the former, which is in many ways the most grievous, has been the particular vice of the middle classes from which Protestant church membership is drawn. Religious individualism, at its best, never made the individual his own end; but rather insisted that no political or religious institution could come between the soul and God. The Protestant doctrine of the Priesthood of all believers is not a bourgeoise creed. Nevertheless a great deal of Protestant individualism has been corrupted by secular doctrines of self-sufficient individualism.

The collectivists' revolt against this individualism was inevitable. It took two forms. The one, the Marxist form, was Utopian. It was in fact a Utopian corruption of the Christian idea of brotherhood. The other, the fascist form, was anti-Christian. It sought to make the individual the slave of the collective.

The debate between those who seek individual freedom from social restraint and those who seek a larger measure of community is never ending because freedom and community are, in fact, the two great values, and they are partly contradictory and partly complementary. But the debate must not create civil war in the community as it has done in the western world.

The Christian faith has been only a minor force in modern secular society. If its power is again renewed, as it may well be, it could mitigate the conflict between individualists and collectivists by setting the whole human problem in a deeper dimension, in which it would become apparent that both the individual and the community stand under God; that all human values and realizations are limited; that all become evil if they seek to make themselves final; that the individual must find himself in the community, but that no community can be the God, the final end and the final fulfillment of any individual life.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, JULY 20, 1944. NUMBER 28.

Questions for Each Layman to Ask Himself

1. Do I really want to see Christian standards maintained in my community and my country?
2. If I do, am I willing to do some work to maintain those standards and to reestablish them where they have been abandoned?
3. Am I willing to give both time and money to my local church?
4. Am I willing to give time and money to the larger church?
5. Am I willing to accept a church office and perform the duty of that office faithfully?
6. Am I willing to do one thing to help in the training of young people?
7. Am I willing to devote part of my time to the reading of Christian literature?
8. Am I willing to devote one hour a week to worship in my church?
9. Am I willing to devote one more hour each week for an additional service of worship or for other religious activities in the church?
10. Am I willing to make my home a Christian home in thought, in work, in deed?

NEWS AND VIEWS

Our next issue will be devoted largely to church architecture.

Rev. S. E. Madren has begun his services as pastor of Aurelia and recently conducted a successful revival in the church.

Rev. J. Frank Apple is serving Mt. Carmel (E. N. C.) this year and conducted revival services there during the past week.

Dr. W. E. Wisseman assisted Rev. J. E. McCauley in revival services at Pleasant Grove recently. Nine members were received.

A special service in the interest of the Committee on War Victims and Services was held in the Elon College Community Church last Sunday. The pastor, Dr. L. E. Smith, conducted the service. The cash offering amounted to $87. It is hoped that the amount will reach $100. The church is to be commended for making this contribution for such a needy cause.

ELON COLLEGE NEWS ITEMS.

The first six weeks' term of the Elon College summer school was unusually well attended. Ninety-nine were enrolled. The first term closed Friday, July 14.

The second term of the Elon College summer school began Monday, July 17. Registration began Friday, July 14. We are anticipating a successful session.

A civil aeronautics course is being taught at Elon College by Professor A. L. Hook of our physics department. Professor Hook has proven a very successful teacher in this particular field. Flying instructions are given at the Burlington airport.

Instruction in aviation is offered on the regular Elon College curriculum beginning in September. Applications are being received now. If you are interested, it would be well to be enrolled before the class is completely filled.

The College is very much in need of a superintendent of buildings and grounds who would direct the servants in keeping the buildings clean and the campus in an attractive condition. Should you know of a person who would be interested, please have the same apply.

Advanced enrollment for the regular session of the College is encouraging. We are receiving more applications from boys than anticipated in early summer. It is time now to reserve your room in Elon College.

Mr. George D. Colclough, field representative and public relations director is working faithfully for the College during the summer months. Should you know of prospective students, please forward names and addresses to Mr. Colclough at the College.

The 325th College Training Detachment of the Army Air Corps, stationed at Elon College for the past fifteen months is closed. All buildings will be returned to the College prior to the opening of school in September. Everything will be ready for the 1944-45 session.

CONVENTION MINUTES.

The Convention Minutes are being mailed next week from the office of the Central Publishing Company, Richmond, Virginia. Convention officials and Conference secretaries are being sent additional copies for distribution to delegates and officials who request them. Each pastor is being forwarded a copy for himself and for the delegates from his church to the Convention.

J. H. Lightbourne,
Secretary.

VACATION BIBLE SCHOOL AT BETHEL.

During the week of July 2, a Vacation Bible School was held at Bethel Church, located on Route 3, Burlington, N. C.

The school was well attended by the children throughout the community. We are very proud of this, since the Methodist and Baptist denominations were both represented in our school.

The school was under the direction of the pastor, Rev. W. W. Snyder. Those assisting him were, Mrs. Snyder, Miss Sara Ingle of Burlington, Mrs. Eugenia Pettillo, Miss Alice King, and Mrs. Pennix Miles of the community. Reporter.

CHURCH, SUNDAY SCHOOL AND INDIVIDUAL CONTRIBUTIONS.

A few of Elon's friends are beginning to realize the College's great need of help at this particular time. They are beginning to express their interest in a substantial way without any solicitation. Last week we reported a contribution of $100 from W. J. Ballentine of Fuquay Springs, N. C., for current accounts. We are happy to report this week a contribution of $100 from W. B. Truitt of Greensboro and $10 from Dr. and Mrs. W. E. Wisseman also of Greensboro. These contributions help tremendously and the College is most grateful.

Beginning with July 1, all contributions received at the College office for the College from Sunday schools and churches of the Convention were forwarded to the Convention office immediately. Reports from the Convention Office of receipts for the College are as follows:

Churches.	
N. C. and Va. Conference:	
Danville	$ 50.00
Tryon, Erskin Memorial	27.00
Lebanon	2.31
Monticello	2.00
Eastern Va. Conference:	
Holland	30.00
Western N. C. Conference:	
Spoon's Chapel	3.40
Eastern N. C. Conference:	
Damascus	24.00
Va. Valley Cent. Conference:	
Beulah	4.00
Sunday Schools.	
Eastern Va. Conference:	
Holland	$ 10.00
Richmond, First	5.89
Total Church and S. S.	$ 158.60
Individual Gifts.	
W. B. Truitt, Greensboro	$ 100.00
Dr. and Mrs. W. E. Wisseman, Greensboro	10.00
Total for week	$ 268.60
Previously reported	4,616.29
Grand total	$4,884.89

The College is very happy to cooperate with the Convention in its plans and is anxious to render whatever service it can to the entire program. We are sure that the churches and Sunday schools will continue to make their contributions for the support of the College as heretofore; and it is hoped that they will double their efforts in order that the plan adopted may prove a greater success than even its framers and the Convention anticipated.

The College wishes to express its grateful appreciation to the churches and Sunday schools for their support.

L. E. Smith,
President.

CONTRIBUTIONS

WHAT PRICE EDUCATION?

The average school, college or university has figured out and published the financial cost to a student who would attend that school. It can tell you to the penny what the cost in dollars and cents would be to a student attending the school or a full college year or fraction thereof—but when the student shall have paid all such charges in full, has he paid the full price of education?

On Monday of last week a young man who has been a student at Elon College for two years and one summer came to see me by appointment. He said, "You must guarantee to me that if I come to school for one more full year, I will graduate. I have arranged my finances and can pay my entire expense, but before I begin in September, I must be assured that I will graduate." I said, "The only way for you to graduate from Elon College is to earn the necessary semester hours' credit. I can't assure you that you will make passing grades on all of your work. Have you completed all requirements below the senior level?" He replied, "All, I think, except foreign language. I am sure that I can never make a passing grade in any foreign language. I want you to excuse me from this requirement and permit me to graduate at the end of next year." "You see," he continued, "I have a business proposition that I must begin in the summer of 1945, and I cannot begin this until I have graduated from college. I want Elon College to graduate me." Of course, graduation on that basis is out of the question. The only way anyone can graduate from Elon College is to meet the requirements.

All schools and colleges have assembled a series of subjects, built the same into a curriculum, evaluated each subject in terms of semester hours and published to all that these are the requirements for graduation from that institution. But when a student meets all such requirements and is given his certificate of graduation; when he holds his diploma and has paid all financial bills in full, has he paid the full price of education?

In the matter of education today, we train for the future—a day that will have its problems in economics, its difficulties in politics and government and will be replete with its demands in society. Mere information, the ability to solve mathematical problems, to reason logically and to give counsel regarding social problems and individual adjustments in human relations will not be sufficient. Something more is needed. The price of education comes higher. It is not yet fully paid.

Morals and religion enter into the price of education today, particularly when that education is for tomorrow. The education that doesn't include high moral standards and is not founded definitely on Christian principles will be too cheap for a post-war world. The one big problem that confronts educators today is to properly train leaders for tomorrow who will have a vision of a new world and the ability to take the fragments of the old world and construct a new one. In order to accomplish this task, and it must be done, the same educators are confronted with other problems; namely, how are the Christian colleges to stay in existence that they may prosecute their problems of training aimed at rehabilitation and how are they to inject into education Christian principles so that the kind of leaders needed for the future may be assured?

L. E. Smith.

LAYMEN AT THE GENERAL COUNCIL.

Laymen of our Congregational Christian Churches have a unique opportunity for developing and learning an appreciation of Christian fellowship at each biennial session of the General Council. The opportunity is open to all men of the churches, whether or not they are elected delegates to the sessions; all that is required of a non-delegate is that he contrive, in any manner he chooses, to be present at the time and place of the session and register as an associate member.

The associate member badge admits the wearer to the informal "after sessions" which convene each night after the regular Council session for discussion of problems of church and religious life in which men are interested. And to many associate members, as well as to elected delegates, these informal gatherings are the high lights of the session, making attendance at the biennial gatherings worth every penny it may cost.

Like so many of the best things in life, these sessions for men developed naturally out of a common need and desire. The first beginnings were at Beloit in 1938, where many of the lay delegates were housed in a dormitory of Beloit College. When the men returned to the dormitory each night after the Council service, it was a bit early to retire, and they naturally gathered in the lounge of the dormitory; quite as naturally they discussed General Council matters which had developed during the day, and these discussions led into other matters pertaining to church and religious life.

At the following sessions at Berkeley, Durham, and most recently at Grand Rapids, Michigan, these sessions became just a bit more formal in that leadership naturally gravitated to Donald A. Adams, chairman of the Laymen's Fellowship, and under his capable direction the laymen have enjoyed complete freedom of discussion, but with something in the nature of goals and "directives" to center the discussions about matters of general interest to the group.

This has been accomplished by inviting officers of the General Council or other "experts" along particular lines to lead discussions. Sometimes the appearance of an invited guest is completely informal, the guest submitting at once to questions about the things uppermost in the minds of the laymen. At other times the invited guest makes a brief statement of his position on some matter of interest, then opens the meeting to questions and comment.

At the Grand Rapids Council, seven of these after-sessions were held. The first was wholly informal. At the second there was no invited guest, but Chairman Adams attempted, not with complete success, to divert the discussions in the direction of the problem of bringing men, particularly young men, into the Fellowship and its active programs in support of church work. Some interesting viewpoints were developed, but the discussion drifted into the proposed merger of our churches with the Evangelical and Reformed Church, a matter which seemed to intrigue a large percentage of the laymen present.

Chairman Adams thereupon announced that he would invite in some man or men who were closely identified with the merger proposal for some future session. The result was a happy one. On succeeding evenings the men were privileged to hear the

(Cotinued on page 7.)

THE EDITOR'S MESSAGE

CONGREGATIONAL CHRISTIAN DAY AT MASSANETTA SPRINGS.

Friday, August 11, has been designated Congregational Christian Day at the Massanetta Bible Conference. The speaker will be Dr. Frederick W. Norwood, former pastor of the City Temple (Congregational) in London, now pastor of St. James Church, Montreal. Rev. Olive D. Poythress of South Norfolk, an "old timer" at Massanetta, has been asked to sing on that occasion. It is expected that many of our ministers will, as usual, be present. Dr. I. W. Johnson will introduce our ministers to the Conference. The churches in the Valley Conference are invited to send delegations for the day.

The Bible Conference will open on August 7. Some of the speakers for the first week are: Drs. Roy L. Smith, Grace Sloan Overton, Charles Tudor Leber, Julian Price Love, Donald Grey Barnhouse and Ralph A. Herring. Feature speakers for the second week include: Drs. E. Stanley Jones, John A. Mackay, Adam W. Burnet, Norman Vincent Peale, Robert E. Speer, Edwin Holt Hughes and Andrew W. Blackwood.

Further information concerning the Conference may be obtained by writing to Dr. W. E. Hudson, Massanetta Springs, Harrisonburg, Virginia.

FRANKLINTON SUMMER CONFERENCE.

Eight years ago when the first Summer Conference was held at Franklinton, the faculty outnumbered the students. The attendance this summer numbered 160. The facilities for board and lodging were taxed to the limit. Great strides have been made during these years in interest, attendance and contributions. The first floor of Henderson Hall is nearing completion. It is our hope that contributions will be sufficient to complete the second floor by next summer and thus provide extra dormitory space for an additional hundred people.

Samuel Coles, "The apostle of the plow," as he was known in Africa, was present and gave the lectures on Missions. He told in a most graphic way how our missionary pennies are performing miracles in Africa. "The missionary," said he, "who usually comes in on the tail end of giving, carries the torch to the ends of the earth." Calling attention to the fact that the first slaves arrived in Virginia in 1619, he challenged Virginia to send missionaries back to Christianize Africa.

Mr. Coles is in America during the war. He is making careful preparation for his return to Africa. He has worked in a shipyard to gain knowledge as an anglesmith. Important experience has been gained as an employee of the Columbia Machine Works. Aside from his regular work during the day, he took a short course in pottery making at the Greenwich Village School of Pottery in New York City. Realizing that Africa wastes millions of dollars every year by failure to utilize its vast supply of milk, he has also learned to make cheese. Much of these wasted resources must be used in the building of schools, hospitals and churches. These new projects and industries are already being underwritten. The Middle Atlantic Conference has pledged a No. 70 Oliver tractor for the mission field at Galangue, Africa. One church has given a potter's wheel. Other units are assured. An axle, which was imported at the cost of $45.00, will now be smelted and cast at a cost of $2.50. Thus Samuel Coles, missionary, consultant and economic analyst for West Africa, is "redeeming the time" by making thorough preparation for bringing the abundant life in the name of Christ to this dark continent "behind God's back." R. L. H.

COUNCIL RESOLUTIONS.

Concerning the last day of the General Council meeting, Miss Dorothy Cushing facetiously remarked, "They practically broke out in a rash of resolutions." The following ones should be of general interest:

RESOLVED:

That the General Council commends the efforts of the Board of Home Missions to establish closer relations between our churches and the Congregational Christian colleges, and to aid these colleges to provide a genuinely Christian education for their students;

That the Council endorses the program of the division of Christian Education to provide a Christian ministry to all students from our churches whether in church related, independent or tax-supported institutions of higher learning;

That the Council urges each State Conference so to strengthen its relationship with the Congregational Christian colleges within its borders that churches and colleges may be mutually helpful and to plan ways of enlarging its ministry to students in all types of colleges and universities; and

That the Council recommends to the churches that they prepare their young people for the experience of college, counsel with them in their choice of a college, maintain active fellowship with their students while they are absent, and seek vigorously to re-enlist them in the work of the churches after their graduation.

We believe that the ultimate problem in connection with world order is not technical, but moral and spiritual, and that we can not achieve a cooperative world of peace, justice and good will through modification of political institutions alone . . . ; therefore be it

RESOLVED:

That we heartily endorse the movement to establish an international office for education to improve world-wide educational standards, to clarify educational aims and to foster intercultural fellowship and understanding among all races and nations; and

That we urge our people to support the efforts of the American Association for an international office for education to further these ends.

A New Day for Congregationalism

By Rev. Leslie E. Cooke *of Coventry, England,*
Speaking before the General Council of Congregational Christian Churches at Grand Rapids, Michigan.

There is a general consensus of opinion that we are living through a formative period of human history. The signs of the times prompt comparison with the disintegration of the Roman Empire, when the structure of society was disrupted because the values accepted for centuries as fundamental were challenged. Some have likened the period to that of the Reformation when the discovery of new truth and the rediscovery of old created that ferment of thought and opinion which broke through the old sanctions and led to new conceptions of life and society, which found expression in the emergence of a new governing class, new forms of political and church organization, and placed a new premium on the value of the individual. We do not lack for diagnoses of our modern malady nor for descriptions of the symptoms so vivid that they pass with the undiscerning as remedies. The popular book market is surfeited with tracts for the times, written from various points of view. There is a strange naivette about the cures which are offered, which is reminiscent of the extravagant claims made on the fair grounds for some elixir of life. Common ownership, fullblooded communism, an extension of education, a moratorium on science, a return to strict Sabbatarianism, are advanced with various degrees of persuasion and eloquence as cures for all ills. Such are the perils of over-simplification.

As the church faces its task, its primary obligation would seem to be an awareness of the complicity of these forces which have gone to make the present situation. Sweeping claims that Christianity has the answer to all the questions, and the appeal that if all men were only Christian all would be well, however earnestly made, are not likely to gain a hearing in a world grown skeptical of promised Utopias, nor are they likely to advance the cause of true religion. That we are entrusted with the Gospel, does not exonerate us from the task of working it out in the tensions of common life. Indeed to have the Gospel heightens the tension; and it makes the crisis more critical. There is a sense in which it creates the crisis. If the modern Christian needs to keep his eyes fixed on the celestial city as he journeys through Vanity Fair, he is also committed to the work of cleaning Vanity Fair up, if for no other reason than that he is involved in the sin of the world, though he may know the secret of forgiveness and deliverance. To that awareness I believe the spirit of God has led us in our day.

(1) I offer no apology, then, for directing your attention to certain factors in our modern world which it is our Christian duty to recognize. I mean the new forces at work in society to which such thinkers as Karl Mannheim are drawing attention. For example, the development of new social techniques. Modern science and engineering have conspired to put into the hands of man such ability to concentrate power that the few who control these techniques can direct the destiny of the masses. The airplane, modern means of communication, modern explosives, make it possible for the few to regiment the multitude even against its will. In a sense, one of the objects of the war is to decide who shall exercise such control. "I am haunted by the question, who will plan the planners," cries Mannheim. Again, we are living in a mass society. The small groups in which previously men could feel that they counted, that they had a contribution to make, and could exercise some influence, have been dissolved. To a large extent men now feel impotent before vast and impersonal forces which determine their joy or sorrow, success or failure, happiness or hardship.

REV. LESLIE EDWARD COOKE.

Even more fundamental, I am interpreting Manheim still. All this takes place in the setting of a "crisis of valuation." That is, these new forces are at work in a world where elementary and fundamental questions such as, What is Education? What is the Purpose of Work and Liesure? What is the Good Life? no unanimous nor generally accepted answer can be given. I believe the Christian is called to recognize facts like that.

(2) I believe also he is called to acknowledge whence the modern threat to personal liberty arises, mainly in the emergence of industrial, or what Peter Druecker has called "managerial power." At the one point where men would appreciate freedom most, they are made aware of their slavery, that is where they earn their bread and butter. Modern society is the industrial society, and in it industrial power is often illigitimate and uncontrolled. It has never been granted by the people and it is not predominantly exercised for the people. We in the churches have been all too ready to dismiss such discussions by fastening to them the opprobrious labels of Socialism or Communism. The truth is that the battles for freedom fought by our fathers against ecclesiastical tyranny or political absolutism must be fought by their sons for freedom from this new tyranny. Your modern Hampdens must address themselves to that battle. The church is only true to its Gospel, to say nothing of its gaining a hearing, when at every step it comes down in defense of the rights and freedom and value of the common man.

(3) We are called to recognize too the development of science as an important factor in the life of the world. It has become more than a study of the machinery of living and is laying claim to the authority of religion and philosophy. I do not know whether the names of Julian Huxley and C. H. Waddington are as familiar to you here as to us in Britain, but they have become the protagonists of what is called the "scientific attitude." Now from the scientific spirit, with its search for and loyalty to truth, religion must not be divorced, but against the claims that scientific principles provide the only adequate foundation for life, the Christian is bound to raise his voice. This is not going to be any easier in the coming years, since the exigencies of war have made our education one-sided, developing a generation of technicians and giving them exemption from the battle, while those educated

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The Layman's Responsibility to Unchurched People of His Parish

By Dr. Roy C. Helfenstein, *Mason City, Iowa.*

The greatest service any layman can render to his church is to enlist someone else in the life and work of his church. Thomas Carlyle, perhaps the most celebrated Scotch philosopher and author of his day, in addressing a large student gathering at the University of Edinburgh, Scotland, where he was a beloved professor at the time, declared: "To have been the evangelist of a single soul, is not to have lived in vain." And he had our Lord himself to confirm that most significant declaration. Jesus said: "What will it profit a man if he gain the whole world and lose his own soul," and in his teachings the question is constantly implied: "What will it profit a man if he gain the whole world and neglect his opportunity to enlist another's life for God and the Kingdom?" No matter what else a layman may do in service for his church, if he fails to influence some other life for God and the Church, he has failed faithfully to serve his Lord. "Heaven's gate is closed to him who comes alone; Save thou another's soul, and it shall save thine own." And every faithful layman will seek definitely to influence for God and the Church the life of another.

Every layman whose church is of vital interest to him should find sufficient satisfaction from his own religion and from the fellowship of his church to feel constrained personally and enthusiastically to recommend both to his business associates, his neighbors and his social friends in lodge and service clubs.

Men who are successful in their vocation, their business or their professional life owe it to themselves, their church and their God to use some of their talents in the Recruiting Work of their church. For instance, the man who can sell life insurance to his friends and neighbors and even to strangers, ought to be able to interest them in the far more important consideration of religion and church fellowship. And more than that, he can do it. The man who can get other people to support his candidate at the time of election ought to be able to persuade them to pledge their allegiance to his Christ, and to cast their lot with his church. And more than that, he can do it. The man who can get other men to want to join his lodge, ought to be able to influence his unchurched friends to want to join his church. And more than that, he can do it. The man who is able to get his friends to buy a cottage at the same vacationing place where he has his cottage, ought to be able to influence his unchurched friends to want to attend his church and to want to make his church their church. And more than that, he can do it, if he is so disposed. The man who is a promoter in any realm of social interest, and is able to enlist other people in the support of that interest, ought to be able to enlist his unchurched associates in religion and in his church. And more than that, he can do it, if he will but try.

What is true of the men of any church is equally true of the women. Church women should be able and are able to interest the unchurched women whom they contact—to interest them in the church, in its message, its program, and its ideals.

One of the unfathomable mysteries that is seemingly past finding out is, "Why is it true that so many church men and church women, who are able freely to converse with their associates on all the so-called secular interests of life, are absolutely tongue-tied when it comes to the topic of religion and the church?"

No worthy church member needs to apologize or hesitate in recommending one's church to anybody, because no other interest in life is more worthy of recommendation. Everyone is glad and anxious to recommend other interests in life that they have found gratifying. How can any church member fail to recommend his or her church to unchurched friends and associates? The Church stands for the highest interests of life—the supreme concern of every life. Its contribution to society is absolutely unparalleled. And because it has always faced and faces today an indifferent world, only church members are responsible for promoting its interests, and in a position to make for it friends.

In seeking to influence the unchurched for Christ and the Church, laymen and laywomen, as well as ministers, need always to keep in mind three important facts—namely, first, that one must be absolutely sincere; second, the mere reciting of verses of scripture is seldom effective, but instead is often offensive and defeating; of course, if done discreetly and sparingly it may aid in certain cases, but it can easily be overdone, and requires prayerful caution; and third, that argument of any kind must be absolutely tabooed. Just a word of sincere personal interest counts for the most in the work of Christian Recruitment.

People can be loved into the Kingdom, but they are never argued into the Kingdom. The late Prof. L. P. Jacks of Manchester College, Oxford, declared in a lecture to a group of us students at Yale Divinity School that, "It is a question if any person has ever started on the religious quest in response to argumentation."

There is a great difference between reasoning with a person and arguing with him. And this fact ministers as well as laymen will assiduously keep in mind in their work of Christian Recruitment.

The greatest social as well as the greatest religious satisfaction anyone can experience, is the satisfaction that is found in sincerely trying to influence some other life for God and for the Church. If successful in this effort, one's joy is simply indescribable. And think of the joy experienced by the one who responds and who might never experience that joy but for the interest shown by the one who made the approach.

Every church member is commissioned of God a Recruiting Officer for his church among the unchurched people with whom he works or with whom he mingles in social life. To the task, then, all who call Christ their Lord!

Some people spend a large part of their lives beginning things and then dropping them. They squander their energy and waste their efforts in rushing from one thing to another, without ever accomplishing anything. They have the faculty for beginning things, but do not seem to have the inclination or the ability to finish them. They are the victims of spasmodic enthusiasm. A new plan is suggested or a new idea strikes them, and they are all vigor and enthusiasm when they first begin to put it in action, but very soon their interest cools, their ardor dies out, and the thing, whatever it is, is left unfinished. Such people give the impression of being suffocated by the rubbish about them. —*J. W. Wolfe.*

It is vain to be always looking toward the future and never acting toward it. —*J. F. Boyes.*

LAYMEN AT THE GENERAL COUNCIL.

(Continued from page 3.)

somewhat divergent views of Dr. Douglas Horton, secretary and minister for the General Council, and Dr. Hugh Vernon White, long connected in official capacities with affairs of the General Council and its mission boards.

Another session which was greatly enjoyed by the men was one at which the invited guest was the Rev. George W. Shepherd, missionary to China, who for years was the personal adviser of Generalissimo Chiang kai-Shek. He was questioned "for hours" about social, religious, economic and political developments in China.

Questions pertaining to the organization of the churches and the functions of the General Council and its various boards and committees and commissions were answered at one session by Dr. William F. Frazier, treasurer of the Corporation for the General Council and for the Pension Boards. It was not necessary to send an invitation to Ronald Bridges, newly elected moderator, who has held office on many of the boards and now, by virtue of his position as moderator, becomes ex-officio member of several other boards. From the outset he has been active in the Laymen's Fellowship, freely recognized as the "righthand man" of Chairman Adams in the building of the Fellowship into its present important place in the "scheme of things" in the Congregational Christian churches.

Another interesting session was provided when Dr. Walter M. Horton, professor of theology at Oberlin, appeared to make a brief address on the subject, "Principles of Theology in Life," and submit to questionings which led to understandable explanations of the complexities of theology for the benefit of men who wished to know what the "science of theology" holds for them.

All these "rare treats" are over and above—or shall we say after?—the regular General Council sessions devoted to interests of the laymen, and in addition to the value of the discussions themselves is a commonly expressed experience of men attending that one of the greatest values is the wider acquaintance gained and the closer friendship and fellowship with other men of the churches.

It was with genuine regret that the Laymen went away from the last of these sessions of the 1944 series, and many expressions were heard to the effect that, "Regardless of where the General Council meets in 1946, I'll be seeing you."

VERNE B. KAUB.
Madison, Wisconsin.

A LAYMAN'S IMPRESSIONS OF THE GENERAL COUNCIL.

At two o'clock on the morning of June 29 there arrived in Lynchburg, Virginia, a train carrying the sole male lay delegate of the Southern Convention to the General Council of Congregational Christian Churches. He was bare-headed, having left his hat in the church at Grand Rapids, which he had left hurridly just before the close of the beautiful pageant on Tuesday evening. However, he was not empty-handed, for he carried a brief case weighing nearly twelve pounds which was filled with programs, pamphlets, newspapers, books and magazines, which he had bought, borrowed, begged, or had given to him. There were some for the pastor, some for the Women's Missionary Society, some for the teachers of children, some for the Sunday School Superintendent, and lots for his own personal work.

One of the things that occupied most of his time at the Council was the sessions devoted to the Laymen's Fellowship. The Seminar on Laymen's Work met three days at the Central Reformed Church. We heard Dr. Shepherd tell of the conditions and work in China. Dr. James Fifield spoke to us on the things he would like in the laymen of his church, and told us of some of the workings of the largest Congregational Church in the United States, the First Church of Los Angeles, Calif. Rev. A. I. Lorimer told us of some of our responsibilities.

On two afternoons we had mass meetings for men at the Westminster Presbyterian Church. At one of these meetings Dr. Walter Judd spoke to us about his work in China and more recently in the House of Representatives. Mr Melvin Evans spoke of the advance made in the business world in which he is working to bring the Christian way of life into the relations of business men and their employees.

The opening worship services of the Council, lead each morning by Dr. James R. Clinton, were very impressive. The Business sessions were conducted during the morning hours for the most part and were largely attended by the 1687 delegates. The exhibits of the work of the different branches of the church were very helpful and were well displayed. The art exhibit at the Library across from the church and the book store in the basement were well handled and the displays depicting the work of the church were most helpful. The *Daily Advance*, published five days of the Council was eagerly read by those attending.

One of the greatest inspirations to me was the worship program of music and the wonderful pageant directed by Mrs. Einicke. I had the rare privilege of having Dr. Einicke play for me my favorite piece of music, Brahm's "Lullaby." Having loved this little tune for so long, I asked him to play it at some time during the Council. And he, busy though he was, took time out on one occasion when the Auditorium was not in use to do this for me. Every time I hear the name Grand Rapids, I will think of that moment.

The meetings that were held at the hotel by the laymen have been covered by another writer and are reported in this issue.

W. T. DUNN.
Lynchburg, Virginia.

THE RESURRECTION.

DeWette, one of the ablest leaders of rationalism, was compelled by the overwhelming evidence in the case to say: "The resurrection of Jesus Christ cannot be called into doubt any more than the historical certainty of the assassination of Caesar." When Neander, the great church historian, read this statement, he wept.

Neither the empty tomb, the renewed faith of the apostles, or the existence of the Church can be explained apart from the resurrection of Christ. Without the resurrection, there is no adequate explanation of the conversion and labors of Paul. If Jesus was not raised from the dead, the apostles knew it. These men would not have devoted their lives to the preaching of a falsehood when there was no promise of earthly reward, but rather the dismal and forbidding prospect of persecution and martyrdom. They did not live and die as men who were conscious of a fraud. Yes, it would be easier for a sane man to doubt the assassination of Caesar than to question the resurrection of Jesus.

If Jesus did not rise from the dead, our preaching and our faith are in vain. We are yet in our sins. Those who have fallen asleep have perished. We might as well take chisel and hammer and remove from the cold marble of the gravestones the beautiful words, "I am the resurrection and the life," if Jesus rose not from the dead.—*Gospel Advocate.*

Missions
The World for Christ

MISSIONARY OFFERINGS.

WEEK ENDING JULY 13, 1944.

Sunday Schools.	
Shiloh, Seagrove, N. C.	$ 11.46
Antioch, Harrisonburg, Va.	8.56
Carolina, Burlington, N. C.	7.88
First, Greensboro, N. C.	12.96
First, Richmond, Va.	9.90
Chapel Hill, N. C.	6.15
Dry Run, Seven Fountains, Va.	7.08
Total	$ 63.99
Individuals and Churches.	
Monticello, Brown Summit, N. C.	$ 2.00
Union Grove, Asheboro, N. C.	15.00
Spoons Chapel, Asheboro, N. C.	3.60
Lebanon, Semora, N. C.	22.85
Total	$ 43.45
Total for the week	$ 107.44
Previously acknowledged	20,914.40
Total since Sept. 1, 1943	$21,021.84

Gratefully,

MATTIE COX PARKER,
Secretary.

A NEW DAY FOR CONGREGATIONALISM.

(Continued from page 5.)

in liberal culture and the arts have been mobilized and sent to the field. The man with a first-class honour's degree in history at Oxford, whom I met serving as a gunner in an anti-aircraft battery, is but one of thousands for whose peculiar gifts our world finds no place.

There is no point in making the list of such factors in our modern life longer, for enough has been said, I hope, to show that the war, the interplay of political forces, are symptoms of the profound changes which are taking place in society and of which Christians must take full cognizance.

In Europe this has already led to the breakdown of cultural, responsible thinking groups, so that there is no ready alternative government waiting to take the place of a destroyed Facism. In the hearts and minds of men everywhere there is bewilderment leading to despair and in some, too, cynicism. One contrast between this war and the last, often overlooked but perhaps the most significant, is that in 1918 men dared to say, "Never again," but this time they do not so dare.

That then is the kind of world which the Church of Christ is called to confront. To any superficial judgment our chances are not good. A realistic appraisal of them, if not depressing, is very sobering. Physically, the church faces the new day with depleted resources. The body of the church has been grievously wounded. In Britain, more than 1400 churches have been completely destroyed and almost twice that number seriously damaged. The effect of such sheer physical destruction on the life of the church is far-reaching. With all the good will in the world, and granted that every member of these churches remains faithful, which, unfortunately is not true, this grim fact represents an enormous handicap in the church's work. Its witness, in education, youth work, evangelism, to say nothing of its testimony through public worship, are sadly restricted even where it does not altogether cease.

The personnel in the ministry and membership of these churches is reduced too. Almost five years of war in Britain have nearly stopped the flow of men through our seminaries. In Congregationalism there, we estimate a shortage of 400 ministers within five years of the end of the war. The Church of England, I believe, has announced that it needs a recruitment of at least a thousand men for its priesthood. Twice in twenty-five years our churches have been robbed of a generation, and there is no more certainty that this generation of servicemen will return to the churches any more than their fathers did.

All this, bad enough in itself, is aggravated by the fact that these things have come at a time of theological unsettlement, when we were but recovering from the three blows, as Freud called them, which were struck at the Christian view of the world, of life, and of man, by the accumulation of new knowledge during the end of the last century and the beginning of this. Hardly had we restated our faith to meet this challenge when we were called to face this new catastrophe.

Congregationalism suffers with the church generally. We have sustained physical destruction of over 150 of our churches in Britain, and we have more than 200 seriously damaged. We have sustained loss of personnel and reeled beneath the blows struck at the expression if not the content of the faith. In a way we suffer more; lacking the strength which comes from strong central organization, our local churches are more sensitive to the effects of physical destruction. Our way of emphasizing the responsibility of the church member rather than the authority of a priest, makes us feel more the depredations which the war has made in our ranks, while the challenge to faith created in our midst a greater upheaval if only because we demand a belief that is intellectually satisfying and which shall be subject to the continuous search for truth.

All this, of course, is no new experience, for frequently in its history, men judging the church by worldly standards have estimated its chance of survival as small but they have proved mistaken. The church "is an anvil upon which many hammers have been broken." There is however, no inevitability about that. There are areas such as North Africa where the church was wiped out; there are experiences in the past in which compromise and infidelity to the truth have reduced the church to such a state that it is no longer recognizable as the Church of Christ. The forms and framework may remain but the spirit has departed; it has become a God-forsaken church, and what survives is merely a museum piece, flotsam and jetsam of a past era, cumbering the earth. I repeat that the recovery of faith in the church and in Congregationalism demands that we be realistic.

Over against all this there are manifest signs of the working of the spirit of God in our midst. John Foster in a little book entitled "Then and Now" indicated two such signs. The first, that the world-wide church exists. He illustrated the point from a letter smuggled out of occupied Holland in 1940, from a Dutch pastor to his British friend. The letter carried a sentence which it is unlikely a German censor would have understood. It ran, "How good that God gave us 1938 before 1940." 1940 we shall never forget; the invasion of the low countries, the collapse of France, the battle of Britain, the bombing of our cities. 1938 was, of course, the year of Madras when it could be said for the first time in our modern world that the churches planned together for the next ten years.

The second piece of evidence is that the church has the secret of peace. It is the one community which knows what is more than victory and that can make men more than conquerors and can lead them beyond victory to reconciliation. Foster quotes the example of a Japanese soldier who entered a Chinese church, and after the service, requested the minister to write out a text which he could carry with him in his cap to battle. The minister wrote, ''Where there is neither Jew nor Greek, bond nor free, but all are one in Christ Jesus.'' I may add, without being misunderstood as a boaster, that by the grace of God the churches of Britain have this time stood more above the conflict although they have been more involved in it. From the beginning, there has been a steady, uncompromising fidelity to the Gospel which has continually pointed to the sin of us all, the evil of war, and continually brought the motives of the nations to the judgment seat of Christian truth pointing to man's one hope in God revealed in Christ. Prayers for forgiveness and the grace to forgive, even in the darkest hour have not been silenced. Upon the hearts of Christian people, the burden of the suffering of man has been laid. All this, of course, is not of ourselves, but is of the grace of God, but the fact remains that one place in which Vansittartism finds no firmer rootage is in the Christian fellowship.

I come as you know from a city which has suffered grievously and I want to bear my testimony to the fact that when the devastating raids on Germany began, I found among our people no elation. To speak to men and women about them was to receive in reply a shrug of the shoulders, which indicated that the necessity of the raids was recognized, but to which was added some sentence as, ''Well, I do not wish anyone to go through what we have suffered.'' In some quarters that is counted to us for weakness, but under God I believe it is evidence of strength, and one sign perhaps that we may be spared a vindictive and therefore a temporary peace.

The church, however, has one other asset, a Gospel which the times have made still more directly revelant. As your Dr. Niebuhr has pointed out, the Gospel offers the one sure ground of hope because it recognizes the tragic element at the heart of life itself and proves the bankruptcy of confidence when placed alone in nationhood, or culture, or the goodness of the church, or the goodness of pious men, or the ability of one particular class. It is a Gospel, because it rests on the stark fact of the incomparably Good Man coming to the incomparably bad end, yet coming to it victoriously. Believe me, that gains new point in the midst of war when your cities and homes are destroyed and the cries of suffering rend the air.

Again, the message of God's sovereign and transcendent will has become relevant too. The Bible has come alive and the message of the prophets is given a new aptness. Moreover, the times make the message of the resurrection no mere speculation but the only truth which makes a sense of life and keeps men sane. When you have stood as some of us have stood, laying to rest the victims of wanton and indiscriminate destruction, belief in the resurrection is no longer optional or even debatable, but a stark necessity, for if that is not true then life is a ''tale told by an idiot, full of sound and fury'' and all that we cherish most is at the mercy of what we hate most. To this in the hearts and homes of America as of Britain we shall yet be more closely brought.

I am thankful to say that in Congregationalism in Britain we have been reminded of these truths, for there are men among us who have summoned us to a recognition of their validity. I should not be recognized personally as of their school, for I have not by the grace of God and the discipline of my teachers been, at some pains, emancipated from one kind of verbal inspirationalism to become involved in another, but maybe some of us who would not be counted as their disciples have a greater appreciation of what their thinking is doing for us. We were ready in Britain, as no doubt you are here, for the injection of a little Biblical iron into our blood.

Now both the difficulties we face as well as the achievements of the ecumenical movement has raised for us Congregationilists certain pressing and pertinent questions. To be confronted with sheer physical destruction and with the consequent task of rebuilding is to be made to ask, ''Ought we to rebuild? How are we to rebuild? What is it that we want these new churches to symbolize?'' That raises the whole matter of our peculiar contribution.

When to this you add the fact of the ecumenical movement, then we must ask, ''Are we to amalgamate? Are we right to perpetuate our denomination, or is the reason for initial protest and dissent outmoded? Has our cause been won?'' These we have been compelled to face.

Now the answer to these questions rests not in speculation concerning expediency or efficiency, but in a reexamination of the truths which are committed to us by the witness of the Holy Spirit. Three such truths Congregationalism has preserved, interpreting and reinterpreting them in every age.

(1) We stand for the supremacy of Christ as alone the head of a church. One Clement Gambell confessed in a trial of secret conventicles (the one afterwards led by Henry Barrow and John Greenwood) ''In their meeting there is no head or supreme government of the Church of God but Christ. That the Queen hath no authority to appoint ministers in the church nor to set down any other government for the church which is not directly commanded in God's word.'' In Britain this is still a living issue where we have a state church, but because you have separation of church and state is it any less vital for you? On the contrary, this is the very principle which is menaced by the usurping of the crown rights of the Redeemer by secular authority which is one of the flagrant challenges of our time. I do not say that Congregationalism now bears witness alone to this truth, but I declare that it is peculiarly our task by virtue of our heritage to testify to its validity.

(2) We stand also for that conception of the church which declares that it is composed of Christians. In one of the earliest extant catechisms, one written by Henry Jacob, two significant questions are significantly answered.

''Q. What is a true, visible or ministerial church? A. A true, visible, and ministerial church of Christ is a particular congregation, being a spiritually perfect corporation of believers and having power in itself immediately from Christ to administer all religious means of faith to the members thereof. Q. How is a visible church constituted and gathered? A. By a free mutual consent of believers joining and covenanting to live as members of a holy society together in all religious and virtuous duties as Christ and His Apostles did institute and practice in the Gospel.'' Will anyone say that that is no longer a

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Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

THE NATIONAL PILGRIM FELLOWSHIP COUNCIL AT LAKESIDE.

I have just returned home after attending the Student Assembly of the General Council at Grand Rapids, Michigan, the United Christian Youth Conference and the National Pilgrim Fellowship Council at Lakeside, Ohio.

I attended these meetings as chairman of the Southeast Regional Pilgrim Fellowship, having taken the place in the past year of Phyllis Kinsman White. Now it is my pleasure to introduce the newly elected chairman of the Southeast Regional Pilgrim Fellowship, Marjorie Moore of Suffolk, Virginia Route 2, Box 212. Marjorie has been quite active in the Pilgrim Fellowship and other church work for some time. She has made a fine president of the Eastern Virginia Pilgrim Fellowship Conference. Marjorie, as Chairman of the Southeast, is to keep the presidents of the state conferences, namely, the Southern Convention Council (North Carolina and Virginia), Tennessee, Georgia, Florida, Alabama, Kentucky and South Carolina, in touch with the National Pilgrim Fellowship work. As chairman, she will be a member of the Executive Committee of the National Pilgrim Fellowship.

The five delegates from the Southern Convention Council at Lakeside, Joe Clark, Helen Cobb, Clara VanPelt Marjorie Moore and Bunny Maefield, and I, were the only representatives of the Southeast Region. We missed knowing delegates from the other states of the Southeast. Mable Curry, Negro Extension Worker of the Southeast, was there to represent the Southern Negro Churches.

It was an education in itself to sit in on the morning and evening sessions of the General Council and learn how our denomination functions and operates. In the afternoon the Student Assembly and the Executive Committee of the National Pilgrim Fellowship met and discussed the problems and faith of the college students of today.

On June 27, we left Grand Rapids for Lakeside, Ohio. There, from Tuesday until Sunday morning, we attended the conference of the United Christian Youth Conference of North America. Our own National Pilgrim Fellowship met from Sunday evening until Wednesday morning of July 5. Those few days were full to the brim, and a whole week of work was crowded into them. Yet everyone entered into the program with a fine spirit and enthusiasm to make plans for the next two years.

The election held on Tuesday evening gave to us an excellent group of young people for our national officers. Ed Hawley of Michigan, a ministerial student entering Chicago Theological Seminary next fall, leads our Pilgrim Fellowship as president for the next two years. He has also been honored by the General Council by being elected to serve on the Council for Social Action. Other officers elected are:

Betty Long, vice-president, Iowa;
Ruth Fenton, secretary, Kansas;
Donald Berry, asst. secy., Indiana;

Chairmen:

Yoshio Fukuyama, Social Action, Illinois;

Betty Van Horn, Interdenomination, Ohio;

Lucille Young, Missionary Action, New Hampshire;

Alice Jones, Personal Action, Washington;

Charlotte Nicholas, Junior High, South Dakota;

Louise Cowell, Out of School, Pennsylvania;

Patty King, Student Commission, Montana.

In conclusion, I would like to leave with all the young people of the Southeast my deepest impression that remained with me from all the work of the various conferences, i. e., the importance of the work that our local church does. The planning and all the work in our own church and community gives strength to all the National Organizations.

CLARENE ANDES.
Harrisonburg, Virginia.

Duty is the sublimest word in the language; you can never do more than your duty; you should never wish to do less.

—*Robert E. Lee.*

PILGRIM FELLOWSHIP AT CAMP WATERS.

Camp Waters is located one-fourth mile down the James River from Scotland Wharf (near Surry, Va.), and directly across the river from historic Jamestown.

The central camp building, Rotary Hall, is a combination dining hall and recreation building, with kitchen and pantry at one end. This year considerable improvements have been made on the buildings and physical equipment. The Mess Hall has recently been screened, and lighting will be put in the dining hall and an electric pump added before camp opens.

Dr. H. S. Hardcastle, pastor of The Christian Temple, will be the dean this year; Rev. Richard L. Jackson will serve as Business Manager, and Rev. Arnold Slater will be Registrar.

The following courses will be given:

First Period—Study of the Psalms, The Prophets, Teachings of Jesus.

Second Period—Personal Religious Living, Preparation and Material for Worship, My Life's Work.

Third Period—World Citizenship and Peace, World Citizenship and Missions, World Citizenship and People of Other Races.

The cost will be the same as last year, $7.00 for the week. Camp opens with lunch, Monday, August 21, and closes with breakfast, Saturday, August 26. *Important! Each delegate must bring his own food rationing book with him.* The books will be collected and the coupons he would use at home will be taken out. Cots for sleeping will be provided, but bedding and towels must be brought.

Who May Come—Young people of the Congregational Christian Church who are members of the church, Sunday school or Young People's societies. They should be thirteen years of age or older, or in High School. Since there is room for only 90 campers, it is necessary to limit each church to two delegates. However if after August 1, the quota should not be filled, registrations will be open until the full quota is reached. No church is entitled to more than five delegates.

Registrations should be endorsed by the pastor, the Sunday school superintendent, or the Young People's superintendent, and should be sent to Rev. Arnold Slater, Holland, Va., with $1.00 enclosed for registration card.

A folder with the complete schedule, giving teachers, leaders, program, etc, and with additional information regarding bus and personal necessities, will be sent upon request.

FOR THE CHILDREN

Dear Boys and Girls:

I am sure you will be interested in this letter from Helen Huntington Smith telling of her return trip to China, taken from the July issue of *Children's Religion.*

Shaowu, Fukien,
December 1, 1943.

Dear Boys and Girls:

It seems a long time since I wrote to you last, and I have come more than half way around the world. What fun if you could have come too! Do you remember that we all made a guess as to how the ship would carry us to India, east or west? Well, we sailed east. Did you guess right? Everything is so very secret these days that even the captain did not know until we had sailed out of the port and he opened his sealed orders.

When we left the United States it was hot summer, and by going southeast we soon passed the equator and that was hotter still. After we had crossed the equator it began to get cold, and after three weeks we found ourselves at Capetown on the coldest day of their winter!! Can you find Capetown on your map? It is a beautiful city and it looked especially beautiful to us for we hadn't seen a thing but sea, sky and more sea for three solid weeks. Then we asiled around the Cape of Good Hope and I felt as if we were going around the tip of the world and should hold on tight so as not to fall off.

A trip like this is a continual surprise as you never know where you will stop next. It was Columbo and then Calcutta, India. We had covered 18,000 miles in six weeks, and we thought we were exceedingly fortunate to have arrived so quickly and safely. Of course, we did not sail in a straight course. We were always "zigging and zagging" back and forth to avoid enemy submarines. We were ordered to carry our life belts with us constantly, but there was a sense of calmness and no one was really afraid.

An Indian maharajah or prince was on our boat with his nine-year-old daughter whom we enjoyed very much. She had been in America for two years so spoke English as well as you do. She was very attractive and lively and we had fun singing together. She wanted me to teach her some hymns and her favorite was "All Things Bright and Beautiful." Now when you sing that you can think of a little princess singing the same song in India.

In Calcutta, we ran again into summer with blistering hot days. Because of a big famine in that area the streets were lined with men, women and children, who were so skinny they looked like bean poles. The ten and twelve year old boys and girls looked like six year old but much thinner, and they could hardly walk they were so weak.

The next part of our journey was to make the high jump over the Himalaya Mountains which I am sure you know are the highest in the world. This is the only way to go to China now since the entire coast is blockaded by the Japanese. The air-pilots call it going over the "hump" 18,000 feet high. Because we were not allowed to carry much baggage, we wore all the clothes we could, choosing the jackets and coats with the most pockets so that we could stuff them with shoes and other heavy things. I even wore a novel kind of a scarf, eight pounds of soap in two stockings were tied around my neck! Can you imagine how fat and bulgy we looked and how very uncomfortable we felt, buried under seven and eight layers of clothing with the thermometer at 95 in the shade! What was more, we had to be at the airways office at the bewitching hour of two-thirty in the morning to be weighed in and to pass customs and police inspection. By five o'clock, when we reached the air field, we were exhausted, but when we saw the big bird silhouetted against the dawn our spirits revived. Soon we were in the air flying to meet the rising sun. For the first few hours we were flying over the rice fields of India, then we came to the low lying hills of Assam, then up we soared over the high mountain peaks. Many people feel sleepy at such a high altitude and doze, but I didn't want to miss anything so kept myself awake. Unfortunately all the mountains were nearly covered over with a white cotton puff. I suppose they felt the cold. But I was disappointed not to see one peak. We passed some other planes which luckily for us were American. By two o'clock that afternoon we were over China, and the clouds broke. Below us was the beautiful province of Yunnan. Then came a signal, "Fasten your strap," and we strapped ourselves into our seats, and before we knew it we were landing in Kunming. We were back in China and glad to be there. Kunming is one of the world's loveliest cities, located on a large plateau, 6000 feet above sea level. It is never really cold and never really hot. The mountains and a large lake add to the beauty and every evening that we were there, we saw the most glorious sunset. All the children in this healthy climate looked fat and happy, such a contrast to the starving children in Calcutta.

We were in China, but a long way from our destination. China has practically no railroads and no paved highways, only recently built dirt roads. The only means of transportation out of Kunming was on a military truck if we were willing to ride on top of boxes of ammunition, tires and drums of oil. We were glad to get on anything that would run, because most of the trucks are so old they are about to fall to pieces and many of them use charcoal burners which find it difficult to climb the high ranges we had to cross. The truck we were on was far from complete, but it made the grade. We felt like regular old tramps when we arrived the first night in a Chinese inn. We were literally covered from top to toe with red dust and if we laughed at any one else they would double up with laughter and say, "You should see yourself!" Whenever the convoy stopped for repairs in a small town or village, we would jump down to see the sights. At one village the school let out so that all the boys and girls could see these peculiar foreigners! We look so funny to them with our light hair and blue eyes. They asked us about America and what the boys and girls like you are doing. Everyone in China is so very much interested in America and Americans.

For six days we drove through some of the most scenic country-side in the world. I never before realized that there were so many mountains in China, and some had such odd shapes. We passed many other trucks loaded high with baggage, with people sitting high on top. I wondered why they didn't fall off. We passed long trains of donkeys carrying freight. The head donkey had a huge red tassel on his head like a regular major domo.

This letter is already too long and I can't begin to tell you all that we saw and heard, but after three days

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Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

WOMAN'S PART IN NATIONAL LIFE.

Lesson IV—July 23, 1944.

Golden Text: *"Who knowest whether thou art come into the kingdom for such a time as this?"*—Esther 4:14.

Lesson: Judges chapters 4 and 5.

Devotional Reading: Psalm 20.

The lesson is timely. Its theme, "Woman's Part in National Life," sounds quite modern. Think of how women are increasingly taking part in business, in the professions, in politics. And where would the fortunes of the Allied Nations be if it were not for the part that women are playing in their national war efforts? The lesson affords an opportunity to emphasize incalculable contributions which women have made, are making, and will make, to national life. And it affords an opportunity to pay tribute to women to whom we owe so much.

Hard Times.

The Israelites were having a hard time. They were under the hand and the heel of the oppressor, the tyrant, the international gangster. Jabin, king of the Canaanites had overrun their country, disarmed them, reduced them to practical slavery, and let loose such lawlessness that they hardly dared walk in the open roads in daylight. He kept them in subjection by armed force—he had what we would call today a mecanized army—his armies rode in chariots of iron. The situation was fast becoming hopeless.

God Stands Within the Shadows.

There was something at stake, something much larger than the fate of so many people. Here was the future and the fortunes of a race charged with high moral responsibility and spiritual destiny. What happened to them was of tremendous consequence for the future of religion and of history. There was danger that the nation would cease to be anything at all before it began to be what it was meant to be. And their spirits were broken, they thought their cause and case were hopeless. But as Lowell says in his poem, The Present Crisis, "God stands within the shadows, keeping watch over his own."

What happens in human history is of great concern to God. He does not give his people immunity from trial and trouble, nor does He allow the laws of the moral order to be set aside for their special benefit. Israel had sinned, and Israel had to suffer for its sin. But God had a stake in the thing at issue. There were moral and spiritual factors to be considered. God, therefore, did something about it. God always does something about such things. He is not insensible or neutral, for instance to the present struggle. Not that we are altogether right and the Axis powers are all wrong. But there are moral and spiritual principles at stake that God is not going to allow to be scrapped or sabotaged. He does not arbitrarily take sides with people, but He is not neutral when the issue of right and justice and freedom are involved.

Leaders from Unexpected Places.

Who would have thought of looking to a woman for deliverance from the oppressor? Especially in that day? But God is always choosing the weak things to confound the things that are mighty, and the humble folks to confound the worldly-wise. Deliverance was to come not from a great general, but through a great woman, a woman of insight and judgment, of faith and courage, a great leader, Deborah. God is always matching the hour with men and women, many of them from obscure places and of humble origin. Who knows but what you are come into the kingdom for such a time as this?

The Inspiration of a Woman.

"If thou wilt go with me, then will I go; but if thou wilt not go with me, I will not go." Barak is not the first man who said in so many words just that. It was Emerson, I think, who said that back of the life of every great man there was a great woman. Men often get the credit for great things, when the credit ought to go to some woman, sometimes a little woman, whose faith in him, whose courage in danger, whose persistence in dark hours, whose spirit of sacrifice have nerved him and fired him and sustained him. Thank God for good women, women of faith, women of courage and women of sacrifice.

Unseen Allies.

The Israelites were no match for the Canaanites if you count only the things that can be seen. They were outnumbered and outclassed. It was almost as if a division of infantry with only rifles had to meet a mechanized division with tanks and artillery. But there are imponderables in war, there are some things that compensate for the lack of other things. As has been stated above, God had a stake in the affair and He brought to bear imponderable and irresistible forces to bear upon the enemies of righteousness. Even nature conspired against the Canaanites. A severe thunder storm deluged the plain, turned the ordinarily dry river bed into a raging torrent, made a morass of the plain, and made not only ineffective, but even a boomerang, the chariots and heavy equipment of the Canaanites. And as one writes of this one thinks of Dunkirk. Was it a mere coincidence that the English were able to evacuate such a large portion of their army because of unusual weather conditions? And what about the fate of the Spanish Armada when a terrific storm made havoc of that seemingly invulnerable fleet.

The Stars in Their Courses.

"The stars in their courses fought against Sisera,"—thus sang Deborah after the battle. To be sure it was poetry. To be sure there is a bit of fancy and sentiment here. But there is also a great truth. The natural order, to say nothing of the moral and spiritual nature of the universe were against the ruthless, unscrupulous invaders. What this woman, with inspired insight, was trying to say in poetic language is that the very constitution of the universe, the laws of nature are against the wrongdoer, and on the side of the man who does right. The trend and constitution of things are working steadily and irresistibly for the defeat and overthrow of the forces of evil. We have had to go through a blood bath, and we are not altogether guiltless, but it would be a strange thing if the Axis nations won the present World War. The future, the long future at any rate, does not belong to these forces; it belongs to law and order and decency and freedom and justice and cooperation and righteousness.

How Are the Mighty Fallen.

Sisera, the arrogant captain of a ruthless, ravaging army, was killed by a woman. There could hardly be imagined a more ignominious fate. But God is always choosing the seemingly insignificant and humble things and folks to overthrow the proud and haughty. Let him who thinketh that he standeth take heed lest he fall.

A NEW DAY FOR CONGREGATIONALISM.

(Continued from page 9.)

living issue? Indeed our weakness is that we have made church membership too easy, sat too lightly to our conception of the church. If wartime experience has taught us anything, it is that ultimately the freely covenanted members alone survive when all else has been swept away. The future belongs to the pure church be it ever so small.

(3) We are historically entrusted with the truth that the scriptures interpreted under the guidance of the spirit constitute the rule of faith. The Savoy confession is careful to state both these things together. "The ministry of the word by the spirit." "They covenanted," said Henry Jacob, "to walk together in God's ways as he had revealed, or should make known to them." That for us faith is rooted in the scriptures, delivers us from an irresponsible creedlessness; that it is interpreted by the Holy Spirit, delivers us from an arid fundamentalism. This is an unpopular doctrine, for modern men crave authority, and to live so that every step is an act of faith and every decision involves a new committal to the guidance of God is hard, but that only makes our testimony the more important.

You will notice that nothing is said here about personal liberty or about the church as a democracy or about the catholicity of this doctrine. These were never sought by our fathers as such, but they were the implications of loyalty to these truths which we have stated. In the surrender of himself to Christ as supreme, men found that they were free. In the acknowledgement of the church as composed of freely covenanted members, they found democracy to be the expression of their churchmanship, while in recognizing the dual truth of the scriptures interpreted by the Holy Spirit as the rule of faith, they asserted the true principle of catholicity. It was their loyalty to these convictions which deposited freedom, toleration, and the value of each individual as qualities of our social and political life, and nothing but our loyalty to them will recover these for our society.

Considerations such as these prompt us to declare that our witness is neither outdated nor our usefulness to Christ outlived. Such an assertion is sometimes construed as perpetuating schism and showing a lamentable unconcern for the unity of the church. The Pope recently found it necessary to rebuke the separating churches for the part their separation plays in making a peaceful settlement of the world difficult. The fact is that to seek unity through infallible decrees or the assertion of absolute ecclesiastical authority is the way to create disunity. A Christian is no better member of the Church Universal for having no roots or anchor in some particular part of that church any more than a capacity to despise his own country makes a man a better citizen of the world. Your true patriot is your true world citizen and your true church member of some part of the church is your true member of the church catholic. My experience of collaboration with other churches convinces me that we get on better when we know where we stand and the cause of Christian unity is not served by lack of principle or conviction. Besides, when pressed on this matter schism, I am inclined to answer that it is not we who are exclusive. I believe there is a new day for Congregationalism, I believe there ought to be, and I believe it's God's will that it should be.

To leave matters there, however, would be to give the impression that all that is required of us is to reexamine our church life, rediscover our history. Actually, a greater and in some ways a more tiresome task awaits us, namely to reinterpret this for the changing conditions of our world. In Britain only ten per cent of the population is going to church, ten per cent is antagonistic, eighty per cent is in varying degrees indifferent. My impression is that here you have not declined thus far, although some figures which I have heard quoted at state conferences are omnious, and you may find after this war, as we did after the last, that the decline becomes an avalanche. The indifference is mainly due not to any common belief that Christianity is untrue but that it does not touch the realties of living. What happens in our churches on a Sunday does not seem to tie up with the experiences that men meet every day of the week. There is a great gulf fixed.

The task of the church primarily, to use J. H. Oldham's words, is "to be the church." As I contemplate the fretful, impetuous and often overanxious activity of our church life, I am reminded of the parable of a man in the Old Testament who in the midst of a battle was commanded to guard a prisoner, but when required to give an account of his stewardship, had to reply, "While thy servant was busy here and there the man was gone." Our task is to offer to men a community which approximates in terms of fellowship and brotherhood, where the strong bear the burdens of the weak, to that which in Christ we profess to have. C. S. Lewis in the "Screwtape Letters" makes Screwtape speak of the wonderful opportunity of reclaiming the new convert provided by his first attendance at church when he finds himself surrounded by the folk whom he has avoided all his life and is presented by the local grocer in squeaky shoes, with a liturgy he does not understand and a book of inferior poetry, badly printed. To keep the convert's mind swinging to and fro between the church, as he knows it ought to be, and that which he sees, is the strategy for the devil's reclamation.

I think we deceive ourselves if we expect the world to listen to what we have to say about the problems of peace, and economics, and race, when we show so little evidence that we have solved those problems or even begun to tackle them.

If there is one conception of the Christian community which by its very nature has that adaptability and freedom of adjustment to meet the needs of men, it is ours. To us, men ought to be able to come, whatever their class or race, and find such an atmosphere of freedom in Christ that they may explore Christian truth without let or hindrance. Let our churches be churches.

We must brace ourselves again also, to the task of providing men and women who inspired by Christian faith will go down into the life of the world and work out their convictions. There is, of course, a place for the action of the whole church, with its power and influence, to change society, but un-Christian societies have been broken more by the fermenting and explosive living of Christians within them than by hammer blows without. I regret our lost political leadership that we have not been sending our young men and women to take their place in the political institutions of our day. Do not misunderstand me—I am not suggesting the formation of a Christian party or program. I am not particularly interested what party a Christian joins provided he is there preeminently as a Christian, bearing all the tensions of translating Christian faith into terms and decisions of city and state policy. There is a new day for Congregationalism as we rededicate ourselves to the task of sending men and women to work out their

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The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We are all helpless and dependent. Many of us do not realize how dependent we are on the kind Master for everything. When He withholds the rain for weeks and the ground gets dry and hot and the vegetable gardens begin to perish, the corn fails to grow and develop, and the hay crop is at a stand still—and the sky continues to be clear and cloudless—there is nothing we can do about it.

It is then that we begin to feel our utter dependence on the Lord to send us rain to water the dry earth and refresh and put new life in the growing crops. Then it is that we realize how helpless and dependent we are.

When we have a great need as we have had for many weeks, how many of us think to go to the Lord in prayer and ask Him to supply our needs? He has told us in his Word, to ask—believing—and we shall receive. We sometimes wonder if we don't pray often times not expecting God to answer our prayers, when we of little faith pray.

The writer is a great believer in prayer. We think great things can be wrought through earnest prayer—if we pray believing that God will answer our prayer. Often times in our work, in our years of service here, when we were passing through a scourge of pneumonia, flu or measles, and it looked as if it would have no end, and we would feel down-hearted and discouraged, we have received letters telling us that a church or a Sunday school class had had special prayer for us the Sunday before.

No one can ever know how a letter like that lifts us up. We sometimes wonder in how many Sunday schools and churches the Christian Orphanage and its little children and the workers are held up before a Throne of Mercy in services.

My good friend, the late Dr. J. O. Atkinson, a man we all loved, has on more than one occasion said to the writer, "I never say my evening prayers without asking God's blessing upon the little children at the Christian Orphanage and those in charge."

I have heard it said, "We have a dearth of young men who offer themselves for the ministry." How many churches have picked out some fine promising young man in their church and gotten together and prayed for the Lord to call him to the ministry? and kept on praying until the Lord so impressed it on his heart that he could not resist the call?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 20, 1944.

Amount brought forward	$14,775.23	
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Beulah	$ 2.45	
Wentworth (Apr.-June)	36.50	
		38.95
Eastern Va. Conference:		
Cypress Chapel	$ 10.60	
Portsmouth, First	5.71	
Richmond, First	18.46	
		34.77
N. C. and Va. Conference:		
Burlington	$ 35.00	
Durham	19.32	
Happy Home	6.00	
Lebanon	2.07	
Monticello	3.00	
Greensboro, First (June)	19.05	
Lynchburg	6.00	
		90.44
Western N. C. Conference:		
Ether	$ 2.25	
Pleasant Ridge	11.48	
Ramseur	22.22	
Shiloh	6.71	
Spoon's Chapel	3.55	
		46.21
Va. Valley Cent. Conference:		
Antioch	$ 9.54	
Dry Run	3.13	
		12.67
Alabama Conference:		
Roanoke		3.50
Special Offerings.		
Mr. Cook	$ 10.00	
Mr. D. H. Watkins	60.00	
Mr. Edward F. Green	1.00	
A Friend	5.00	
Mr. J. H. Anderson	10.00	
Mr. Hughes	45.00	
Cash Item	6.00	
Cash Item	.88	
Interest	.58	
Interest	60.00	
		198.46
Total for the week		$ 425.00
Grand total		$15,200.23

It is a psychological law that whatever we desire to accomplish we must impress upon the subjective or subconscious mind; that is, we must register a vow with ourselves, we must make our resolution with vigor, with faith that we can do the thing we want to do; we must register our conviction with such intensity that the great creative forces within us will tend to realize them. Our impressions will become expressions just in proportion to the vigor with which we register our vows to accomplish our ambitions, to make our visions realities. —*Marden.*

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EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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A NEW DAY FOR CONGREGATIONALISM.

(Continued from page 13)

discipleship in the arenas of political and social life.

The third thing that awaits us is to take social action together as churches, calling attention by our service to territories of human need which have been so far unadopted by society as a whole. Some of the streets of the new areas of our cities, underneath the nameplate of the street, carry the word "Unadopted." They look it, for the amenities of these areas are few and the condition of the streets in the wintertime, appalling. There are territories of human experience similarly labeled. In this regard, of course, we face problems created by our success, for there were times in Britain, at any rate, when education, ministry to the sick and relief of the poor were the prerogative of the church until the community as a whole recognized them as its responsibility. Our job is to find new areas to which similar attention may be drawn. You are doing that magnificently through your War Victims and Services Committee. What your help meant to us in Britain I have been endeavoring during these past weeks to tell. It may be that you have more scope and opportunity here than we have. The fact remains that it is an essential task. There is a new day for Congregationalism as the needs of the oppressed, the down-trodden, the exploited, are laid painfully upon our hearts and met with sacrificial service.

These convictions, which we hold in England and which I find in discussions here are shared by you, point to one clear and obvious next step, the closer alliance of the forces of Congregationalism in Britain and America and the development of deeper understanding. We suffer at the moment from inadequate machinery for joint fellowship, provision being made for us to meet only once in ten years. In that time leadership changes and tendencies develop which draw us further apart. We need more frequent conference of our leaders and greater interchange of the rank and file of our ministry; we need some common literature and some common planning. The possible political situation will demand this, the development of the ecumenical movement makes it imperative that together we should give to his church what Christ has empowered us and called us to give.

There is a new day for Congregationalism but it is not enough, to quote G. K. Chesterton, "to be comrades of the dawn"; we must learn to "deploy into the long line that faces the foe in battle." Some words of Jesus have haunted me through these years; they were spoken to a timorous group of disciples within the shadow of the Cross, "Blessed are the eyes which see the things that ye see, for I say unto you that many prophets and kings desired to see the things which ye see and saw them not and to hear the things which ye hear and heard them not."

Life is a place of service, and in that service one has to suffer a great deal that is hard to bear, but more often to experience a great deal of joy. But that joy can be real only if people look upon their life as a service, and have a definite object in life outside themselves and their personal happiness.

—*Tolstoi.*

FOR THE CHILDREN.

(Continued from page 11.)

on a train and another five days on truck, we reached Shaowu, Fukien. You cannot imagine how surprised people were to see us here, all the way from America. They said it made them feel that you people way off in America had not forgotten them. The girls in my school were so excited they could not study until I had gone to visit in each class room so that the new students could give me the "once over" and the old girls grin and giggle with recognition! They have kept me busy answering endless questions about America. My first impression of them is that they all look so much smaller than you folks of the same age in America. Many of them have had to leave school because they did not have enough money to go on. Many that are here are wearing very faded and patched clothes and many do not have any stockings even in this bitterly cold climate. It makes me wish I had been able to bring warm clothes for them all! Of course some families have made a lot of money in war profiteering and seem to have plenty.

We are now busy getting ready for Christmas, and when we were practicing carols last evening the girls said, "Isn't it funny, we forget about the cold when we sing carols." So it is that love and joy can warm our hearts. We hope that peace will soon come so that we can return to our school in Foochow and that you may someday come to visit us there.

With greetings from China,

HELEN H. SMITH.

Unless there is within us that which is above us, we shall soon yield to that which is about us.

—*Peter Forsythe.*

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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The Many Communities Within the Community

Extracts from the Fourth Lecture before the General Council

By DR. REINHOLD NIEBUHR

In between the national community and the individual there are many subordinate communities: ethnic, religious, cultural, economic and political. These smaller communities of interest are absolutely necessary for the integration of communal life and for the collective expression of various interests. On the other hand, they are also a great peril to the community, because they represent rival interests and embody conflicting traditions and values.

Before the rise of democracy it was assumed that a nation would have to conform to one religion. A conflict of religious ideas was feared as a peril to the community. In a sense democracy became a necessity for a community which had ceased to be religiously and culturally homogeneous. On the other hand, a democracy also increased the pluralism and cultural variety of communal life so that it is now impossible to bring any modern national community back to a single cultural pattern.

In the same manner modern communities are ethnically pluralistic though every nation usually has a core of ethnic homogeneity. Racial variety is a particular quality of American life, because America became a haven of the various peoples of Europe. Our religious pluralism is also very marked not only because the various peoples came to us with their various versions of the Christian faith, but also because America was peopled by religious groups who sought freedom from the enforced religious unities of Europe.

The early democratic centuries saw no peril in this variety because they assumed that religious and racial prejudice was merely a vestige of an age of ignorance and that universal education would dissipate all prejudices. It is easy, of course to be religiously tolerant if you have no religion. But the problem is to maintain a responsible relation to the high values embodied in your group without becoming arrogant toward other groups.

We are provisionally tolerant toward all racial groups who expect to be absorbed in our melting pot. But there are two groups which are not melted in the melting pot. The one is the Jews, who, for good reasons of their own, cannot afford to be melted down. The other is the Negroes who, because they diverge too obviously from our dominant type, are denied the right of assimilation.

The racial tensions arising from these two situations have become progressively more violent in recent years and represent one of the greatest hazards to our unity.

The Christian Church, believing that "in Christ there is neither Jew nor Greek," dare not capitulate to these group prejudices. But though we oppose them in principle we must humbly admit that in practice Christian groups are frequently the primary instruments of racial prejudice.

The Christian Church assumes too easily that because it passes pious resolutions against prejudice it has really borne effective testimony against it. We make all kinds of demands upon the nation in this field; but we might well begin with our own life and see whether we can not prove more conclusively that the Christian Church is a community of grace and not of blood.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

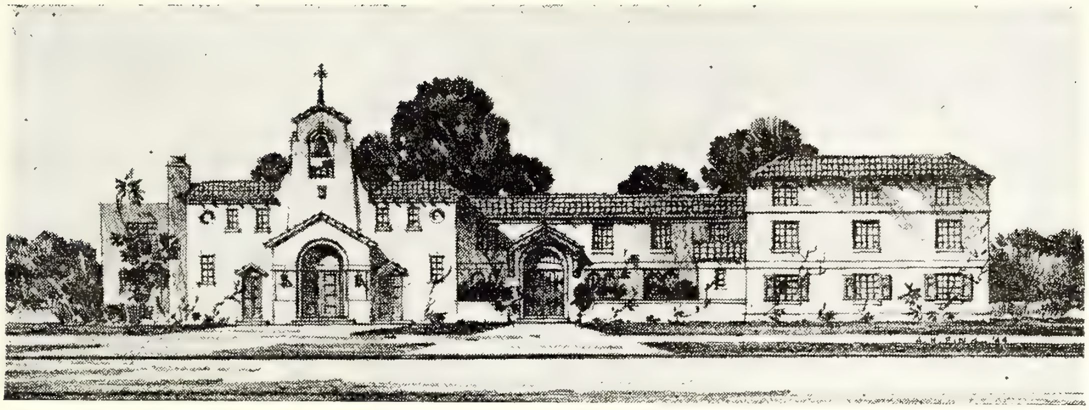
1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, JULY 27, 1944. NUMBER 29.

The Church Building



Architects' Drawing of the Proposed Newport News Religious Education Plant.

"I love Thy Church, O God!
Her walls before Thee stand,
Dear as the apple of Thine eye
And graven on Thy hand."

NEWS AND VIEWS

First Church, Greensboro, is planning to build a new edifice after the war.

Rev. S. E. Madren recently received twelve members into the Amelia church.

Extensive improvements and remodeling have been effected during the past year at Waverly, Holland, at The Christian Temple and Richmond.

Dr. James H. Lightbourne will conclude his services as pastor of the Burlington Church next Sunday. He will preach at the United Church, Bridgeport, Connecticut, during the month of August.

Miss Eleanor Wilson was a missionary to the Micronesian Islands under the American Board of Foreign Missions. The article by her on the Missions Page is a statement by her before the General Council sessions at Grand Rapids, Michigan.

Rev. G. C. Crutchfield writes: "I have served the pastorate of Old Zion Congregational Christian Church well into my third year. I will close my work there on Sunday July 30. When I came to this parish the congregation was battling with a heavy indebtedness on the parsonage. This has all been lifted and, as I leave, no bills remain for the new minister to begin struggling with. Much of our conference apportionment has already been paid, and the church from a financial standpoint is in excellent shape. My new address, After August 1, will be 808 N. Main Street, Burlington, N. C. My plans are not definitely settled as yet."

ELON COLLEGE NOTES.

The second term of summer school is in full swing. The enrollment is seventy-three. The enrollment for the first term was one hundred and one. Our summer sessions have been better than we expected.

The advanced enrollment for the regular college year is encouraging. Present indications are that we will have from 375 to 400. We need 500. Could you help? The fall term opens on September 7. Should you have recommendations won't you please send names and addresses.

Morning prayers are held in the chapel daily at 9:20. These devotional periods are in interest of the war effort and of Elon men and women in particular. These services have been held daily since D-Day.

Summer school students are enterprising. They are publishing a school paper *Elon's Chanticleer.* They are to be congratulated. These summer school students are determined not only that the Elon spirit shall be kept alive, but that it shall grow.

In an effort to improve the north side of West Dormitory, the charred walls resulting from the fire of 1942 are being torn down and the wooden porches are being removed. Some day we hope to rebuild this wing to the dormitory, not as a dining room, but to provide laundry space for the girls, enlarged social facilities and sorority quarters.

The College was glad to have as its guests Thursday and Friday of last week the Executive Committee of the Woman's Board and the Executive Board of the Southern Convention. These boards were meeting in annual business sessions. It is always a pleasure to have the officials and members of our church visit the College.

MORRISVILLE, N. C.

Our revival meeting at Morrisville was held, beginning the second Sunday in July. Preaching services were conducted each night through Friday by the pastor, Rev. Ellis N. Clark of Mebane. Great interest was shown in the music. The pastor accompanied and led songs for the children. Good messages were given at each service. Prayer-meetings were held in the afternoons at the homes of members who could not attend the services. The week of meetings enabled the pastor, who has been serving the church for only a short time, to visit the people in the community and get acquainted.

MISS LESSIE PUGH,
Reporter.

CAN YOUR CHURCH BUILDING PASS AN EXAMINATION?

Throughout Protestantism there is an increasingly deep concern about the effectiveness of the church building which represents the dwelling place of God with man on this earth. In many Protestant Communions there is a deeper concern about all matters pertaining to the worship of God in the church. Then, too, the church building, while pointing heavenward, has been extended horizontally to care for not only the ministries of worship and preaching, but for the many other activities now conducted throughout the week in a Protestant church building. Many churches or groups within the church, such as young people's fellowship, are making studies of their church building.

One very good reason for a periodical study of the entire church building is to increase a sense of interest and reverence in the church, and a concern for the effectiveness of all the activities the church needs to conduct. There are many instances in which Sunday school classes have become greatly interested in the worship services of the church after having been led to study the arrangements of the sanctuary, the furnishings, and symbolism and color in the windows, and to compare their church building with those of other churches.

The second reason for a regular examination of the church building is to discover whether improvements should be considered to facilitate the many activities included in the ministries of worship, Christian education, fellowship and service. Often merely building a partition to divide a large room into two smaller rooms, or flooring over a room that has a ceiling higher than necessary results in greatly improved work and makes possible other work that could not have been undertaken.

Here are some of the questions we may ask as we examine the church building:

Does the narthex (or vestibule) give an impression of welcome and promise?

What symbols or other religious arts supply aids to worship?

What elements are there that distract from good worship experience?

Is there an echo that should be corrected?

In the Sunday School Building—

Are separate assembly rooms provided for the different age groups?

Are suitable pictures provided?

Have you checked tables and chairs for needed sizes and quantity?

(Continued on page 15.)

Minister's Guide to Church Architecture

Exerpts from an Article in Church Management

By the late Henry Edward Tralle.

Some of the things the minister ought to know are the following:

1. *Church architecture sickens and dies in the hands of amateurs.*

Church leaders, more and more, are availing themselves of the assistance of experts, in connection with the work of the organization.

It is coming to be understood that it is necessary to employ, in the planning and designing of a church building, a competent, experienced architect, whose work needs to be prepared for and supplemented by the expert assistance of consultants and engineers; and, of course, by the experienced builder.

A minister, who was his own architect in two successful pastorates, did a fairly good job. He had been trained in architecture, as well as the ministry. He was an architect, as well as a preacher. As an architect, however, he considered himself to be somewhat of an amateur, and his experiences in serving two churches as architect convinced him that he had made a mistake in serving as architect, and he resolved that he would not serve any other church as such.

In a third pastorate, therefore, when the church asked him to act as architect in connection with a building project, he refused to do so.

Accordingly, the expert consultant was employed, and later, a competent architect, with results that were highly satisfactory to all concerned.

2. *Church architecture is dependent on costs only incidentally.*

Several years ago, I helped to plan a five-million-dollar church building that covers a whole block, and which is quite Cathedral-like in its massive beauty, but more largely and practically usable than is any Cathedral.

This building provides beautifully and comfortably for worship and preaching, and also generously for the social and recreational life of its constituency, in more than one hundred rooms. It combines beauty and utility in an impressive unity that is probably unequaled anywhere.

Later, it was my privilege to assist in the planning and designing of a church building that has been erected and furnished at a cost of less than ten thousand dollars. It is another example of a harmonious merging of utility and beauty. It is a churchly, usable building, providing properly for the worship and teaching activities of a small rural church. He who looks at that building for the first time would never mistake it for a courthouse, a garage, a tabernacle, or a public school building. The elderly pastor of this small church had resented the ugly, square, box-like, unchurchly, one-room building in which he was compelled to preach from Sunday to Sunday.

After a while, this minister came to envision a churchly building to displace the existing architectural abortion. He sought and obtained the assistance of experts. He got his building. In getting it, the church has been revived and strengthened.

Whether large or small, a church building may be either ugly or beautiful, poorly adapted to its intended uses or most practically usable, depending on the extent to which its planning and designing has had the benefits of the skill and imagination of experts.

3. *Church architecture must be modern, but not modernistic.*

Have we developed a new type of church architecture? Yes, and no. Occasionally, an architect has been conceited enough, and rash enough, to attempt, over night, to give birth to a brand new church architecture, but with results that were both painful and pathetic to the rest of us. Most of us want a new church architecture, but we believe that it must be evolved, gradually and slowly, as a result of the designing genius of many creative architects. The new must grow out of the old, and must glorify the old.

As a matter of fact, the results of this evolutionary process in church architecture are becoming more and more evident on every hand. Actually, we are evolving, gradually, not a new church architecture, but new church architectures.

No intelligent architect, today, would undertake to design, for a live, growing church, a copy of any one of the early New England "Colonial" church buildings. That building consisted of a single, rectangular room, or at most, of a single room with a room underneath or at the rear.

Make that building twice as large, or three times as large, and add to it ten to forty rooms for the educational and recreational activities of the church of our day, and it will not any longer be that building, but a very different building in appearance. It has become a new church architecture, though it is a development of the old, and bears the marks of its origin. So with any other established types of church architecture.

4. *Church architecture may express itself properly in many and various types of design.*

What is the best type of architecture for churches? There is no best type of architecture. One architect may prefer "Gothic." He may even claim that a church building cannot be churchly unless it is Gothic. Such a point of view is patently inadequate. What does this architect mean by "Gothic"? There are a thousand Gothics. Gothic is almost infinite in its variety possibilities,

Another architect may like to work in "Colonial," and may claim that it is the only suitable style of architecture for churches. What kind of Colonial does he have in mind? There are important differences, for instance, between "Early American Colonial" and "Georgian Colonial."

The type of architecture chosen for a church, whether it is "Gothic," "Colonial," "Romanesque," "Byzantine," or some other type, should be determined on the basis of a number of considerations; location, site, available building material, etc. The chief consideration is the church itself, its character, its history, its ideals, its practices. Some types of architecture, however excellent in themselves, might not be at all suitable for a given church.

5. *Church architecture is stifled by being reduced to a set of typical plans.*

No two church buildings ever can be alike if either is right, because there are never any two church-building problems exactly alike.

A small church had received a set of typical plans from a denominational board, the building to cost $30,000.00. Leaders of this church knew that these plans did not fit their needs, but they did not know how to change them to make them right. They called in a professional church-building consultant to give individual study to their problems. He first made a careful study of the local situation and listed the definite educational needs of the school of the church. Then he drew a new plan layout which differed substantially from that which had been received from the board, . . . in order to make the plans fit the particular church being served, and, in doing so,

(Continued on page 13.)

THE EDITOR'S MESSAGE

ARCHITECTURAL BLUNDERING AND PLANNING.

Those who doubt the Biblical statement concerning God, "visiting the iniquity of the fathers upon the children unto the third and fourth generation," should make a casual study of church architecture. Here and there, across the country, are churches built without any adequate conception of church architecture on the one hand or a program of religious education on the other. From one to four generations must suffer under these architectural iniquities before they are rebuilt or remodeled. Building a church is, therefore, a very serious responsibility.

Dr. Ernest M. Halliday, secretary of our Church Building Society, speaks out of a wide experience the following words of wisdom: "Increased interest is being shown in the planning of church buildings so as to make them adequate to the needs of the program and community. In this connection much helpful advice is being received from the Interdenominational Bureau of Architecture of the Home Missions Council. The materials for erecting a bad church cost just as much as if it were well planned. It is to be hoped that as time goes on, not even the most modest buildings will be undertaken without receiving advice as to making them adequate in appearance and utility."

Many of our churches are planning either to remodel or build as soon as the present restrictions on materials are lifted. Building funds are being rapidly accumulated. Delegates at the General Council read this announcement in the Park Church bulletin concerning their Chapel Fund Campaign:

"The report meeting on Tuesday evening showed 850 subscriptions for $88,452.30. A number of our members and some of our solicitors have been out of the city, therefore we still have more than three hundred calls to be reported. It is very important that this canvassing be completed as soon as possible.

"This campaign to date has been a really great source of inspiration. This large amount of money could not be subscribed without real sacrificial giving on the part of many. We have a grand organization and we are profoundly grateful to our splendid committee, marvelous group of workers, and generous contributors who have made the campaign successful up to this point. We have much yet to do and we shall reserve even greater appreciation for the workers and contributors who will help us to finish our task triumphantly. Great days of opportunity lie ahead."

South Church, in Grand Rapids, announced that the goal of $75,000 in a campaign fund to build a new church building in the post-war period had been passed.

The following announcement should be of general interest:

"In considering changes it is always well to profit by the experience of other churches. If any assistance is expected from the Church Building Department, it is wise to get in touch with it before plans have 'jelled.' It is far easier to start right than to make corrections later.

"The Church Building Department will gladly cooperate with churches that are contemplating either building or rebuilding by supplying them with pictures showing what other similarly situated congregations have done. All that is asked is that the problem under consideration be defined as closely as possible—nature of change, style of architecture, funds available. Pictures of the existing building also help. Requests should be sent to the Church Building Department, Board of Home Missions, 287 Fourth Avenue, New York 10, New York."

EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION.

Symposia on organization, worship and instruction were the unique features of the Eastern Virginia Sunday School Convention program. Three or four people were allotted ten minutes each in a symposium. This condition was conducive to brevity, unity and variety. Mimeographed copies of each presentation helped greatly to conserve the content of the program. The program committee did a most excellent job in planning for such a wealth and concentration of material in one day's program.

Dr. Minor C. Miller, executive secretary of the Virginia Council of Religious Education, spoke on the "Training of Teachers." He emphasized and illustrated the objectives, materials, psychology, and methods of religious education. Rev. J. Everett Neese presided with efficiency. Dr. Will B. O'Neill was elected president for the coming year. The convention accepted an invitation from Rev. O. D. Poythress to meet next year at South Norfolk.

DR. BRANSCOMB TO SUCCEED DEAN GARBER AT DUKE DIVINITY SCHOOL.

It has recently been announced that the executive committee of the Board of Trustees of Duke University, acting on recommendation of the president of the University and the committee of the board of trustees on the Divinity School, has voted to recommend the election of Professor B. Harvie Branscomb to the deanship of the Divinity School.

Pending action by the board of trustees, Professor Branscomb has been asked to serve as acting dean. A member of the Duke faculty since 1925, Dr. Branscomb is professor of New Testament language and literature.

Dr. Paul N. Garber, dean of the Divinity School since 1941, was elected a bishop in the Methodist Church in June and assigned to the European area, making the election of a successor necessary. Dr. Branscomb has already assumed the duties of his new office.

A short biographical sketch of Dr. Branscomb will be found elsewhere in this issue.

R. L. H.

Newport News Adds Educational Units and Personnel

The First Congregational Christian Church of Newport News, Virginia, broke ground on June 18, for the new Educational Building shown in the architect's drawing on the first page of this issue, together with the present church building. The present sanctuary is shown on the left, the two new units to the centre and right in the picture. The architecture is modified Spanish Mission. Plans for the new Educational Units were drawn by Wenner and Fink, Architects of Philadelphia.

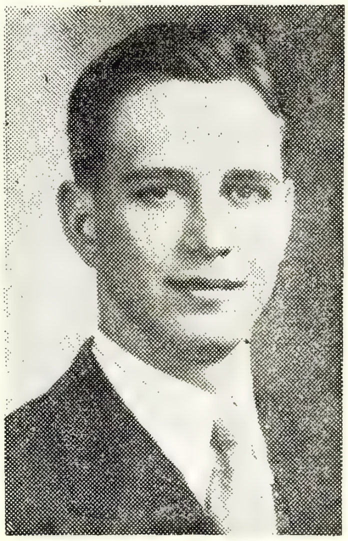
The present building was dedicated on October 5, 1941. An Educational Building Fund was started that day. The opportunity to erect the proposed new units really came into being during the General Council of Congregational Christian Churches in Durham, New Hampshire, in June, 1942. The influx of people as a result of the war effort doubled the population of Newport News in eighteen months. The agencies of the denomination were sympathetic with the position our Newport News church was confronted with and made available generous sums to aid the local congregation. Since that time the church has made concerted effort and at present all details have been worked out, and actual construction will begin at an early date.

The connecting unit between the two larger buildings will house the church offices, small chapel, church parlor, and one large classroom on the first floor. On the second floor of this unit will be the young people's department, a number of classrooms and the church kitchen. This unit will be 42 by 48 feet.

The unit on the extreme right will be 42 by 92 feet and will care for the Nursery, Beginners, Primary and Junior Departments on the first floor. The Intermediate Department is in the rear on the second floor. A fellowship hall, with ceiling sufficiently high for recreational activities, with a stage for drama and with modern moving picture equipment for educational and entertainment purposes, occupies the major portion of the second floor. The seating capacity of this hall is 300 and will also be used as an assembly room for the Adult Department of the Sunday School.

The third floor effect is obtained as a result of the necessary high ceiling and is a balcony to the social hall and will be used by the Robert Lee House Class. Moving picture equipment will be permanently installed in this room.

More than $6,000 has been expended in the purchase of additional ground, architects' fees, etc. The building and equipment will cost more than $55,000. The small chapel, which will be centrally located, will find a unique ministry to the church as a laboratory for training children in worship. Small weddings, funerals and the like, will also take place in the chapel, which will be equipped with chancel and other worship facilities.



REV. FRANCIS H. WISE.

MRS. FRANCIS H. WISE.

There has been raised $45,000, and the church is now in the midst of a financial campaign to underwrite the complete building program; pledges being made are to be paid during the period of construction, and there will be no personal obligation on the part of anybody in the matter of future payments. The only indebtedness will be $15,000 which the church is borrowing from the Congregational Church Building Society. These payments will be taken care of in the annual church budget.

The Rev. and Mrs. Francis H. Wise became associated with the Newport News Church in January of this year. Mr. Wise is pastor of the Copeland Park Community Church, a project of the Newport News Church, and is associate pastor to the First Church. Mrs. Wise is director of Religious Education of the First Church.

Mr. and Mrs. Wise are natives of Oregon. He is a graduate of the University of Oregon and in addition has a diploma in elementary teaching from the Oregon College of Education. He was a student for two years in Willamette University, studied one year in the Divinity School of Harvard University and two years at Union Theological University, Richmond, Virginia. In connection with his studies during these years he has found room for wide experience through his work as student pastor, director of religious education, pastor's assistant, camping, and scouting.

Mrs. Wise has studied two years at Northwestern Christian College, Eugene, Oregon, and two years at the General Assembly's Training School for Lay Workers, Richmond, in the fields of religious education, Bible, and music. During that time she was a member of the *a capella* choirs of both schools, organized and presented a verse speaking choir, supervised activities of the Intermediate Department of the First Christian Church in Eugene, was superintendent more than five years of her local Sunday school, and served in many offices of local, county and state Christian Endeavor Unions.

Mr. and Mrs Wise assumed their duties in the Newport News Church on June 15. They live at 2215 48th Street, Copeland Park.

IMPROVEMENTS AT UNION.

Union Church, Southampton Co., Va., has spent over $3,000.00 recently in needed improvements. Attractive, comfortable pews have been installed. The walls of sanctuary and Sunday school have been painted. All floors have been refinished. The choir space has been enlarged and improved, and new pulpit furniture has been added. Now the members of Union Church may worship "in the beauty of holiness," the warmth of Christian fellowship and the comfort of air-conditioning. R. E. BRITTLE.

CONTRIBUTIONS

THE SUNDAY SCHOOL AS A PIONEER.

The Sunday school of yesterday was the Church's forerunner. Wherever the Church had not gone or could not go, the Sunday school often went. It planted its program of service, raised its banner of instruction and began the work of the Kingdom. The children came. The fathers and mothers came. Someone said, "We should have a church here!" A minister came. A church was organized and the Kingdom of God began to expand. This is the way the Third Church in Norfolk, now the Christian Temple, began. The Sunday school is and has always been its front line of attack against ignorance and wrong in that great city.

It would be interesting to turn the pages of the records of our Church and to see how many of our local churches today had their beginnings in the Sunday school of yesterday; not only that but the Sunday school has been the principal channel through which the majority of the members of our churches have come. It has not only been an educational factor, but it has been an evangelistic force of great value. The would-be seekers of the truth get their names first on the Sunday school record and then on the church roll. Some years ago the claim was made that the church was indebted to the Sunday school for eighty per cent of its membership. I cannot vouch for the correctness of that percentage, but we all know that it has been the church's greatest factor under the guidance of His spirit in its growth and development.

Today our Church is not growing as it should. Many of our churches are in or near defense plants where there are plants for the manufacture of war materials. In such areas men women and children—whole families—have moved in increasing numbers. New houses, row upon row, have been built. The population has increased by the hundreds and by the thousands. It would seem that in these particular areas our churches would increase in numbers, in influence and in power, but in far too many cases this has not been true. On the other hand, it is feared that in many instances we have lost—lost right in front of wide open doors of opportunity.

There are many, many places in the states of Virginia and North Carolina where we could and should plant new churches—but we have not. We haven't even begun. We seem to have an idea that to start another church would weaken the one that we have and that it takes a lot of money to organize and start a new church. Such questions never bothered our forefathers. They had a passion for winning the lost and building the Church. All they wanted was an opportunity. May God give us the reckless spirit that they had in the matter of church extension.

REV. BEN JOE EARP.

Do we not have in our Convention a half dozen churches who could seize the opportunity and at least organize a new Sunday school in a new locality? Make a beginning! Plant the seed! A great church may grow in a few years. The country needs more churches. The Kingdom needs more churches and we need to build them. The Sunday school is a mighty fine and a most effective means to begin with. Will your church make the adventure?

L. E. Smith.

What religion needs today is not more flying with God, or leaping with God, or jumping up and down with God, or going into spasms and convulsions and epileptic fits with God. What religion needs today is more walking with God.

—Milo H. Gates.

FIRST ALBEMARLE.

We began our pastorate at First Congregational Christian Church of Albemarle on December 1, 1940. The Albemarle Church was organized in a bush arbor, July 28, 1912. A lot was bought on November 30 of the same year. On May 25, 1913, the first service was held in the first wood chapel. The present structure was opened for its first service on Easter Sunday, 1928, The Sunday school rooms were completed in April, 1937. The parsonage was purchased in December, 1942. All debts, including both church and parsonage, were paid by July 7, 1944. A fair property value for church and parsonage is around $16,000.00.

The following men have served as pastors at Albemarle:

Rivers Lebby, August 14, 1912, to December 5, 1912;

W. Boyd Goebel, January 1, 1913, to October 11, 1914.

J. K. Higginbotham, December 13, 1914, to July 1, 1923.

W. B. Graham, September 6, 1923, to August 1, 1927.

C. C. Hamilton, September 1, 1927, to November 1, 1929.

George W. Penn, January 1, 1930, to September 26, 1932.

Arthur G. Swartz, November 6, 1932, to March 1, 1934.

Arnold Slater, 1934 to 1938.

O. A. Elmore, 1938 to 1940.

Ben Joe Earp, December 1, 1940, to —.

During the pastorate of the present minister, the parsonage has been purchased, painted and the grounds improved; and the entire indebtedness of both church and parsonage has been paid. The church grounds have been improved, the roof repaired, the wood-work painted. Ninety-four members have been added to the church roll, the minister's salary has been increased, and the church bore the expenses of the minister to the General Council meeting.

Ben Joe Earp.

IMPROVEMENTS AT BEREA.

(ELON COLLEGE, N. C.)

In days like these, anxious hearts are awaiting news from their boys "over there." Days drag into weeks, and weeks stretch forth as months, but yet in the midst of war with its concomitant perils and destruction, hearts are seeking solace and comfort in the Church.

As we turn our footsteps toward the church, we want to see the place

(Continued on page 11.)

The Southern Convention

Dr. J. H. Lightbourne, *Secretary.*

EXECUTIVE BOARD MINUTES.

The Executive Board of the Southern Convention met in regular session at Elon College, N. C., July 20, 21, 1944. The Board was called to order on Thursday afternoon at 2:10 p. m. Prayer was offered by Rev. S. E. Madren. An immediate roll call revealed eleven members present and nine absent. The following were present for some period of the meeting: W. E. Wisseman, president, Arnold Slater, vice-president; J. H. Lightbourne, secretary; R. A. Whitten, assistant secretary; S. C. Harrell, W. B. O'Neill, Cyrus Shoffner, L. E. Smith, H. V. Cox, W. J. Andes, S. E. Madren, H. S. Hardcastle, J. G. Truitt, W. H. Boone, Vitus R. Holt, Mrs. W. E. Wisseman. Sitting with the Board were Superintendent F. C. Lester; Superintendent of the Orphanage, C. D. Johnston; Convention treasurer, Mrs. Mattie Cox Parker; Joe A. French, Shelton Smith. Absent from the Board but accounted for were L. L. Vaughan, R. A. Larrick, W. T. Scott, W. B. Truitt.

The Thursday afternoon session was devoted to a discussion under the leadership of Superintendent F. C. Lester of the things most needed to be done during the biennium in the Convention. These were tabulated as they were named and were later taken up for consideration.

At the Thursday night session the need for a secretary for Young People's work was discussed and the following resolution adopted:

"This Board recognized the need for and approves the plan to secure a special worker in the field of Christian Education, and so requests the Board of Christian Education to outline for the Executive Board the type of work that should be done and the means whereby our people may be informed of the possibilities of such work, together with the approximate cost of such a program as outlined."

It was moved and carried that the three members of the Executive Board who serve on the Convention Committee on Finance, shall constitute a Committee on Finance for the Board. (S. C. Harrell, L. L. Vaughan, H. S. Hardcastle.)

By vote, the matter of financing scholorships at the Divinity School at Duke University was referred to the Finance Committee of the Board.

It was moved and carried that the Southern Convention provide work scholarships of $100 per year per ministerial student at Elon College and that the securing of funds for these scholarships be referred to the Finance Committee of the Board.

Rev. W. B. O'Neill reported for the committee appointed to explore the question of the proposal for a chapel at the Christian Orphanage, and, following considerable discussion, the following action was taken: That the Executive Board approves the recommendation of the Board of Trustees of the Christian Orphanage that a chapel be provided on the grounds of the Orphanage, equipped with administrative, recreational, fellowship and worship facilities, providing, however, that every effort should be made to sustain the relationship now existing between the Orphanage and Elon College in the matter of church services and Sunday school.

By common consent it was agreed the Board of Trustees of the Christian Orphanage should, at their discretion, recommend to the Southern Convention the election to membership on the Board of Trustees of three persons not members of the Congregational Christian Church, but citizens of Alamance County, N. C.

Adjourned, 10:30 p. m.

Friday Morning, 8:50.

Prayer was offered by Rev. Arnold Slater.

It was voted that the responsibility of printing and circulation of the Convention minutes and Annuals be assigned to the superintendent with the further instruction that it be done expeditiously and economically.

By resolution it was agreed that the per capita should be raised from 7c to 8c and that the superintendent shall call this matter to the attention of the committees on apportionments of the conferences.

The Shaowu Mission field was discussed and referred to the Mission Board.

It was moved and voted that the bonding of the superintendent and the Convention treasurer for $15,000 each be confirmed, and the treasurer authorized to pay the bill for same.

Superintendent Lester described the present set up of the Convention office as to equipment and personnel. It was voted:

1. That the matter of the employment of office personnel be made a responsibility of the Executive Committee and the superintendent.
2. That the matter of annuities for the office personnel be referred to the Finance Committee of the Executive Board.
3. That the matter of office equipment be referred to the Executive Committee.

It was agreed that financial reports should be made monthly to the members of the Board and that a narrative report by the superintendent should be made at each meeting of the Board.

Superintendent Lester reported that Mr. W. W. Howell of the Elon College faculty assisted Mrs. Parker and himself in setting up the books for the Convention office.

It was voted that the Board of Christian Education be permitted to carry out its financial engagement to the office of the Promotional Secretary.

The following resolution was adopted: "That at each regular meeting of the Southern Convention the institutions of the Convention present certified public accountants' complete financial reports showing all resources and expenditures during the biennium."

The problem of a home for the superintendent was considered and the following were named as a committee of investigation: Smith, Andes, Slater.

It was voted that the system of reporting to the Year Book as outlined by the secretary be approved and made a responsibility of the superintendent.

It was agreed the college should be reimbursed for all meals for the members of the Board.

President L. E. Smith presented a report on the college. The following actions were taken:

1. That the Finance Committee of the Executive Board apportion among the churches of the Convention the $12,500 Voluntary Apportionment Fund for Elon College, and that the second Sunday in September be designated "Elon College Voluntary Apportionment Sunday," and that offerings be received in all our churches on that day for the voluntary apportionment for current expenses for Elon College (If for any reason this Sunday is not a convenient Sunday, the observance should

(Continued on page 15.)

Missions
The World for Christ

TEACHING MISSIONS IN SUNDAY SCHOOL.

By Mrs. J. D. Strader.

[Read before the North Carolina and Vir-Sunday School Convention.]

"Have you ever stopped to think what kind of a world we would have if it were not for the message of Christ? Surely the world would be in much worse condition. Both Home and Foreign Missions are a means of extending the Kingdom of God on earth."

These words were taken from an article in The Christian Sun, written by Rev. S. E. Madren. *How true they are!*

"The Christian life is the best life. It is our duty to let the world know about the best."

When men are truly Christian throughout the world, war, crime, hate and destruction will cease.

In order that we may be better Christians and know more about missions, it is a "must" that we teach missions in our Sunday school.

Some churches think missions is for the adults only, but I think we should begin with our children.

The question is asked, "How can we teach them?" Here are a few suggestions:

1. Read them story books about missionaries.
2. Give missionary plays and programs. (The ones prepared by Miss Angie Crew are excellent.)
3. Have the children make scrap books.
4. Give book reviews. If possible, let some child give the review.
5. If children are old enough, let them adopt some special missionary and find out all they can about them, by corresponding with them and by reading news articles about them.
6. One Sunday a month should be designated as "Mission Sunday." Have a special program and take a Mission offering.

There are so many excellent ways to present missions and such good material. I can't understand how any Sunday school or church could neglect so important an item.

I would like to give you a list of material

1. The Christian Sun.
2. Mission Study Books, selected each year by the Woman's Board of the Southern Convention.
3. Program material prepared each month by Miss Angie Crew.
4. The *Missionary Herald.*
5. Program packets prepared by the Mission Board and the Board of Christian Education. These may be obtained by writing Dr. F. C. Lester's office and paying a small fee.

Sunday School Teachers, you have a big task, but a grand one. Think what a joy it will be to have that girl or boy you taught become a missionary. Take your job seriously. Don't let an opportunity pass to stress Missions.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 20, 1944.

Sunday Schools.

Newport News, Va.	$	26.75
Liberty Spring, Suffolk, Va.		5.00
Haw River, N. C.		59.43
Newport, Shenandoah, Va.		4.87
First, Norfolk, Va.		21.35
Durham, N. C.		11.83
Apple's Chaple, Gibsonville, N. C.		36.59
Total	$	165.82

Individuals and Churches.

Rosemont, Norfolk, Va.	$	33.14
Little Creek, Norfolk, Va.		5.00
Total	$	38.14
Total for the week	$	203.96
Previously acknowledged		21,021.84
Total since Sept. 1, 1943		$21,225.80

Gratefully,
Mattie Cox Parker,
Secretary.

REPORT OF WOMAN'S MISSION BOARD OF THE EASTERN VIRGINIA CONFERENCE.

Quarter Ending June 30, 1944.

Balance on hand last report .... $ 111.18

RECEIPTS.

Women's Societies.

(On Apportionments.)

Antioch	$15.00	
Bay View	12.50	
Berea (Nansemond)	20.00	
Berea (Norfolk)	15.00	
Bethlehem	35.00	
Christian Temple	87.50	
Damascus	25.00	
Dendron	15.50	
Elm Avenue	10.22	
Eure	12.00	
First, Norfolk	18.75	
First, Portsmouth	20.00	
First, Richmond	20.00	
Franklin	50.00	
Holland	30.00	
Holy Neck	37.50	
Hopewell	8.00	
Isle of Wight	10.00	
Liberty Spring	50.00	
Mt. Carmel	15.71	
Newport News	25.00	
Oak Grove	7.50	
Oakland	18.75	
Rosemont	41.00	
South Norfolk	10.00	
Shelton Memorial	5.00	
Spring Hill (for March)	2.50	
Spring Hill	2.50	
Staley (Suffolk)	50.00	
Suffolk	125.00	
Union (South.)	8.65	
Wakefield	8.70	
Waverly	12.50	
Windsor	22.59	
		872.37

Young People.

Bay View	$ 1.25	
Berea (Nansemond)	9.00	
Bethlehem	25.00	
Burton's Grove	7.50	
Christian Temple	17.50	
Cypress Chapel	15.00	
Eure	4.00	
First, Portsmouth	6.25	
First, Richmond,	2.00	
Franklin	18.75	
Holland	5.00	
Holy Neck	10.00	
Liberty Spring	15.00	
Mt. Carmel	10.00	
Newport News (C. E.)	10.00	
Oakland	8.75	
Rosemont	27.00	
Suffolk	15.00	
Union (South.)	5.00	
Windsor	9.50	
		221.50

Juniors.

Bay View	$ 1.25	
Berea (Nansemond)	3.00	
Bethlehem	10.00	
Christian Temple	10.00	
Cypress Chapel	3.00	
Eure	1.00	
First, Portsmouth	4.00	
First, Richmond	.50	
Franklin	7.50	
Holland	10.00	
Holy Neck	5.00	
Liberty Spring	6.25	
Mt. Carmel	1.80	
Oakland	1.25	
Rosemont	11.50	
Shelton Memorial	2.00	
Suffolk	8.00	
Union (South.)	1.21	
Windsor	4.37	
		91.63

Cradle Roll.

Berea (Nansemond)	$11.00	
Cypress Chapel	.50	
Eure	1.00	
First, Richmond	.50	
Franklin	3.00	
Liberty Spring	10.00	
Mt. Carmel	25.91	
Oakland	1.00	
Union (South.)	.25	
		53.16

(Continued on page 9.)

The Micronesian Islands

By Miss Eleanor Wilson.

When compared with the missionary work in such countries as China, Japan and India, the work in the Micronesian Islands did not seem very important in 1936, when the late Dr. Cornelius Paton presented to me the question of going out to those islands. It was felt that the island people probably would never make any contribution to the life of the world such as the other countries. It was believed, nevertheless, that the American Board should keep its interest in these primitive peoples. God's command was not, "Go to the great countries," but, "Go to all parts of the world."

As a result of the missionary work in the Micronesian Islands, those people who have been looked upon as "primitive" have contributed greatly to the United States, if not to the world, as is testified to by many a Navy chaplain as well as other service men.

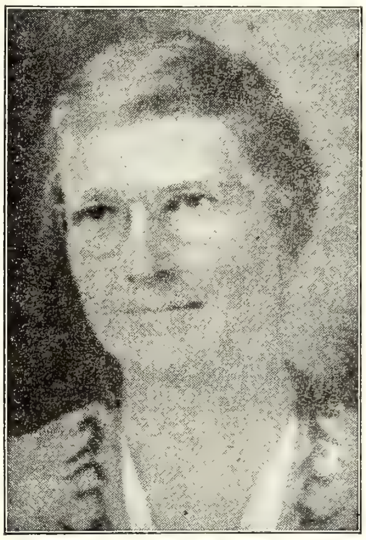
The Marshall Islanders have not only assisted our fighting forces physically, but their faithfulness has touched the hearts of some of those Army and Navy men, and no one knows how many will come to know and love Christ because of this and will return to the United States with a determination to work for a world brotherhood where justice and love will rule rather than injustice and hate.

Because of men like Dr. Patton, bread was cast upon the waters of the Pacific, and the day has now come when it has returned.

Let us look ahead to the years to come. The faith which has been exhibited in the Marshall Islands must be nourished, but at the same time leaders must be trained to meet the new demands which will be made upon the islanders as their life becomes more complex, due to changing conditions.

In this new era upon which we shall be entering there must be a more systematic type of education for the islanders. The Training School at Kusaie must be strengthened. For the few who wish to continue their study beyond what can be given them at Kusaie, there is the possibility of attendance at Silliman University in the Philippine Islands. In this way the islanders would not be taken out of their island type of life. They would be getting their training with an island people, getting a better training than would be possible at a school in Micronesia, because Silliman already has a great staff of fine teachers, much better than anything which we could have for the few who would take advance studies.

A few years ago the Marshall Islanders offered to pay 1,000 yen per annum for an American Board missionary. They were giving the salaries of two Marshall teachers at Kusaie as well as a yearly monetary grant. They have been generous with their money in order to help out their own people, but we face a new situation there in the islands. For 20 years the Japanese have bought copra—all that the islanders would make—and in recent years copra brought a good price. But many of the cocoanut trees have been ruined, and it will be ten years before those trees planted now will bear.



MISS ELEANOR WILSON.

Even though they have the cocoanuts, will there be any trade for their copra? The United States may feel that she is duty bound to buy copra from the Philippine Islands. We do not know how the economy of the islands will turn out, but we do know that for several years the natives will not be able financially to help in the support of the mission work. I have faith to believe that when church members hear of the loyalty of the islanders they will supply the funds needed to carry on the work out there.

Let us no longer say that work in Micronesia will not have any results in world fellowship. Let us rather envision a representation from Micronesia to the next Ecumenical Conference, for surely a people who will be shot rather than give up their hymn books and Bibles, have a contribution to make to the life of our Christian Church.

QUARTERLY REPORT.

(Continued from page 8.)

Life Memberships.		
Bethlehem	$ 30.00	
Christian Temple	10.00	
First, Richmond	20.00	
		80.00
Holland	10.00	
Staley (Suffolk)	10.00	
		20.00
Memorials.		
Bethlehem	$ 10.00	
Suffolk	10.00	
World Day of Prayer.		
Antioch		2.46
War Victims and Services.		
Cypress Chapel Y. P. S.		11.45
Spring Rally Offerings.		
Norfolk District	$ 30.71	
Waverly District	10.53	
Suffolk District	38.54	
		79.78
Total Receipts for Quarter		$1,543.53
DISBURSEMENTS.		
Mrs. J. L. Moulton, Rally Speaker	$ 25.00	
Mrs. J. Rollie Gayle, for shipping charges on clothing collected for Greek Relief at Suffolk Dist. Rally	22.82	
Bank Service Charges, 9-30-43 to 5-24-44	2.49	
Mrs. W. V. Leathers, Treasurer	1,352.57	
		1,402.88
Balance, July 12, 1944		$ 140.65

Respectfully submitted,
Mrs. W. B. Williams,
Treasurer.

REPORT OF WOMAN'S MISSION BOARD OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

Quarter Ending June 30, 1944.

RECEIPTS.

Women's Societies.

Albemarle	$ 30.00
Asheboro	4.10
Auburn	5.00
Belew Creek	10.00
Berea	10.00
Bethlehem	5.00
Burlington	273.32
Carolina	6.00
Chapel Hill	15.00
Church of Wide Fellowship	17.00
Concord	5.00
Durham	58.90
Elon College	20.00
Erskine Memorial	30.00
Flint Hill (M)	2.00
Greensboro, First	75.00
Greensboro, Palm St.	22.11
Hanks' Chapel	10.80
Happy Home	6.00
Haw River	16.25
Hebron	7.75
Henderson	18.76
Hines' Chapel	10.00

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

MOST IMPORTANT NOTICE.

Due to the increasing seriousness of the Poliomeylitis epidemic, the Virginia Health Department has requested that all young people's meetings which are not already in progress be cancelled. In accordance with this request it becomes a regrettable necessity to cancel the Pilgrim Fellowship summer camp at Camp Waters, Virginia, and also the camp planned for the Valley of Virginia group. We know the disappointment of the young people will be great, but we also know that they will submit willingly to this necessary precaution on the part of the health authorities.

F. C. Lester,
Superintendent.

SUNDAY SCHOOL AND PILGRIM FELLOWSHIP CONVENTION.

The North Carolina and Virginia Sunday School and Pilgrim Fellowship Convention was held on July 12, 1944, at Mt. Bethel Church with the president, Rev. W. J. Andes, presiding. The attendance was good.

Rev. R. A. Whitten, pastor of the Winchester Church in the Valley of Virginia, conducted the morning devotional period. He was assisting Rev. W. J. Andes in revival services at Happy Home Church at the time of the convention.

The shadow of present world conditions on the churches and Sunday schools in our entire country prompted the choosing of "Our Sunday Schools, Whither Bound?" as the theme for the convention. Discussions were centered around the chaos of world conflict, and what the influences have done to our Sunday schools and Young People's organizations. It was pointed out that a survey of the Sunday school enrollment had been made in our own denomination, and in other denominations, with the result in every case showing that attendance and enrollment have dropped as much at 34 per cent below normal.

Out of these surveys came the question of how we should try to solve this problem. Several reasons were given as possible causes, but each time the conclusion reached was that church and Sunday school members must try harder than ever to get people to attend regularly. Parents should make more effort than ever to bring their children to church, because the future of our nation depends on the physical, mental and spiritual development of the children of today. Thus their ideals will be fixed at an early age, giving them a greater opportunity to be of service in the years to come.

One of the highlights of the meeting was the address given by Mrs. Blanche Carr Sterne, County Superintendent of Public Welfare in Guilford County, N. C. She discussed problems confronting the welfare department and their relation to church and Sunday school attendance.

Since we have been hearing so much recently about the increase in juvenile delinquency, it was very interesting to learn from Mrs. Sterne that they had not had a single case in juvenile court in her county of a boy or girl who attended Sunday school regularly. She also said that they did not have a record of any girl scouts or boy scouts having to be dealt with. This helps us to realize that our Sunday schools and other group organizations are doing a wonderful work in our land.

Rev. Charles Storrs, a returned missionary from China, was the guest speaker for the afternoon. In his subject, "A Message From China," the main thought that he gave was that China has a determination to go on. In describing the Chinese people, he said: "They don't know when they are whipped. They are looking for the goal of their faith so steadily that they have overlooked small obstacles that confront them from time to time."

During the day, group meetings were held for workers in Children's, Young People's and Adult Departments. At these meetings current problems of the different groups were discussed and ideas exchanged. The Young People's group will report separately since their's was a joint meeting with the Sunday School Convention.

Dr. Merton French conducted the closing devotional period, after which the convention adjourned to meet with Hines' Chapel in 1945.

CONFERENCE AND SUNDAY SCHOOL OFFERINGS.

I cannot stress too greatly the current needs of the College. The readers of The Christian Sun have some knowledge of the affairs of the institution. All of us know what a heavy toll the war has taken of our young men of college age. Those who were in college were required to leave and give themselves to the war effort. Those who were out of college either volunteered or were drafted to swell the ranks of our fighting men.

Elon College was predominantly a man's college. When the boys go, the support of the College goes with them and we are left without necessary funds to carry on the program. If every church or Sunday school would either send a student to Elon College in September or send the approximate amount, $200, that the student would pay toward the current expenses of the College, the losses sustained by the war would be regained. Two hundred students or $40,000.00 would make the College secure.

The Convention Office receipts the contributors, but the College likes to recognize the support on the part of our churches and Sunday schools. Our current needs for the first of the month will be far in excess of our present ability. May the Lord put it into the hearts of our people to support His cause.

L. E. Smith,
President.

Previously reported		$4,884.89
Sunday Schools.		
N. C. and Va. Conference:		
Apple's Chapel	$ 8.51	
Eastern Va. Conference:		
Churches.		
Eastern Va. Conference:		
Norfolk, First	8.55	
Damascus	50.00	
Little Creek	2.00	
		69.06
Grand Total		$4,953.95

The right use of leisure is no doubt a harder problem than the right use of our working hours. The soul is dyed the color of its leisure thoughts. As a man thinketh in his heart so is he. —*Dean Inge.*

It is vain to be always looking toward the future and never acting toward it. —*J. F. Boyes.*

IMPROVEMENTS AT BEREA.

(Continued from page 6.)

of worship as beautiful and appealing to the longing heart as possible.

The people of Berea, near Elon College, N. C., have made improvements to the interior of our church, so as to reflect the beauty of God. Our floors were dark and rough; now they have been sanded and varnished and are light and smooth. Too, a new rug has been laid on the main aisle, pulpit and vestibule; new seat covers have been placed on the pulpit chairs; a new curtain around the choir has been fixed; repair has been made on the wall where lightning broke a big patch of plaster, and to the roof.

All of this work could not have been done had it not been for the willingness of the people of the Sunday school and church to contribute of their time and hard labor. On memorial and home-coming day the first Sunday in June, the friends coming to see and worship with us marvelled at the great change in the interior. As one walks on the rug, his footsteps fall silently, thus reducing to a minimum the noise and disturbance in the church.

We are proud of our church, and congratulations should go to both men and women of the church and Sunday school who did much of the work.

M. W. Andes.
Pastor.

NAMING THE CHURCH.

Many Christian Churches went through the legal procedure of changing their names to Congregational Christian at the time of the merger, and it is probable that these same churches will change their names again if, and when, we unite with the Evangelical and Reformed Churches. It is almost certain that the name of the united church will not suggest sectarianism, but will be a name that can remain the same regardless of how many mergers take place in the future. This will be an appropriate time for those churches which have nondescript names to change them.

Churches should have names that are meaningful to all who hear or see them. We have many churches of our denomination named for recognized saints, such as St. John's, St. Peter's and St. Mary's. This is a traditional and accepted practice; but it is not good taste to name churches for people known only to the local congregation and who will soon be forgotten. Many Congregational Churches preserve something of their heritage in such names as Plymouth, Mayflower, and Pilgrim. Those of Christian background have done the same with such names as O'Kelly's Chapel and Christian Light. This is a commendable custom that has value and meaning for the denomination as a whole. It is also a good custom to name churches for Christian virtues, such as Hope Chapel and Grace Chapel. We also have churches named for religious festivals or incidents, such as The Church of the Ascension, Corpus Christi, All Soul's Church, The Church of the Transfiguration, and Trinity Church. These churches have good names which are meaningful to all who come in contact with them.

There are other churches of our fellowship which have names that mean nothing to any one living, and some of which sound comical and sacriligious. Churches named for people in the community soon lose their significance, and many of our churches of today are named for people that are not known by the present generation. Robert House declares that an old negro man thought he was looking for a woman when he asked the way to Beulah's. There are some names that always bring smiles when we hear them the first time. Holy Neck always sounds funny, no matter how often one hears it. People who hear it for the first time want to know whose neck it was that was holy, or why it wasn't called Holy Foot or some other part of the anatomy. Shallow Ford and Shallow Well even sound strange to the members of those churches. There is one man who is always inquiring if Shallow Well has been named Deep Well yet. And there is the wiseacre that wants to know which of the Popes of Rome the congregation of Pope's Chapel had in mind. It is hard to believe, but there really are churches in the Southern Convention named Six Forks, Spoon's Chapel and Shady Grove. Of course, there are some people who understand the reasons for these names, but there are other people with very vivid imaginations who miss the true significance. There is also a church named Dry Run at a place called Seven Fountains.

It is hoped that churches which are contemplating on changing their names will appoint committees who know the rules for naming churches and who will give much time and consideration before arriving at conclusions.

Aubrey C. Todd.

DR. B. HARVEY BRANSCOMB.

Dr. B. Harvie Branscomb, who has recently been selected to become the Dean of Duke Divinity School at Durham, N. C., has had a rich and varied experience as a teacher, scholar, administrator and author. He is a native of Alabama and the son of a minister. He attended Birmingham Southern College, and after receiving his bachelor's degree there in 1914, he was appointed a Rhodes scholar to Oxford University, England, where he received the B. A. and M. A. degrees. He took his doctorate at Columbia University. He received the honorary degree of doctor of literature from his alma mater, Birmingham Southern.

During the First World War, he was for more than a year a commissioner for relief in Belgium and received two decorations from the Belgian government. After the United States entered the war he served in the Infantry and the Field Artilery.

He came to the Duke University faculty in 1925, from Southern Methodist University.

In 1937 he delivered the Ely Foundation lectures at Union Theological Seminary and in 1939, the Shaffer Lectures at Yale University.

Dr Branscomb has been active in the study of college libraries, having visited scores of them under the direction of the Association of American Colleges, and having published the volume, "Teaching with Books."

Dr. Branscomb held, in 1932, a Guggenheim Fellowship, spending the year in Europe and the Near East studying Christian Ethics and Palestinian archæology.

Dr. Branscomb is a member of the Society of Biblical Literature and Exegesis, the American Association of University Professors, Phi Beta Kappa, and other scholarly and academic organizations.

I am convinced that military training and the inculcation of the necessary philosophy of "kill or be killed" in the minds of the men in our armed forces will not necessarily be a factor in post-war crime. These men have a job to do—protecting America, and they are doing it. When that job is done, I am convinced they will be more anxious to return to their homes and begin where their lives were interrupted by the outbreak of war. Certainly this will be true of those who were law-abiding Americans.

Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

GIDEON'S FAITHFUL FEW.

Lesson V—July 30, 1944.

Golden Text: *"There is no restraint by the Lord to save by many or by few."*—I Samuel 14: 6.

Lesson: Judges, Chapters 5, 6, 7.

Devotional Readings Psalm 33: 12-22.

A Cracker-Jack Short Story.

The Bible is full of excellent "short stories" and the story of Gideon and his exploits is one of them. If you want to read a story full of human interest, action, suspense, courage, resourcefulness, clever strategy and adroit psychology, read the three chapters of Judges which comprise the background of today's lesson, and you will get it all. It easily ranks as the Number One story in this week's parade. (With apologies to a well-known radio program.)

The Plight of a People.

Israel had fallen on hard times. They were at the mercy of their enemies, the Midianites, and life was miserable for them. These aggressive and ruthless people from across the Jordan had periodically come over into Palestine, ravaged their crops, taken possession of their pasture lands, and confiscated their property. Finally, they had moved in to complete the job. The Israelites, unable to defend themselves or to protect their crops, had taken to the hills and the mountains where they lived in caves and dens. Their material wealth had been destroyed and their morale had been broken. In desperation they cried unto the Lord. Folks have a way of doing that—calling on the Lord when they are up against it, but not paying much attention to Him when things are going along well.

The Call of a Leader.

God always has a man to match against the hour. And he sometimes, indeed often, goes to strange places and to strange people to get His leader. Space limits here make it impossible to tell of the strange ways in which he called so many of His leaders from biblical times on. But Gideon is a case in point. Here was a man, from an obscure place and from an humble family, upon whom God laid His hand and into whom He put His Spirit, and sent him forth to deliver His people. At the time Gideon was threshing secretly for fear of the Midianites.

Call the roll of God's leaders, the great and the not-so-great, and you will find that they usually come from obscure places and from humble families and homes. There may be in the home of some of the folks who read these Notes some young man or young woman whom God will call to lead His people out of sickness into health, out of darkness into light, out of chaos into order, out of bondage into freedom.

A Quandry and a Question.

The angel of the Lord told Gideon that the Lord was with him. Gideon wanted to know how it was that all this had befallen his people if the Lord was with them. Where were all the miracles that their fathers had told them about concerning the deliverance from Egypt? The answer was that God had not forsaken or neglected Israel, but that Israel had forsaken or neglected God. And that is the answer to the question of those who are asking it today concerning this terrible War. God did not send this War, man brought it upon himself and his fellow-men.

Selective Service.

Convinced that God had called him to deliver His people, Gideon with energy and enthusiasm set himself about recruiting and organizing an army. The Spirit of the Lord guided and girded him. At his call, thirty-two thousand men responded. Even this number was far smaller than the number of the Midianites. But these were too many for the plan to be employed. Gideon therefore gave all those who were fearful and afraid the opportunity to go back home, and behold twenty-two thousand of the men departed, leaving only ten thousand. But even that was too many, and God proposed a simple but a searching test by which those best fitted for the dangerous and important task could be selected—and all unknown to the men themselves. The test seems so simple and unreasonable to us that it would seem to have no meaning—simply whether the men stooped over to drink from the stream or whether they simply knelt and dipped up the water in their hands and drank it from their hands. But it was a test which showed vigilance, alertness, awareness of danger. And by this test only three hundred qualified for service. Three hundred out of thirty-two thousand.

Quality, Not Quantity.

It was, of course, a case of quality, not quantity. Three hundred alert, active, courageous men actually were more valuable and more efficient than thirty-two thousand men, fearful, uncertain, flabby, listless, unaware of the issues or of the danger. Now, as then, quality, not quantity, counts. It is not a question primarily of how many, but of what kind. It does not take many people to do something worth while, if they are the right kind of people. It is high time that the church was emphasizing the quality of its members and not their numbers. Here is the story of the power of a minority if the minority is of the right quality. One, with God, is a majority.

Good Strategy.

Gideon was a good leader and a good strategist. First of all he worked on the minds of the enemy before he worked on their bodies. Before making an attack, he took a trusted companion and crept up to the lines of the enemy. He overheard one of the pickets telling another picket about a dream which he had had, a dream which he interpreted in terms of the "sword of Gideon." Thereupon Gideon decided that he would wage a war of nerves when the time came and his slogan was "The sword of the Lord and of Gideon." Furthermore, he decided to attack by night. Still more impartant, he divided his force of three hundred men into three groups and had them to attack from three sides, giving the enemy the impression that they were surrounded. He took advantage of the element of surprise, and although he did not have any Dive-bombing Stukas with which to create terror by their screaming sirens as they dove into the attack, he did take advantage of the terror aroused by the blowing of trumpets, the breaking of pitchers, and the shouting of the slogan, "The sword of the Lord and of Gideon." The effect was beyond his wildest hopes. Awakened from their sleep, overwhelmed with fear at the terrific din, confused by the darkness, the enemy quickly fled in panic. Gideon and his small band dealt them a crushing defeat, captured their kings, and spoiled their possessions. It was a brilliant victory.

The Problems of Peace.

Gideon asked for the earrings of the slaughtered or captured Midianites. His men brought him not only

(Continued on page 14.)

QUARTERLY REPORT.

(Continued from page 9.)

Hopedale	7.75	
Ingram, Va.	25.25	
Liberty, Vance	27.50	
Lynchburg, Va.	8.01	
Mt. Auburn	26.00	
Mt. Bethel	15.00	
New Lebanon	5.00	
Parks' Cross Roads	23.59	
Pleasant Grove (Va.)	28.25	
Pleasant Hill	6.50	
Pleasant Ridge (G)	5.00	
Pleasant Ridge (R)	10.00	
Providence	10.00	
Ramseur	29.96	
Salem Chapel	10.00	
Sanford	52.50	
Shallow Ford	5.00	
Shallow Well	45.00	
Shiloh	4.00	
Smithwood	2.50	
Turner's Chapel	15.00	
Union (N. C.)	10.50	
Union (Va.)	12.61	
Youngsville	3.75	
		$1,046.66

Young People.

Bethlehem	$ 10.00	
burlington	13.60	
Durham	12.91	
Greensboro, First	22.08	
Hanks' Chapel	5.00	
Lynchburg (Va.)	6.00	
Ramseur	7.75	
Salem Chapel	2.39	
		79.73

Willing Workers.

Burlington	$ 9.85	
Durham	9.39	
Greensboro, First	22.10	
Hines' Chapel	12.00	
Salem Chapel	1.03	
		54.37

Junior Willing Workers.

Durham	5.50

Cradle Roll.

Asheboro	$ 11.48	
Burlington	18.81	
Durham	5.42	
Greensboro, First	7.47	
Lynchburg (Va.)	6.10	
Salem Chapel	1.03	
		50.31

District Rally Offerings.

Alamance & Guilford-Rockingham-Forsyth	$ 30.19	
Chatham-Lee-Moore & Randolph	12.10	
Durham-Wake & Vance-Warren	12.12	
Halifax	9.20	
		63.61
Total Receipts		$1,300.18

DISBURSEMENTS.

Bank Charges	$ .51
Mrs. Wisseman (Travel expenses, Rallies)	3.50
Study Books for Reviewers	2.65
Mrs. W. V. Leathers, Treasurer, For:	
Life Memberships	60.00
Memorials	50.00
China Relief	5.00
Puerto Rico	17.00
War Victims and Services	5.00
Missions (General Fund)	1,156.52
Total Disbursements	$1,300.18

Respectfully submitted,

Susie D. Allen,
Treasurer.

MINISTER'S GUIDE to CHURCH ARCHITECTURE.

(Continued from page 3.)

reduced the cost of construction about two thousand dollars.

Each building problem must be solved on the basis of a combination of factors somewhat different from those of any other building problems, anywhere else. The character of the floor-plan layout, and of the architectural design, will depend on the following:

(1) Location and character of the lot. Is the lot in a city, a town, a village, or a rural district? Is the lot a large one, or a small one? Is it on a corner, or in the midst of a block? Etc.

(2) The character of the environs of the site. Are there other buildings near it? What is the architectural type of these buildings?

(3) The composite character of the group as a whole. For instance, a Swedish type of architecture was adopted for a large city church, for the reason that a large proportion of its constituents were of Scandinavian descent.

(4) The ideals and practices of worship of the group for which the building is being planned and designed, will have an important bearing upon the type or architecture.

(5) The designing abilities and experience of the architect should be considered to some extent.

(6) The amount of money to be expended will be an important factor in determining the type of architecture to be used. Some types of architecture submit gracefully to sane economies, while others do not.

(7) The type of material available will determine in part the style of architecture to be used. Stone is better for Gothic, especially the more formal types of Gothic. Colonial, for instance does not demand stone; in fact, many prefer this type of architecture in brick. Imitations of brick or stone should be avoided, of course. Stucco is not often desirable. There have been many attractive church buildings of wood, but it is no longer permissible, in most states, to erect church buildings of wood, due to fire hazards.

6. *Church architecture should have the benefit of suitable furnishings and equipment.*

Some of the problems to be considered are the following:

(1) *Chancel arrangements.*. There is no substantial agreement, today, regarding chancel arrangements. Some of the so-called "non-ritualistic" churches have adopted a more formal arrangement, with the pulpit on one side and a lecturn on the other, with divided choir. Great numbers of churches, however, still prefer to have the pulpit in the center, with the choir back of the minister and facing the audience. More and more, organ pipes are being placed behind screens.

(2) *The nave itself.* The pulpit floor should be somewhat elevated, but not too high, the room should be rectangular, about fifty percent longer than it is wide. Practically all of our newer buildings have level floors and straight pews. More attention is being given to acoustics.

(3) *Suitable Entrance.* We *are* getting away from the many steps that have been paralyzing church attendance. Not many new church buildings have a room under the worship-preaching room. Stairways, too, are wider and "easier." We have more entrances and exits than we used to have.

(4) *Value of chapels.* In a large building a small chapel, to be used for weddings, funerals, prayer-meetings, children's worship, etc., is a desirable asset.

(5) *Schoolrooms.* No longer are we satisfied merely to have rooms of such number and sizes as will house the church program of educational activities. We demand that these rooms be adequately furnished and equipped. The room itself must say to the pupil, "This is church school, this is God's House, and we are here to get better acquainted with Him, and to learn how to live the good life."

The best floor covering for a church school room is a carpet. It is restful, promoting comfort and quiet and reverence, being suggestive of a beautiful room in a livable home, instead of a factory room or an ordinary public school room.

Walls, if plastered, should be a perfectly smooth finish, instead of a "sand finish," which collects dirt, which cannot be papered, and which can not be painted to advantage.

Doors (should have) a visualization pane, which should be handled esthetically, so as not to be a peephole, and a service-box, or receptacle of some kind, for the convenient handling of the materials of the secretaries so that they do not need to enter the room.

Windows are usually of clear glass, though sometimes a Cathedral glass is used, light amber in color. Two-piece curtains of casement cloth are satisfactory for the average church-

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

There are so many cases of infantile paralysis in our state that it keeps us feeling the heavy responsibility of a group of children all the time. More new cases have appeared near us, only five miles away. Having many children in our care, the greater number being little fellows under twelve years old, makes us feel the responsibility the more. Too. after seeing, through the years, the bad effects that poliomeylitis leaves, even if the child lives, makes us shudder at the thought that it might strike down some of our children here. May we all pray that the kind Master may keep watch over us and protect us from it.

The responsibility and care of children, and the training of children is much more than many think. In this work where they come from all kinds of homes and all kinds of environments, many without any training at all, it makes it more difficult.

The writer well remembers a conversation he had with his mother many years ago, in which she said, "A child never pays for its rearing until it rears a family of its own." We have often thought of the remark she made and have come to the conclusion that she was not very far wrong.

In our work here we have a great many problems to meet, and sometimes one may feel like giving up a child, but after all our patience we have had with it, that child turns over a new leaf, straightens up and goes out in life and makes a good citizen.

We heard a superintendent of one of our large orphanages deliver an address sometime ago in which he said, "Never give up a child, there is always some hope." He said he had a boy in his institution one time who persisted in stealing and doing many naughty things, but he worked beautifully with the boy, and after the boy went out from the institution he still had the habit. He got into trouble with the law, took his punishment and then turned over a new leaf, got a good job and made good. One day he went to his old superintendent and said to him, "I gave you lots of trouble while with you, but I am now making good. Don't ever give up a boy."

It sometimes takes a long time to train a child out of a bad habit, but after all, it's worth the price.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 27, 1944.

Amount brought forward		$15,200.83
Sunday School Monthly Offerings.		
Eastern Va. Conference:		
Newport News, June	$ 7.85	
Johnson's Grove	3.79	
Liberty Spring	8.50	
Newport News	5.00	
Norfolk, First	27.22	
Little Creek (Norfolk)	3.00	
		55.36
N. C. and Va. Conference:		
Haw River, Jan. to June	$ 34.00	
Apple's Chapel	41.26	
Reidsville	8.00	
		83.26
Western N. C. Conference:		
Parks Cross Roads	$ 18.00	
Pleasant Hill	18.24	
		36.24
Va. Valley Cent. Conference:		
Newport		7.00
Alabama Conference:		
Pisgah		3.11
Special Offerings.		
Mrs. Dottie Armentrout	$ 25.00	
Mr. Carl Lowthorp	70.00	
Mrs. Elsie H. Sullo	29.84	
Miss Lucille Seymour	35.00	
Mr. and Mrs. Harold Barney	10.00	
Mr. Kemp P. Goodwin	20.00	
Mrs. Georgia K. Wilson	38.28	
		228.12
Endowments.		
L. S. Holt		150.00
Total for the week		$ 563.09
Grand total		$15,763.32

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

the errrings but the ornaments. It made a huge and valuable pile of gold. Gideon thereupon took it and made out of it an ephod or image. The things became a "snare unto Gideon, and to his house," and to all of Israel "which went a whoring after it." Peace hath its problems as well as war. There is not much doubt whether we will win the war. There is cause for misgiving as to whether we will be able to make the most of the peace.

The greatest asset of any nation is the spirit of its people, and the greatest danger that can menace any nation is the breakdown of that spirit—the will to win and the courage to work. —*Geo. B. Cortelyou.*

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Rev. F. C. Lester, Elon College, N. C.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interest of the Kingdom, as represented by the Congregational and Christian Churches.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should be sent to the editor at 3206 Grove Avenue, Richmond, Va., not later than Friday preceding the date of publication. Emergency notices will be received at "The Sun" office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

MR. M. J. W. WHITE.

Many hearts were made glad
  By the clasp of his hand,
Just his smile gave us courage,
  As we traveled through the land.

While golden years have passed,
  Our friend remained the same,
Worthy of highest praise and honor
  Was his fine distinguished name.

His wonderful life inspired all,
  A light to us today,
Innumerable blessings are our own
  Because he walked this way.

To "Granddaddy White," much admired,
..Went wishes good and true,
Esteem, affection and Christian love,
  Bound older friends and new.

EVELYN O'DELL.

July 11, 1944.

If your capacity to acquire has outstripped your capacity to enjoy, you are on the way to the scrap heap.
—*Glen Buck.*

EXECUTIVE BOARD MEETS.

(Continued from page 7.)

be on the succeeding convenient Sunday).

2. That a committee of three be appointed from the Executive Board to serve with similar committees representing the Board of Trustees and the Alumni Association of Elon College to formulate plans for the organization to promote the Elon College One Million Dollar Endowment Campaign Committee

It was voted to adjourn at 12:15 noon, to meet on Thursday following the third Sunday in February.

Prayer by Rev. Joe A. French.

J. H. LIGHTBOURNE,
Secretary.
7-22-44.

CAN YOUR CHURCH PASS.

(Continued from page 2.)

Are there adequate cupboards and cabinets for literature and supplies?

Rooms for Fellowship and Service—

Have you listed the requirements and checked them with facilities now available?

Is there a fireplace to promote friendship and religious conversation?

Have you checked kitchen arrangement and equipment?

The Church Property—

Is it the most attractive property in the community?

What trees, shrubbery, flowers may be planted?

Is there a bulletin board giving times of services, address of pastor, his conference hours? Is it lighted at night?

Unlike the word of God, the plans for many church buildings were not inspired from any Divine source. We therefore may very freely examine the building that we should like to consider as the House of God on this earth.

The Bureau of Architecture, 297 Fourth Avenue, New York 10, N. Y., has prepared a church building information blank, which lists more than 90 questions. This may be used for examining and scoring the efficiency of a church building or may be used as a basis for assembling your own examination blank. The Bureau has prepared another blank for use in examining a church building to discover and guard against possible fire hazards. Either blank will be mailed upon request. (Two or three stamps would help toward the cost of printing and mailing.)

MINISTER'S GUIDE to CHURCH ARCHITECTURE.

(Continued from page 13.)

school building, and while economical, relieve the room of depressing bareness and make possible the control of admission of light.

Chairs should be substantial and durable; they should be comfortable; they should be distinctively beautiful as contrasted with chairs usually to be found in public halls or public schools. Heights should be adapted to the grades of pupils:

The church-school room, of course, must have tables adapted to the distinctive activities of the several grades, of the same wood and finish as that of the chairs, and about ten inches higher than the chair seat. The teacher usually is provided with a table or a desk, or, in some of the older classes with a reading stand. Supply cabinets or cupboards are valuable church-school assets.

One of the greatest weaknesses in the church school has been its failure to utilize the teaching power of pictures. There are available, at reasonable costs, numerous pictures, possessed of important teaching values in religion, adapted to the needs, understanding, and appreciation of pupils of all grades. Among these are excellent copies of well known paintings by the masters, and many by more recent and less widely known artists.

Honor can be at stake only where justice and beneficence are at stake. It can never depend on an eggshell or a straw; it can never depend on an impotent word of anger or folly, not even if that word be followed by a blow.—*Charles Sumner.*

Every difficulty slurred over will be a ghost to disturb your repose later on. —*Chopin.*

THE CHRISTIAN PUBLISHING ASSOCIATION,

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We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

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* * *

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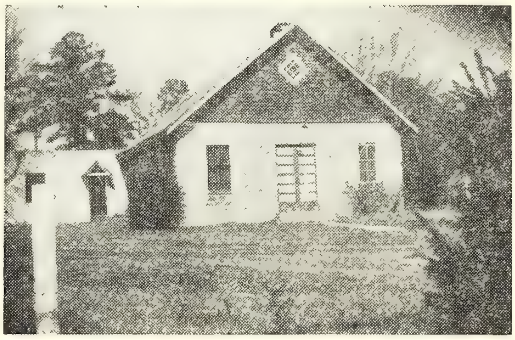
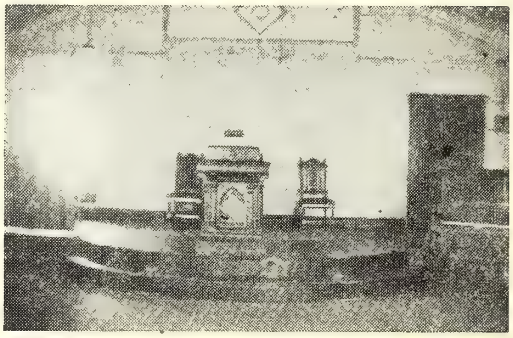
The Bay View Congregational Christian Church

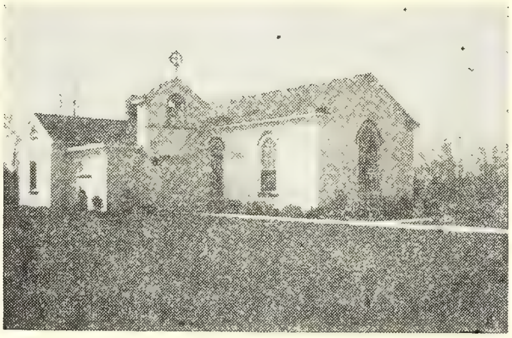
J. EVERETT NEESE, Minister



THE OLD OCEAN VIEW CONGREGATIONAL CHRISTIAN CHURCH



THE PULPIT OF THE OLD OCEAN VIEW CHRISTIAN CHURCH



THE NEW BAY VIEW CONGREGATIONAL CHRISTIAN CHURCH

CHANCEL AND WORSHIP CENTER THE NEW BAY VIEW CHURCH

From an architectural standpoint the former Ocean View congregation has made a great step forward. The style of the new building, its appearance and its worshipful atmosphere tend to captivate the attention of all who see it and attend. There is one thing to be remembered: this structure is not the permanent church building. The church owns an additional 150 feet of property adjoining the lot on which this building is constructed and at a future date a Sanctuary and Educational Building on the St. Cecelia Design is to be erected. Then the present church building will become a Children's Chapel.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

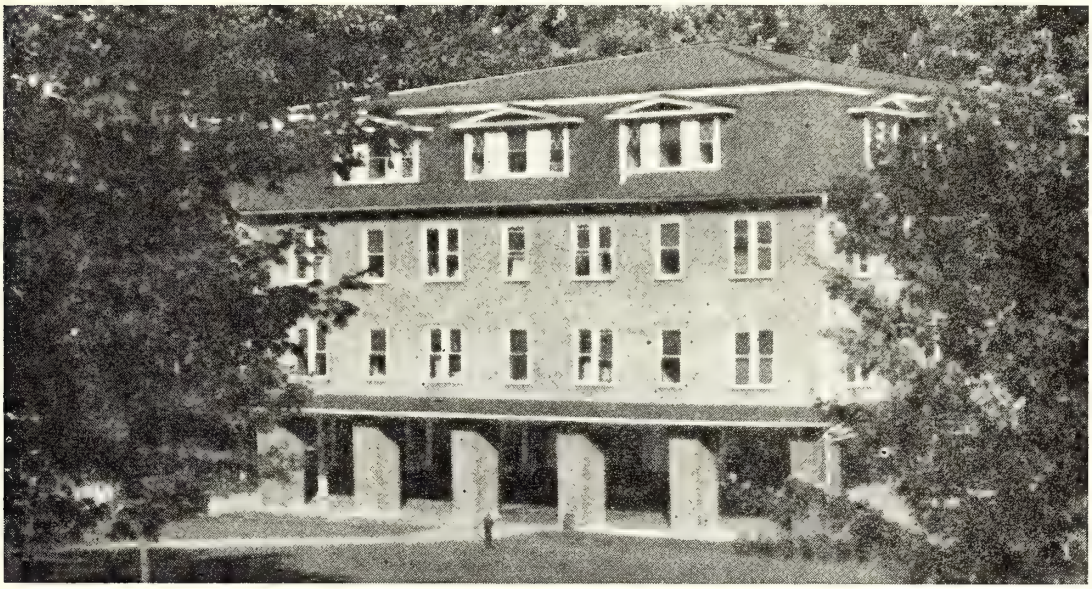
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, AUGUST 3, 1944. NUMBER 30.

Congregational Christian Day

at Massanetta Conference

Tuesday August 11, 1944



The Hotel at Massanetta Springs

"Never before in the history of our Nation has it been so imperative to call our people back to the 'faith of our fathers.' . . . In these war days which have tried men's souls, the people of America are eager to hear those who are in positions of authority in the field of religion."—Dr. William E. Hudson, Massanetta Conference Manager.

NEWS AND VIEWS

Rev. A. Grieg Ritchie is serving as guest editor for the Young People's page during the remainder of the summer.

Union Church, Burlington, N. C., recently entertained the Medical Society and the Kiwanis Club of Alamance County.

Rev. Harold E. Craw, who writes for the Young People's page this week, is the Director of Christian Education and Youth Work for the Chicago Congregational Union.

Dr. Hobert D. McKeehan, who is to speak next week at the Valley Conference, spoke also at the General Council in Grand Rapids. Dr. McKeehan was educated at Valparaiso University, the Theological Seminary of the Reformed Church, and the University of Oxford. He is said to have been the youngest clergyman to be listed in "Who's Who in America." He is a contributor to a dozen books, to American and English religious and educational journals, and literary reviewer for many publications on both sides of the Atlantic.

J. W. Folk of Nansemond County, Virginia, and a well known layman of Bethlehem Christian Church died at his home on Monday of this week, at the age of 87 years. Mr. Folk had been a member of Bethlehem since childhood, was a member of the board of deacons, and served as church clerk for 57 years. He was treasurer of the Eastern Virginia Sunday School Convention for 48 years. His wife, Cleopatra Rawls Folk, preceded him in death fourteen months ago. The following children survive: Miss Mary Lee Folk, Mrs. T. H. Poole, Mrs. Wallace Bryant, Mrs. J. S. Cutchin, and Junius W. Folk, Jr.; also six grandchildren.

ELEVENTH ANNIVERSARY.

The following is taken from the current bulletin of the Suffolk Christian Church, Dr. John G. Truitt, pastor:

"This issue of the Bulletin completes the eleventh volume. During those eleven years more than one new member for every Sunday has been received into the church—a total of 588 new members has been received.

"A total of 1,101 Sermons has been preached, enough to print 100 volumes of sermons with 11 sermons to the volume. In addition to these there were 403 prayer meeting addresses and 473 other addresses.

"A total of 405 Funerals has been conducted by the pastor, of these 207 were members of this church.

"A total of 295 Baptisms.

"A total of 380 Weddings.

"A total of 14,811 Pastoral Calls. and in addition to that the pastor attended 5,260 meetings, including church, Sunday school, and various conferences, conventions, and board meetings. Every true minister desires to serve his people. That is why he became a minister, to help others in the Spirit of Christ. He is on the job practically seven days per week, and his days are long—morning, afternoon and evening."

NINETY-SIXTH ANNUAL SESSION VIRGINIA VALLEY CENTRAL CONFERENCE.

PROGRAM.

THEME: *"The Waiting Harvest."*

"Lift up your eyes, and look on the fields."—John 4:35.

WEDNESDAY AND THURSDAY,
AUGUST 9, 10, 1944.
WINCHESTER CHURCH, REV. R. A. WHITTEN, *Pastor.*

WEDNESDAY—MORNING SESSION.
10 O'CLOCK.

Conference called to order, Roy A. Larrick, President.
Worship Service, Rev. R. A. Whitten.
Organization and Enrollment.
Welcome Address, Hon. Charles R. Anderson, M. D., Mayor of Winchester.
Welcome Address, L. H. Hook, Chairman, Official Board.
Response, Miss Clarene Andes.
Recognition of Visitors.
Report of Program Committee.
Report of the Stewardship Secretary, Rev. P. B. Sanger.
Annual Sermon—"The Church Facing the Challenge," Rev. G. H. Veazey.
Miscellaneous Business.
Adjournment for Lunch.

AFTERNOON SESSION.
1:30 O'CLOCK.

Conference call to order.
Worship Service, Rev. Mark Andes.
Report of Committee on Evangelism, Rev. G. H. Veazey.
Report of the Committee on Sunday Schools and Pilgrim Fellowship, Miss Anna Lou Showalter.
Report of Committee on Religious Literature, Mrs. Lloyd Monger.
Report of Director of Religious Education, Miss Clarene Andes.
Address—"The Church—Then and Now," Dr. W. E. Wisseman.
Report of Committee on Ministry and Christian Education, Rev. R. A. Whitten.
Address—"Our Orphanage," Chas. D. Johnston, Superintendent.
Report of Committee on Temperance, Rev. D. M. Spence.
Ministerial Reports.
Report of Entertainment Committee.
Adjournment.

EVENING SESSION.
8 O'CLOCK.

Sermon—"Bridge-Builders For Tomorrow," Rev. Hobert D. McKeehan, D. D., Minister, The Abbey Church (Evangelical and Reformed), Huntingdon, Penna.

THURSDAY—MORNING SESSION.
10 O'CLOCK.

Conference called to order.
Worship Service, Rev. D. M. Spence.
Reading of Minutes.
Report of Conference Missionary Secretary, R. O. Rothgeb.
Report of Committee on Foreign Missions, Miss Thelma Morris.
Address, Dr. L. E. Smith, President of Elon College.
Address, Rev. Robert Lee House, Editor of THE CHRISTIAN SUN.
Miscellaneous Business.
Adjournment.

AFTERNOON SESSION.
1:30 O'CLOCK.

Conference called to order.
Worship Service, Rev. Walstein Snyder.
Conference Missionary Association, Rev. R. A. Whitten, President.
Address—"You, Your Church, Your Conference, Your Convention," Rev. F. C. Lester, D.D., Superintendent.
Report of Committee on Social Service, C. A. Phillips.
Report of Committee on Christian Union, J. Warner Stearn.
Report of Woman's Board, Mrs. R. A. Whitten.
Report of Committees.
Adjournment.

TREES—THEIR IMPORTANCE TO SPIRITUAL AND PHYSICAL LIFE.

By C. B. Riddle.

Expert lumbermen and many others say that never in the history of this country, and possibly of the world, has so much interest been manifested in wood as at present. They give two reasons for this. The first is that within the last few years there has been a gradual increase in the number of wooden toys, led largely by toy airplanes to be assembled; and second, the present great need for wood as a substitute for metal. The war added materially to the latter.

To a host of people wood means only something to burn, to provide a house in which to live, and a few of the ordinary needs of life. To others a tree is merely a thing of beauty, something to be appreciated, and always associated with Joyce Kilmer's poem, "Trees," and similar sentiments expressed by those deeply moved by the esthetic.

From time immemorial trees have been associated with worship. A tree admirer might not profess to be a tree worshipper, but trees add to the beauty of church building sites and few, if any, are the ministers who have not brought to their audiences the moral and spiritual lessons which trees afford. Nations that have perished first lost their trees.

Woods are generally known as hard and soft, but these classifications are often confusing since some of the softest are classed as hard. The use of these somewhat ill-fitting divisions can be understood when angiosperms, conifers and deciduous are the tailor-made cognomens.

Scientists know hardwoods as angiosperms or deciduous, meaning that they lose their foliage in the wintertime, and softwoods are gymnosperms, or conifers (cone-bearing) or evergreens, because they retain their foliage the year round. The quality that makes them different botanically, namely that the seeds of the hardwoods are enclosed in pericarps, whereas those of the softwoods are exposed, does not concern the layman or the lumberman.

The fact that they are different in texture, size and other properties, and consequently, that the uses to which they may be put vary, makes it necessary for them to be classified, and the popular, though not entirely accurate adjectives, hard and soft, have come to be employed.

All needle-leaved evergreen trees are considered softwoods and in addition cypress and tamarack, which, though needle-leaved, are not evergreen. All broad-leaved, deciduous trees are considered hardwoods and in addition live oak and a few minor species not important commercially which, though broad-leaved, are evergreen.

It is true that many angiosperms, such as oak, hickory, sugar maple, and locust, are notably hardwoods, and that many gymnosperms, such as most pines and spruces, are rather softwoods. But there are a number of outstanding exceptions. Basswood, poplar, aspen and cottonwood, which are all classified as hardwoods, are in reality among the softest of woods. Longleaf pine, on the other hand, is about as hard as the average hardwood, but it is classified as a softwood.

Hardwoods have thick walled, closely packed cells, whereas softwoods have cells that are large and thinly walled. Among the former are ash, aspen, chestnut, oak, maple, locust, birch, walnut, beech, sycamore and red gum. Among the latter are the pines, a large family with many Christian names, hemlock, cypress, spruce, larch and redwood.

The cells which compose the tissue of the trunks, roots and branches of trees have various uses, from acting as arteries for carrying life-giving water to the practical job of strengthening and holding the structure of wood together. As the cells vary in structure so does the strength of the different species.

Guarding against and controlling fires are most important, but not to be overlooked is the possibility of actually replacing trees—a great natural resource. Scientists have not learned how to pour oil back into the earth, or how to replenish coal mines, but they do know how to reestablish the forests. By reforestation can be solved the problem involved in the fact that at present four times as much wood is cut than the annual growth replaces.

Reforestation is the result of years of experimentation. Foresters now know the best time to plant and sow, and the sites that are best adapted. By their efforts many thousands of acres of valuable timberland that have been denuded by fire and are useless for any other purpose have been made to produce fine trees again.

What is an individual? Just a bit of life shot off from the one Life in the universe—just a bit of love and truth dropped on this globe, just as the globe itself was once a bit of light and heat dropped from the sun.

—*C. W. Barron.*

TRIBUTE TO THE LIGHTBOURNES.

On Sunday, July 23, 1944, the congregation of the First Christian Church of Burlington, North Carolina, met in special session in honor of Dr. and Mrs. J. H. Lightbourne and family. Dr. Lightbourne resigned his pastorate from this church early in June, the resignation to become effective within three months.

After the reading of the following resolutions, gifts were presented Dr. and Mrs. Lightbourne from the church and the Woman's Auxiliary.

TO THE LIGHTBOURNES.

Dr. James H. Lightbourne
Mrs. James H. Lightbourne
Rebekah Lightbourne McGuire
James H. Lightbourne, Jr.
Peg Carroll Lightbourne
Benson Lightbourne

Willing Servants of the Ideals of the Cross
Anxious Students of the Times in Which We Live
Earnest Students of the Revealed Word of God
Conscientious and Courageous Interpreters of the Truth
Neighbors of the Finest Type to the Entire Community
Ardent Supporters of Righteous Causes in the Community
Active Participants in Worthy Civic Enterprises
Understanding Counselors to Those Perplexed in Life

By this token we endeavor to express our love and appreciation for all that you have meant to us and to the Lord's work in Burlington, and on leaving us for another field, may you scarcely have begun to serve our Maker, Master and Giver of All. We wish you God's Richest blessings.

Congregation
Burlington Christian Church

Allen Miles
Chairman Board of Deacons
J. I. Somers
Chairman Board of Trustees
W. K. Holt, Jr.
Chairman Board of Finance
Hazel C. Sellars
President Woman's Auxiliary

Never regard study as a duty, but as the enviable opportunity to learn to know the liberating influence of beauty in the realm of the spirit for your own personal joy and to the profit of the community to which your later work belongs.

—*Albert Einstein.*

THE EDITOR'S MESSAGE

PREACHING FROM THE PSALMS.

The Psalter contains the prayers and praises of Israel. We agree that "It is the noblest book of devotion possessed by men, and comes down to us enhanced by the reverence of centuries to which it has contributed both strength and light. There is no body of devotional literature in the world comparable to the Psalms in expressing the reality, depth and purity of religious experience." This vast collection of devotional literature mirrored the life of the soul and centered in the religious worship of the Temple. Since these sacred poems were largely liturgical in character and intended to be sung, it is only natural that the Psalter should be looked upon as simply a repository of worship material for the writing of hymns and anthems. From this unparalled collection, generations have learned the biography of the soul, the geography of the spirit and the vocabulary of devotion.

In our utter absorption with the Psalter as a book of worship, we may overlook the fact that it contains rich and varied preaching material of contemporary relevance. The natural tendency to associate the prophets with preaching and the psalmists with worship has its limitations and dangers. We are being told today, and rightly so, that the line of demarcation between worship and preaching has been considerably overdrawn. George Walter Fish indicates the true relationship: "Better worship enhances preaching. With the bare simplicity and coldness of the Puritan order of worship, our Protestant preaching has never had but half a chance. With almost nothing inspirational in the setting, architecturally, musically, liturgically, it is a wonder that even the Spirit of God could inspire the Puritan to preach effectively, as he quite often did, that his stolid hearers were actually moved by his preaching to lives of Christian heroism. But in the providence of God his descendents have developed the eye for beauty and have quite normal aesthetic hungers."

Since it is true that great sermons germinate in the seed bed of devotion, it follows that the Psalter is fertile ground for preaching. The homiletic gold mine, to change the figure of speech, is an open field for sermonic prospectors. An unlimited span of preaching may be found in the idea of God it contains and the varieties of religious experience it portrays. The Psalmists belief in God is characterized by breadth of conception and intensity of consciousness. The whole area of creation is under the Creator's dominion. Nature reveals the very mind of God. Moreover, this majestic God is the God of history. All human history moves toward a goal, the reign of God over all mankind, in all the earth. One writer gives this conclusion: "At greater depths than can be said of any other book, the Psalms 'find' us and give us a vehicle of utterance for the diversified emotions and yearnings of humanity today." Again: "There is no modern type of religious experience but what is mirrored forth, often in classic utterance, in the Psalms. The Psalms make confession of sin on behalf of the nation as well as the individual. It is because the 'penitential' Psalms are confessions, not so much of grosser sins open to the rebuke of man, but the subtler sins which are committel in the sight of and against the Lord only, of the sins which stand in the way of the nation called of God fulfilling its destiny, that the Psalms have played so conspicuous a part in forming the habit and moulding the form of confession of the Christian man and the Christian Church."

Gunkel's division of the Psalms is illuminating and suggestive: Hymns of praise, hymns of Jehovah's accession to the throne; national lamentations; the King's psalms; individual lamentations; individual songs of thanksgiving; smaller groups including blessings, curses, pilgrimage, victory and thanksgiving songs; wisdom poetry; antiphonal poems and formal liturgies.

The sermon by Dr. Buschmeyer in this issue is an excellent example of the forthright kind of preaching which is latent in the Psalms.

R. L. H.

A GENERAL COUNCIL RESOLUTION.

WHEREAS: The new Income Tax bill known as "House Resolution 4646" provides for an automatic exemption of 10 per cent for contributions, interest and taxes for all tax payers filing the so-called "Short Form" of return; and

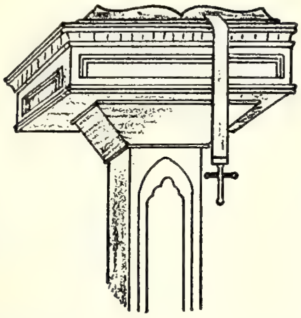
WHEREAS: This provision is a marked departure from previous legislation and may affect adversely educational, charitable and religious institutions; be it therefore

RESOLVED. That this General Council recommends to the leaders and people of our churches that they use their influence

1. To secure such amendment of the Income Tax Bill as will protect more adequately the interests of educational, charitable and religious institutions; and

2. To secure wide-spread publicity for the fact that tax payers whose gifts are more than 10 per cent are entitled to file the so-called "Long Form" of return, and to take credit thereon for all donations to approved objects up to 15 per cent.

The ascetic and emaciated saint is a historic figure, and there are doubtless forms of spiritual experience which accrue to a complete mortification of the flesh. But, unless one is prepared to defend the morbid view that life itself is unworthy and gladly to be left behind, one must look to bodily health as a blessing to be devoutly sought and scrupulously cherished. It is an imperative moral obligation for every man to make himself as robust as he can, to make himself the master, not the slave of his body. Experience shows that in the years of growth the possibilities in this respect are limitless. —James Rowland Angell.



A Psalm for All of Life

A Sermon by

REV. FRED SHERMAN BUSCHMEYER,
Minister, Mt. Pleasant Congregational Church, Washington, D. C.

I.

If I were interested in trying to prove which Psalm is accepted most universally as best known and loved by people in every age span of life my task could be accomplished on a purely mathematical basis with comparative ease. All that I would have to do would be to take a Biblical-Gallup-poll of every age group where the Hebrew and Christian scriptures are known, asking the simple question, "What do you consider the best known and most loved Psalm?" There would be many individual preferences expressed to be sure, but I think there would be no doubt about the overwhelming vote. In every age group the twenty-third Psalm would win first place.

It is worth a moment or two of the reverent exercise of our imaginations to see what the result of such a poll would mean. It would mean, first of all, that no religious poem in all our Hebrew or Christian literature is known to so many people as is the twenty-third Psalm. Despite differences of age, education, wealth, position, nationality, cultural or denominational tradition, the vast majority of our literate people throughout the Christian and Hebrew world would hold these verses in a unique place of personal appreciation. It would mean that when these vast groups of people reach instinctively for something that stands for the clearest and deepest and most intimate expression of their religious faith and hope, they would begin to say to themselves these familiar words.

I wish we had the time, here and now, for the members of this congregation to tell the stories they could tell of how to their knowledge these familiar lines have been loved and used by individuals in innumerable different circumstances. It would be a moving, enlightening, and on the whole most encouraging story that would be told. Despite all the bitter divisions and differences that separate human kind, I cannot but feel a great hope in the ultimate religious binding power that is demonstrated through this wide-spread knowledge and love of the shepherd Psalm. The instinctive reverence and respect which is given to the ideas expressed in these lines gives me great faith in the shared capacity for spiritual aspiration and recognition which lies in the hearts and minds of young and old, rich and poor, learned and untutored, in so many different lands around the world! We are far more united in our instinctive recognition of Eternal truth and power and goodness than we would ever realize by fixing our attention upon other characteristics or interests of our lives.

II.

Already, you see, we have moved far beyond a mere mathematical interest in proving which is the best known and loved Psalm. Our interest turns, already, upon what it is that makes this Psalm so great and so prized a possession of so many human hearts.

The answers to this second question would be both numerous and highly illustrative of the wide variety of shadings of meaning and suggestion that reach different hearts and minds through these same words. Put into traditional religious language, many of the adult answers would point to the fact that the Psalm speaks to the common condition of all of us, who, like lost sheep, have gone astray, and have a deep inner consciousness of the need for the kind of shepherd pictured in these lines. Others might choose to use the language of St. Augustine to indicate the central appeal of the Psalm: "Thou hast made us for thyself, O God, and our hearts are restless until they find rest in thee." We are the sheep of His pasture! In one way or another all of us would bear testimony to our own deep sense of need in some hour of crisis, or bewilderment, or tragedy, finally broke through our smug sense of satisfaction or self-sufficiency and left us longing for a spirit-power great enough to give us a sense of guidance, assurance and stability, despite the quirks and cruelties of circumstance.

I hardly need remind you that a whole new series of living commentaries upon the power and appeal of this Psalm is being written at this very moment in the experience of our own sons, brothers, fathers and our friends, as they face strange and trying duties and dangers. If we could gather together, right now, all the stories of what the twenty-third Psalm has meant and is meaning in the experience of these men or in the experience of men and women in occupied territories, we would have a volume of throbbing and deeply moving religious reality!

If little children were to explain what it is that makes this Psalm appeal to them, I dare to believe they would say with almost shocked or startled simplicity and directness, "Why it appeals to us because it is the most clear and natural picture possible of what our relationship to God is like. He cares for us just like a good shepherd cares for his sheep; and of course we are glad to know that we have such a friend and guide to follow. Isn't that the way grown-up people feel and live, too? Don't they feel that close to God, and that sure of his love and guidance?" Thus, in addition to giving us an answer to our inquiry, such a childish response would pose a question which would cause a great deal of spiritual and moral embarrassment in the hearts and minds of many of us who are older in years, but perhaps no where nearly so close to the heart of true religious living as are these little children.

III.

At the present moment, however, my own deepest interest in the twenty-third Psalm as "a Psalm for all of life," does not center either in the totals of how many people know and love this Psalm, nor in what their own response would be if asked why they gave it this unique place in their lives. My interest lies in the sharing with you an interpretation and appreciation of the Psalm which it seems to me is psychologically sound even though the author had no such direct division of significance in mind when he created this unmatched poetic and spiritual gem. The original flavor and meaning of the lines are largely lost to most of us westerners. Because of our limited background we cannot catch either the overtones which would be immediately discernible to the oriental mind familiar with shepherding under specific Palestinian circumstances, or the significance of how this Psalm was used in the ancient Temple liturgy. But like a well-cut gem that catches and reflects light from many angles, so this ancient Psalm says something to my mind about three distinct stages of life through which God leads us.

(Continued on page 13.)

CONTRIBUTIONS

PLANNING NEW CHURCHES.

Last week's article closed with the suggestion that there are some half dozen or more Sunday schools in our Convention that could easily organize another school each in their given locality or adjoining communities. This, of course, is a general statement. Would there be any objections to making it specific? Sometimes we are tempted to feel that certain responsibilities belong to others and are far from being our own. We are all the time talking about new undertakings, but seldom ready to adventure ourselves. There is not a very good opportunity for an additional Sunday school to be organized at Elon College—and yet it could be done and no doubt would be a blessing to the community and to the local church.

I have a fair knowledge of many of our churches and surrounding communities. There are golden opportunities for new Sunday schools—Sunday schools that would eventually grow into good, strong churches. There are opportunities in Burlington for at least two additional Sunday schools in our denomination. These new organizations would not weaken our present great church in Burlington, but eventually would increase its strength. Recently I had the privilege of visiting Brother J. Everett Neese in our new location in Bay View, Virginia. He and his people have done and are doing a very fine work in that new section. There are a number of points in the Norfolk area that need new churches. Many churches will be organized in these points—if not by our denomination by some other. Undertakings in these new fields should start with a Sunday school. The Sunday school is the seed from which churches grow. Are we courageous enough to plant the seed.

What is true in the Burlington and Norfolk areas is true in many others, and is equally inviting. We want more churches; and we need more churches—not simply for the sake of the Church, but as a medium of service through which we may give our witness and to do our share in building the Kingdom of God on earth. Could we do something about carrying the Church to the doors of the people that they may have the opportunity of knowing the way of life in Christ Jesus?

May I enquire if it would be possible for the Executive Committees of our Sunday School Conventions to constitute a committee on new schools whose purpose it would be to ascertain suitable places in each conference for at least three new Sunday schools and to see that organizations are formed? If, during the coming conference year, we could organize a minimum of fifteen new Sunday schools, we would be well on the way toward a number of new churches. As a denomination we are sitting idly by and permitting golden opportunities to slip away. Some day we may be called upon to answer for our neglect and failure.

L. E. Smith.

THE PHYSICAL AND SPIRITUAL.

The physical in us is typical of force and power; its use lies in the employment of the outward, as distinguished from the inward or spiritual. Its use or demonstration differs in that it does not express itself in the interest of God, but in the things that perish. It has the promise of good, but it does not materialize. "There is a way that seemeth right, but the end thereof is death." It is expressed in the words: "Not by might nor by power, but by My spirit, saith the Lord."

The employment of the physical is that in use in the world; here the use of force and power holds sway. It stands in contrast with the kingdom of God within us, and fails to be essential, saving. We find the kingdom of the world operative today in the enforcement of laws in the states and the nation. This is evidenced by the fact that the State exercises supreme control over us, including that of life and death. We are not our own but belong to the State, in denial of the fact that we belong to God. The world kingdom resides in the State; here sovereignty reigns. By this overruling and assumption of power, the State is weighed in the balance and found wanting.

The Church and the State cannot conscientiously unite because the principles to which they hold are not in harmony, the one being love and the other force. Do these have anything in common? Do they not diverge and part as the East does from the West? Until the Church, the spiritual, transcends the world of force, chaotic conditions will prevail; strife and bitterness will be a part of man's lot; blood and tears will follow in our trail.

Governments exist for a good purpose; they are not to be condemned. Paul asks us to look up to them with respect and be in subjection to them. "Be subject to the higher powers, for there is no power but of God. The powers that be are ordained of God. This implies that in government there is a moral order, which tends to the good. This moral order is not of the highest order, being simply one of self-preservation. Jesus also endorses this principle of human rights for the lower order of mankind, signifying that force has its place for those of the world, but it has no place in the kingdom of the spiritual. "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight?"

When the State rises to recognition and acceptance of the spiritual, wars will cease; the kingdoms of this world will become the kingdoms of our Lord. Until the spiritual is triumphant over force, we cannot escape the inevitable results that follow in its trail.—*J. D. Hunsicker, in Scottish Rite Bulletin.*

THE SERMON ON THE MOUNT TODAY.

In spite of the fears of the timid, the war has not adjourned the Sermon on the Mount. Most congregations find it spiritually refreshing, a happy antidote for what comes to us over the radio. They may not follow all the implications of the Other Cheek and the Second Mile, but most Christian people are willing to accept two of its obvious applications. One is that hatred will get us nowhere. Name-calling consumes energy, befogs issues, deceives us into thinking that we have done something when we haven't. It is more of a hindrance than a help to the necessary business of getting the war over with. Most church people also see in the Sermon on the Mount the fundamental principles on which alone an abiding peace can be achieved. When the firing ceases and the captains and the kings depart there is only one basis upon which the nations of the world can continue to inhabit this planet, and that is the practice of tolerance, mutual assistance, abiding goodwill and redeeming love. In the Sermon on the Mount lies our ultimate charter of liberties. —*Advance.*

CONGREGATIONAL CHRISTIAN DAY AT MASSANETTA.

Friday, August 11, will be Congregational Christian Church Day at Massanetta Springs Bible Conference, which is held annually for ministers at Massanetta Springs, near Harrisonburg, Virginia, under the auspices of the Presbyterian Church. Many of the ministers of our communion have been regular attendants at these conferences for years, and others would be wise to follow their example.

Outstanding biblical scholars from all over the world teach, preach and lecture during the sessions of the conference, and the spirit of fellowship is outstanding.

On the day set aside for our denomination, the former pastor of the City Temple, London, England, Dr. Frederick W. Norwood, will be the principal speaker. Dr. Norwood is now pastor of St. James Church, Montreal, Canada. He is a great preacher, interpreter, crusader and Christian statesman.

There are many other outstanding speakers on the program of the conference, which will be held August 7 to 20, inclusive.

Dr. E. Stanley Jones, who is probably the best-known missionary evangelist in the world today, will discuss the religious situation in the Far East. Other speakers on the same subject will be Dr. Charles T. Leber and Dr. R. J. McMullen. Dr. Leber is an executive secretary for the Presbyterian Board of Foreign Missions, and his experiences and travel have given him a wide knowledge of the problems, needs and opportunities of the foreign missionary enterprise throughout the world today. Dr. McMullen, who was the president of Hangchow University, China, for fourteen years, is conversant with the missionary situation in the Far East.

"Present World Trends" will be discussed by Dr. John A. Mackay, president of Princeton Theological Seminary, Princeton, New Jersey, Dr. Roy L. Smith, Editor of *The Christian Advocate*, Chicago, and Dr. Jones.

Dr. Adam W. Burnet, pastor of St. Cuthbert's Church, Edinburg, Scotland, will be especially well qualified to speak on the subject, "The Religious Situation in Europe."

Mrs. Grace Sloan Overton, nationally known writer and lecturer on youth and family life problems will speak on the subject, "The Home and Family Relationships." In view of the breakdown of family religion in the home today and the wave of juvenile delinquency spreading over the nation, her discussion of these problems should be most timely.

Among the other famous speakers on the program at the Bible Conference at Massanetta will be Dr. Norman Vincent Peale, pastor of the historic Marble Collegiate Church of New York City; Bishop Edwin Holt Hughes, of the Methodist Church; Dr. Robert E. Speer, internationally known lay missionary leader, and Secretary Emeritus of the Foreign Mission Committee of the Presbyterian Church, U. S. A.

PRAYERS DURING WAR.

In these days of stress and strain, while so many anxious hearts are yearning for loved ones, one hesitates to say anything disparagingly about any prayer that has been offered. There is such a possibility of being misunderstood and the language perverted by those who are biased that one may be inclined to refrain from saying anything that appears to be critical of whatever is done in behalf of war efforts. One is very likely to be considered hardheaded or too exacting or lacking in patriotism and appreciation of governmental efforts if one criticizes the prayers that have been offered in public. Yet the truth ought to be taught and people ought to learn what God has taught concerning prayer. There is a probability that many will drop into error and their prayers be rejected if they are not taught the truth of God. It must be conceded that the Christian has full and complete instruction as to how to pray and what to pray.

"D-Day" Prayers.

Many prayers were offered on the day of invasion. The President of the United States led the nation in prayer over radio. Because men in authority follow a certain course people are likely to think that it is right. Other public officials, the mayors of many of our cities, called upon the people to pray; business concerns called their employees together for prayer, and many churches held prayer services. One is encouraged to think of the many citizens praying to God, but one is made sad when one examines these prayers and finds that they are not in harmony with the truth of God. Many prayers were uttered and appeared in print after "D-Day"; all except a few of these do not mention the name of Christ. Jesus said: "No man can come to me, except the Father that sent me draw him." The Christ is the Mediator now between God and man. Again, Jesus said: "If ye shall ask anything in my name, that will I do." Prayer, to be acceptable, must be made in the name of Christ. However, the prayer of the President and many others did not accord the courtesy of even mentioning the name of Christ. Surely one ought to know that a prayer that ignores Christ will not be acceptable to God. It is understood that these prayers were written in this form so that Jews and others who do not accept Christ as the Savior of men could pray them. These prayers offered on "D-Day" and since do not even breathe the spirit of deep humility, which is so essential in these awful days. Some of these prayers were more of addresses to the listeners than humble petitions to the throne of grace.

Humility in Prayer.

In all acceptable prayers there must be the element of humility. No arrogant prayer will be acceptable to the Father of mercies. Jesus warned against "sounding a trumpet before thee, as the hypocrites do," in doing alms or offering prayer. Prayers which come from a heart devoid of humility are often boastful like the prayer of the Pharisee. Prayers that attempt to instruct God come from a heart lacking humility and reverence. For anyone to write out a prayer for political gains and address to the people as a political document cannot be acceptable to God; it never reaches the throne of grace. Some of the "D-Day" prayers were intended to be addresses to the people of the different nations as well as to our own people. There should be a contrition of heart, a penitent soul, and a pleading for forgiveness of sins if the prayer is acceptable to God. It does not seem fitting to announce that a certain prayer will be read over radio and call upon the people to listen to it. One is reminded of the witty statement that was made concerning a public prayer. "It was the most beautiful prayer ever prayed to man," was the comment. Such prayers have not the element of humility, and no one should be deceived by them.

Prayer for Victory.

All prayers must be conditioned on "the will of God." Even Jesus in the Garden of Gethsemane prayed: "Not what I will, but what thou wilt." Jesus taught his disciples to pray: "Thy will be done, as in heaven, so on earth." No prayer should be offered today except on the condition that God's will be done. Our will must be brought into subjection

(Continued on page 15.)

Missions
The World for Christ

ENLIST AS MISSIONARIES.

Rev. and Mrs. David M. Stowe of Berkeley, California, have recently enlisted for future service as Congregational missionaries under the American Board. At present they are the directors of Plymouth House, the student center connected with the First Congregational Church, Berkeley.

Mr. Stowe was born in Council Bluffs, Iowa. He was educated at the high school there, at Midland College, the University of Columbia and the Pacific School of Religion. He was ordained in the First Church, Berkeley, where he served for a year as associate minister. With a brilliant future as a teacher and writer prophesied by his professors, young Mr. Stowe firmly believes that "missions are the firing line of working Christianity" and that in them "human need and Christian commitment meet and match each other."

Mrs. Stowe (Virginia Ware) was born in Milwaukee, Wisconsin, but moved to California and was educated in the Alhambra, California, high school and Occidental College, Los Angeles.

Mr. Stowe will go to China as a minister and educator, and Mrs. Stowe as a teacher and pastor's wife. Both young people are musical. Mr. Stowe sings and plays the trumpet; Mrs. Stowe is a pianist, organist and director of children's choirs.

When at Midland College in Fremont, Nebraska, Mr. Stowe was managing editor of the college paper, president of the sophomore class, and on the scholastic honor roll. During his seminary training he served as student assistant to Dr. H. F. Burr, in the Piedmont Community Church, Piedmont, California.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 27, 1944.

Sunday Schools.	
Liberty, Vance, Henderson, N. C.	$ 30.71
Bethlehem (Nans.), Suffolk, Va.	3.40
Pleasant Ridge, Ramseur, N. C.	12.26
Total	$ 46.37
Individuals and Churches.	
Mt. Carmel, Walters, Va.	$ 4.88
Shelton Memorial, Portsmouth, Va.	30.00
New Hope, Harrisonburg, Va.	3.69
Total	$ 38.57
Woman's Board, Southern Convention.	
Mrs. W. V. Leathers, Treas.:	
Home Missions	$ 1,383.40
Foreign Missions	1,384.66
Total	$ 2,768.06
Total for the week	$ 2,853.00
Previously acknowledged	21,225.80
Total since Sept 1, 1943	$24.078.80

Not included in the figures above was $16.45 which came in from the Woman's Board for War Victims and Services. This money will be kept separate from the Mission money.

Gratefully,
Mattie Cox Parker,
Secretary.

QUARTERLY REPORT OF WOMAN'S BOARD.

The following is the Quarterly Report of the Woman's Mission Board of the Southern Convention of Congregational Christian Churches, for the quarter ending June 30, 1944:

RECEIPTS.		
Va. Valley Central Conference:		
Women	$ 253.82	
Young People	95.68	
Juniors	19.50	
Cradle Roll	18.42	
		$ 387.42
North Carolina Conference:		
Women	$1,103.61	
Young People	79.73	
Juniors	59.87	
Cradle Roll	50.31	
		1,293.52
Eastern Va. Conference:		
Women	$ 974.83	
Young People	232.95	
Juniors	91.63	
Cradle Roll	53.16	
		1.352.57
Total Receipts		$3,033.51

DISBURSEMENTS.	
Foreign Missions:	
General Fund	$1,178.34
Young People's Fund	188.06
Thank Offering, Fooshow Union H. S., Mrs. Thelin	10.80
China Relief	5.00
World Day of Prayer	2.46
War Victims and Services	16.45
	$1,401.11
Home Missions:	
General Fund	$1,178.35
Young People's Fund	188.05
Porto Rico	17.00
	$1,383.40
Check, Mrs. M. C. Parker, Treas.	$2,784.51
Mrs. Leathers, Treas. M. & M.	240.00
Mrs. Leathers, Treas., Atkinson Memorial Fund	9.00
Total Disbursements	$3,033.51

Respectfully submitted,
Mrs. W. V. Leathers,

A COUNCIL RESOLUTION.

WHEREAS: We as Christians are committed to the conviction that all men are equal before God, and are, therefore, entitled to equal respect and consideration from their fellows; and

WHEREAS: Intolerance of, and discrimination against religious minorities is an evil which still disgraces American life and is not unknown even among those who profess the Christian faith; be it therefore

RESOLVED: That we commend the work of the National Conference of Christians and Jews and all other agencies seeking to establish more brotherly relations between the various religious groups of our nation; and

RESOLVED: That we urge the people of our fellowship to support such agencies generally, to become informed about the conditions which exist in their communities, and to use their influence by word and example against all intolerance, and to promote mutual understanding, appreciation and good will among all religious groups.

TOWARD BETTER SPEECH.

The best English spoken anywhere ought to be heard in the Christian pulpit. Many ministers are inexcusably careless on this point. There are men who go on mispronouncing familiar words for years, and it seems as though the mispronounced words are the very words which most frequently occur. There are almost in every congregation cultured people to whose ears a mispronounciation is a blow and a person of taste cannot be struck again and again on the same nerve without the nerve crying out in pain. Use the dictionary and use it often. Keep it beside your Bible.—*Charles E. Jefferson.*

In the enjoyment of blessings, nations as well as individuals are more prone to forget than to overrate their value.—*William H. Seward.*

News of Elon College

By President L. E. Smith.

ELON COLLEGE TO EXTEND ITS CURRICULUM FOR TRAINING OF CHRISTIAN WORKERS.

In an effort to meet the demands of a new day and the requirements of the Church of tomorrow, the Board of Trustees of Elon College, through its Committee on Faculty and Budget, has authorized a greatly extended curriculum for Christian Education in the College and has instructed the president to proceed with the building of the curriculum and the employment of a teaching personnel sufficient to make the curriculum operative.

It shall be the purpose of this new effort on the part of the College not only to prepare for leadership in Christian Education, but for assistance to the pastor in a practical way as well.

In addition to the usual courses prescribed for training in the Department of Christian Education. the new department will include a course in Christian dramatics, a course in journalism and a course in shorthand and typewriting. This will present a pretty full course, but when completed the student will have an idea of the whole church program and be prepared to be of real assistance to the pastor in the total work of the church and his own responsibilities.

Our present teaching force is prepared to give training in the technical courses required in Christian Education, in journalism, dramatics and commercial subjects, but it is not sufficiently prepared to offer practical courses in this field. To meet this requirement it will be necessary to find someone who is well trained for Christian service and has had some years of practical experience in the pastorate, and some contact with rural as well as city churches. This, of course, will add to our already too severely burdened budget, but it is the feeling of the Board of Trustees and the officials of our Church that the College should undertake this special work, and when done the money for necessary expenses will be forth-coming. The College accepts the challenge and shall do its best to obey the mandate.

We hope to begin this new curriculum in Christian Education in September of this year, but if not, as soon thereafter as possible.

SCHOLARSHIPS FOR DESERVING STUDENTS.

Some days ago I had a conference with an interested friend concerning the immediate financial needs of our College. In the course of the conference it was suggested that since Elon has suffered such a drastic loss in its young men students, resulting from the war, that we might undertake to find one hundred men who would contribute to the College a minimum of $200.00 to reimburse the College for at least one hundred of its students who are in the armed services of our country. The suggestion met with favor. Later, however, this friend called me over the 'phone and suggested that instead of donating to the College in the interest of imaginary students, that the proposed friends of the College undertake to find worthy students ambitious for college training but without funds; and that such students be enrolled and their expenses underwritten by these generous friends. All students receiving this consideration would accept fifty per cent of the amount paid as a gift—the other fifty per cent to be returned to the donor after leaving college. This certainly would be a magnanimous thing to do for worthy young people today who are financially unable to attend college.

It would be a great service to the College if one hundred churches in our Convention would set themselves to such a task. This would mean one hundred of our young people, in our own college, supported by our own folks. It would be a tremendously worthwhile contribution to our denomination and to the Kingdom of God through our Church.

Surely, there is at least one person in your church who has graduated from high school who should go to college but is without funds. Won't you search out that individual, sit down and talk with him and make it possible for him to enter Elon College in September. Think of the investment! Think of the contribution that your church would make to life and to the Kingdom of God on earth.

THE WILLIAM WESLEY STALEY MEMORIAL SCHOLARSHIP.

The Woman's Missionary Society of the Southern Convention of Congregational Christian Churches is accummulating a fund in memory of the late William Wesley Staley. The income from this fund is to be used as a scholarship for some student in Elon College preparing either for definite missionary work or the pastorate in our Church. The fund has reached $3,000 and is invested in Government bonds.

The committee appointed is prepared to award a cash scholarship of $75.00 for 1944-45. Applications are in order. If interested, will you please confer either with Mrs. W. V. Leathers and Mrs. Claud Eley of Suffolk, Virginia, or with the writer at Elon College.

ELON COLLEGE NEWS NOTES.

Prospects for the opening of the fifty-fifth session of the College in September are encouraging.

Has your church done its part? Does it have one student who will enter Elon in September?

Have you sent the name of at least one prospective student to the field secretary, Mr. George D. Colclough, Elon College, N. C.?

Cleaning and reconditioning of all college buildings are in full swing, that everything may be in readiness in September.

The College has closed its contract with the Government. All buildings leased to the Government for the Army Air Corps have been returned to the College for customary uses.

The furniture will be replaced in the Christian Education Building. All classes in Christian Education will meet in their usual classrooms in September. The Sunday school will be able to return to its usual quarters, for which all are grateful.

The Committee on Faculty and Budget, consisting of Dr. J. H. Lightbourne, Stanley C. Harrell and H. Shelton Smith, met at the First Congregational Christian Church, Durham, N. C., on Thursday of last week to complete the faculty and to determine the college budget for 1944-45.

Pilgrim Fellowship

"Youth at Work in the Church".

Rev. RICHARD L. JACKSON, *Editor.*

THE NATION'S GREATEST TREASURE.

By Rev. Harold E. Craw.

Young people are any country's greatest treasure, but like so much of our material wealth, that treasure has to be developed. We hear about young people being the only hope of tomorrow. It is well to remember that the older folks today were the young people of yesterday and they have been unable to solve the problems of our present world. If youth is our greatest treasure, and it is, the fact remains that it is only potential treasure, and must be developed if it is to be of any value.

Germany and Russia are countries which have recognized the value of their youth and have developed this potential to a point at which it has become the nation's single greatest asset. The example of these two nations also indicates that young people when guided wrongly can even become a curse rather than a blessing.

There are thousands of young people in our Congregational Christian churches in the United States. All of these young people are potential Christians. Many of them are potential Christian leaders. We live in a world which desperately needs the Gospel of Christ. It needs united action on the part of Christian young people to bring the Gospel of Christ to bear upon the individual and social mal-adjustments in our common life. Within our Congregational Christian churches we have a youth organization called Pilgrim Fellowship. We have this organization for a very real purpose. In the first place it is an organization where we may find true Christian fellowship which is a fundamental in our Christian life. In the second place it is an organization which can help us to grow and develop in all areas of our life experiences. In the third place it gives us a united front of thousands of young people all over our nation to deal with many problems before which we are helpless alone.

Yes, we young people are the greatest treasure of this nation. But we become valuable only as we are trained and disciplined and consecrated in the Gospel of Christ. That is what Pilgrim Fellowship is for—that Christ may be made known unto all people and that his will may be done through us.

MINUTES OF THE NORTH CAROLINA AND VIRGINIA PILGRIM FELLOWSHIP CONVENTION.

The North Carolina and Virginia Pilgrim Fellowship Convention was held at Mt. Bethel Christian Church, July 12, 1944. The president, Helen Cobb, presented a large flag with the Pilgrim Fellowship emblem and explained every feature of it.

The different Pilgrim Fellowship groups represented various projects. Several of the groups have adopted the "Million Hour Plan," which is a nation-wide plan to which our young people are to give a million hours of service to help others. Some of the activities mentioned were: visiting shut-ins, mowing church lawns, rolling red cross bandages, volunteer work, etc. Several of the groups are publishing newspapers. These papers have proved helpful and interesting, for they are sent to boys and girls in the armed forces.

The question was discussed of the changing of the names of our groups, such as Christian Endeavor, Youth Fellowship, Young People's meetings and calling ourselves the Pilgrim Fellowship. The National Pilgrim Fellowship has asked that the different groups do this as an aid to make us more united.

After lunch the nominating committee announced the nominees for officers for the coming year. The nominees were elected:

Helen Cobb, president; G. W. Scearce, Jr., vice-president; Catherine Cooper, secretary; Mary Hazel Fitch, recording secretary; Tessie Zimmerman, social action chairman; Ruth Clapp, missionary action chairman; James Wilkins, personal religious living chairman.

Mary Hazel Fitch,
Rec. Sec'y.

Wealth is a pageant that can never elevate an ignoble or satisfy a generous mind, while poverty and misfortune can never debase a cultivated intellect.—*Wm. H. Seward.*

THE MEN WHO FLY AGAINST THE FOE.

The Army Air Force numbers 2,300,000 officers and men. These fighters do not include the flying personnel of the Navy and Marine Corps.

Some of these men fly by proxy. The numbers include pilots, bombardiers, navigators, gunners, and 65 different categories of technicians.

The performance of duty by men in the air corps in this war is beyond all praise. Because of available facilities and fuel, they receive more training before meeting the enemy than any other flying personnel, and the results are shown by the remarkable score not only against the Japanese, but against the Germans, who are themselves big leaguers in every sense of the word. Combat flying is a grim and dangerous business as General Arnold well says in his annual report. He might have said also that air training is a grim and dangerous business. The less grim the training program is the more grim is combat flying. The men are taught in training the maneuvers that they must execute in combat. Formation flying demands great skill. A tight formation has proved the best defense against Japanese and German attacks, but in training for close maneuvers, collisions will occur.

There has been an increase in the number of airplane accidents, but there has also been an increase in the number of men flying. The number of young men in training in the air every day is greater than the population of Camden, New Jersey, or Savannah, Georgia. Despite the tremendous expansion of the Army Air Forces flying, the rate of accidents per thousand hours flown did not increase in the fiscal year ending June 30, 1943, but was in fact reduced fractionally from .739 to .716. As a result of the increased portion of larger and heavier planes carrying more personnel, or faster military aircraft, and of newly trained pilots, the rate of fatal accidents was up fractionally from .077 in 1942 to .083 for the fiscal year 1943.

This is a splendid record; a comforting record.

The influence of alcohol as a causative factor in air training is not known. The motion pictures depicting the life of the pilot too frequently show him resorting to alcohol as a means of escape from tension. Books which have recounted the heroic achievement of the Flying Tigers have

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FOR THE CHILDREN

Dear Friends:

I have worried about you and our page! Mr. Kernodle was kind enough to fill in at the last minute the first week. Miss Virginia McIver of Sanford typed the letter from Helen Huntington Smith the next week. I do not know what is coming out this week of July 27. But I do deeply appreciate the help with our page during my illness and all of your kind wishes for my recovery.

This letter probably will not be very long as I am very weak and even typing seems hard work for me! I had to return to the hospital on July 22, and had to stay until the 25th. Thanks to good doctors and nurses and to the new miracle drug, penacillian, my illness seems finally to have been licked. I have been in bed ever since July 13, continually, and it surely seems grand to be sitting at this typewriter again, if only for a few minutes.

Mr. Todd is fixing my flowers in fresh water, and Oliver is watching him. I have had so many lovely flowers while I have been ill. I have learned a little new flower talk and also some new bird conversation while I've been in bed. I learned that my lovely gladioli got their name from their sword-shaped leaves; the single gladiolus means a small sword in Latin. We know the word gladiator from the same root, which means one who fought to the death with a sword or some other implement for the amusement of the Roman public.

Many flowers got their names because of a resemblance to something. The Queen Anne's Lace, Indian Pipe, Jack-in-the-Pulpit and Black-Eyed Susan were so named. There is a lovely vase of flowers in my bedroom: They look very much like the hydrangea, which was so named because of its cup-like form of seed capsule—the Latin, *hldr,* or Greek, *hudor,* meaning water, and *angeion,* capsule. If we look long enough at the Greek word *hudor* (the Greek *u* is our *y*), we can see that the words, hydrant, hydrogen,, hydrophobia, hydraulic and many other words come from it.

This is not all of the flower talk that I have learned, but I can't sit up any longer to tell you more this time. If you will be patient with me, perhaps next week I'll be able to have a puzzle for you and the answers to

Please be good to yourselves for me, all of you, and keep well; because I know from experience that it isn't much fun to be ill in this hot weather, even if everyone is lovely to you!

Sincerely,
Dorothy Todd.

Dear Boys and Girls:

We are very sorry that your editor has been sick for the past three weeks, and we know that you are sorry, too. We are all glad that she was able to write even a short letter this week, and hope that she will soon be entirely well again. We did not have a story for you last week, but we had gotten a short one for this week. We hope that both you and Mrs. Todd will like it.

Your Managing Editor.

* * *

"The Connecting Lines."

Hubert had been away from home for a week on a visit. The first night after he came home, he said to his mother, "While I was at Uncle Jim's I did not say my prayers at all, and God took care of me just the same. Why can't I just quit saying my prayers at home? It's such a bother to have to do it every day."

"Well, you may try it that way for a while," replied his mother. "You need not pray for a week from tonight."

Hubert was really surprised at his mother's answer, but he was glad, too, that she had given her consent for him to quit praying.

In a day or two Hubert's father went to New York City to be gone for a week. The house seemed very lonely.

"We will write to Daddy every day, won't we,, mother?" said Hubert.

And his mother gave him such a strange answer: "No; it will be such a bother," she said. "Your father left us plenty of everything and he knows about everything here. There to no need to tell him."

"But we will want to write," said Hubert. "Don't you s'pose Daddy will want to get letters? We can tell him how much we love him."

"Oh, he knows that!" said mother.

The next day Hubert said, "Let's phone to Daddy on the long-distance."

"Let's not bother about it," said mother. As long as we are well, and have plenty of money, it is not worth while to bother with the telephone. It is nice to have the connecting lines between here and New York; but I don't care to use them unless we should get into some kind of trouble or need something."

Hubert looked strangely at his mother; and at bed-time he said, "Mother, I'm going to say my prayers again tonight—because I want to."

I was sure you would want to before long," said his mother. "You know we have missed Daddy, even while we have plenty of everything to live on. Well, it is a great deal harder tò live without your Heavenly Father, and you needn't ever do it—all your life—unless you choose to."

"I guess I don't want to live all the time like I did at Uncle Jim's," said Hubert.

"I'm sure you don't," said mother.

"We wouldn't think of wanting to break down the telephone lines between here and New York. With them, we can call Daddy any hour, day or night. Well, when you neglect to pray, you are tearing down the lines that connect you with your Heavenly Father, and so you will soon lose touch with Him."

"I don't want to do that," said Hubert.

"Suppose we call Daddy on the long-distance and tell him how much we have missed him," said mother.

"Oh, let's" cried Hubert. "Isn't it great to have connecting lines?"
—*Author Unknown.*

BEER-DRINKING MOTHERS.

Washington has been a bit stirred up recently about its delinquency problem. Capt. Rhoda Milliken, head of the Police Women's Bureau, recently spoke her mind about beer-drinking mothers.

If we can believe what we hear, Washington saloons are patronized by many children and by mothers who should be at home with their babies. Young girls drink beer in these places and get into trouble afterward, while it is not so very unusual, we are told, to see mothers taking small children into saloons and staying until after midnight. There were 6,000 juvenile arrests by police last year.

A fine thing for the nation's capital!

Back in July, 1917, when we also had a war under way, the national capital was under partial prohibition. The head of the Police Department

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Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

POWER THRU SELF-DISCIPLINE.
(TEMPERANCE LESSON.)

Lesson VI—August 6, 1944.

Golden Text: *"And every man that striveth in the games exerciseth self-control in all things."*—I Corinthians 9:35.

Lesson Texts Proverbs 1:7-10; Jeremiah 35:5-10; I Corinthians 9:24-27; I Thessalonians 5:22.

Devotional Reading: Ephesians 6:10-20.

Going Through Life Without Brakes.

Some years ago, as I came out of the Court in which my home was located, I met a little fellow on a home-made, two-wheeled affair, madly dashing toward me, and yelling at the top of his voice, "Get out of the way, Mr. Hardcastle, I ain't got any brakes." I have thought many times since, that that little fellow was representative of all too many people, both young and old, who were going through life without any brakes, going through life without any self-control, any self-discipline.

Sometimes much of the fault lies with the parents—they have been indulgent, they have been to ignorant or too soft or too lazy to discipline their children, to teach them self-control, to help them master themselves. Or again it is due to the folks themselves who simply refuse to discipline, to control, to deny themselves.

Trouble, or even tragedy, is the result. The only control that is really worth while is self-control. One never becomes an adult, no matter how old he is, until he is controlled from within, and not from without. And the theory of self-expression is a dangerous theory. The way to happiness and character is not doing what one pleases, but in doing what one ought to do. "Master thyself" is even more important than "Know thyself."

The Beginning of Wisdom.

"The fear of the Lord is the beginning of wisdom (or knowledge)." Fear, in the sense of respect, awe, reverence, in the sense of dependence on God, in the acknowledgement that there is a higher wisdom, and the basis of all true knowledge. Young people should not deceive themselves by believing that they know it all. And neither should older people.

Learning Something from "Old Fogies."

"My son hear the instruction of thy father, and forsake not the law of thy mother." Mark Twain once said that one of the things that amazed him most was how much his father had learned between the time when he (Mark Twain) was sixteen and twenty-one years of age. To be sure fathers and mothers do not know it all, and they sometimes make mistakes. But the young person who disregards a parent's advice and disobeys a parent's requests is riding for a fall. Dad and mother are not simply "old fogies." Their experience and their love give them the right to be heard and heeded.

THE BIBLE SCHOOL TEACHER'S ASPIRATION.

By W. B. Millard.

I have my pupils but an hour a week;
But every hour they hear the Tempter speak.

Oh, precious moments, giving me the chance
Their love of truth and honor to enhance.

I must prepare to make each moment bright,
Tho' tempted to neglect by joys at night.

And patient I must be whate'er they do,
Rememb'ring days when I was restless too.

A major fault if dull the moments seem,
For all things sacred then are dull, they ween.

The Bible let me show in its true light,
Its glowing pages to arouse delight.

May Moses, Samuel, David, Peter, Paul,
Be not dead teachers old, but heroes all.

How can I show the wise and winning Jesus
As Savior, Brother, Friend, who hears and sees us?

My task to make them see religion glorious,
O'er sin and shame, o'er even death victorious.

That evil is not smart nor sin a joke,
And lawlessness the best in life will choke.

Not what I say but what I am will weigh,
Inconstancy will cancel all I say.

Not Sunday only, but each week day too,
My int'rest in my class must follow through.

Am I to shape these children as if plastic clay?
God, make me equal to the task, I pray.

A Man's Foes.

"My son, if sinners entice thee, consent thou not." That is not a particularly hard saying if one considers only hardened, brazened sinners, violent and vile men. But even at that, young people need to be on their guard against the forces of evil which would entice them. The liquor interests, the purveyors of prostitution, gambling interests, the underworld, have evil designs on folks, especially the young. There are always those who will entice us to do evil. And Jesus is authority for the statement that a man's foes may be those of his own household. It is not only one's open foes who entice him to do evil, but his own friends.

True to High Traditions.

"We will drink no wine; for Jonadab, the son of Rechab our father, commanded us saying, ye shall drink no wine, neither ye nor your sons forever. And we have obeyed the voice of our father." Here were folks who were true to the high traditions of their forefathers and elders. They determined that nothing that they did would sully the fair name which had been given them, or reflect discredit upon the family heritage. Blessed be the host of folks who are keeping faith with those who have bequeathed them a good name and a high tradition. One of the tragic things in so many homes today is that parents are not giving their children the blessing of personal influence in the matter of social drinking, nor giving them high traditions to carry on.

Dr. Walter Athearn tells in a dramatic way how he was strengthened and sustained in an hour of terrific temptation in his boyhood, when under threat of physical violence he was commanded to chew tobacco, by the repeated words of his father from time to time to the effect that "no Athearn had ever touched tobacco or liquor." With a quiet courage born of a determination not to break faith with the high tradition he quietly told his tormentors that they might kill him, but they could not make him chew tobacco. Happy is the young person who has such a high heritage to keep.

Paul likened life to a game or a race or a fight. He reminded his readers that if an athlete wanted to win, he was willing to undergo training and discipline and self-denial. And they did it just to win a piece of laurel which was given the winner. How much more, therefore, ought the Christian to keep in condition so that he could run the race of life. He ought to master his appetites and passions, discipline and deny himself, develop himself. Keeping fit is more than simply a matter of economics and efficiency; it is a matter of religion. Our bodies are the temples of the Holy Spirit. We ought to see to it that they are sturdy, sensitive instruments of the Spirit. To neglect or to abuse the body is a sin.

"A PSALM FOR ALL OF LIFE."

(Continued from page 5.)

These three stages cover the total span of our experience; and through each in turn we find a distinctive kind of Divine help and guidance being offered to us. It is the same power throughout, to be sure, so I do not mean to suggest that certain verses have significance only for certain specific stages of our years or of our spiritual growth. Nonetheless, I do discern something of a maturing process as we move from the first verse to the last; and I do not believe we will arrive at the deepest appreciation of the last verse unless we have learned the spiritual lessons of the earlier verses.

The first stage of life and religious faith is set forth in the lines: "The Lord is my shepherd; I shall not want.. He maketh me to lie down in green pastures: he leadeth me beside still waters." As children we walk in a world that is all prepared and running when we arrive. Life isn't so much a struggle as it is a matter of adjustment to and recognition of good forces that surround us. There is comparatively little that we do at childhood's level toward the supplying of our own wants. God does this for us—through parents and homes, through schools and churches, and through a society that goes about the business of ordering and controlling life while we as children walk in green pastures, as it were. For us the waters of life are still fairly smooth and unruffled. The scene is more meadow-like than mountainous. The brook runs along quietly, with shaded pools that linger as enticing memories through the later years of life.

In the days of unspoiled, child-like faith and idealism, life is like that, green pastures, still waters and gratitudes to the Shepherd God who has provided all this for our comfort, growth and protection. When the lambs are new-born, small, and still a little unsure of themselves, the wise shepherd keeps them in surroundings that are suitable for their powers and abilities.

IV.

It is not the plan of God, however, that we should remain children always. He counts on our growing up, and on our being able to stand the steeper trails as well as the level paths. At first we may face the ascending trails and the towering heights with adolescent confidence and enthusiasm. We are conscious of our own growing strength and we feel sure that life can offer nothing for which we ourselves are not adequate. We set off on the run. From one hill-top we see other hills and mountains ahead. The first hill did not seem so steep; and hence we plunge down the valley on the other side confident that we shall soon be up the farther slope, and another hill closer to our goal on life's far horizon.

But the downward trail doesn't always prove as easy as it looked. The light is not as bright when one drops deep into the ravine as it was on the hill-top. The trail makes long detours around dangerous cliffs. There are places where the markings are not clear and it is hard to choose which path is the best. Sometimes the trail runs out against a towering barrier of stones or an impassable torrent, and one has to retrace one's steps and start all over again. Life is no longer a matter of meadows and level brooks, but of rough trails and rushing waters and heavy loads to be carried on our own shoulders! We come to a sudden awareness of the fact that we are tired! Life is hard going! We need new strength! Our spirits strive within us, and we could wish fervently for a guide who might save us some of our wasted energy on trails that would have led to sure disaster if we hadn't stopped just in time.

Childhood's faith seems a long way back from this vantage point! But the Psalmist sings the significant fact that God is still as Good a shepherd at this second stage as He was at the first: "He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake." As if to say, (because it is his very nature never to leave us shepherdless), "Yea though I walk through the valley of the shadow of (deepest gloom) death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."

At this second stage in life, when we begin to carry burdens for ourselves, and to realize that there is no gaining of maturity, and understanding, and soul growth, without the facing of struggle and hardship, the middle verses of the twenty-third Psalm speak to our failures, our tiredness, our bewilderment, with a message of specific assurance and inspiration even though our childhood sense of security has been sadly shattered. He restores our souls. He leads us in "right paths" in the midst of our perplexities because he hopes always for the best in us to win. Though the green pastures have given way to a great engulfing gloom that would seem the end of everything if we had to walk alone. His shepherd's care and protection are still with us. In midlife I counsel you: turn to these middle verses if you would find a most helpful personal message in this Psalm which covers the needs of all of life.

V.

There is a healthy realism about the comfort this Psalm offers us when we move into the third and final stage of life's later years. The spiritual serenity of life's noblest souls is not something that grows out of endless protection from all the jars and conflicts of life. They, too, have been surrounded as this Psalm reminds us, by their enemies. But even under such circumstances the soul that has learned the lesson of life's second stage is still more conscious of the bounteous table of God's continued blessings than it is of the surrounding bitterness and enmity. "Thou preparest a table before me in the presence of mine enemies."

One has only to look at the life of Jesus, or the lives of innumerable good men and women, to discover that God's best people are often encompassed and harrassed by enemies to the very end of their days! This is the indisputable fact of life so far as external circumstances may be concerned. But it is not the fact of which the truly mature religious man or woman is most conscious! God has an Eternal Spirit—power—and purpose greater than all the evil powers and purposes of men. And the soul that has kept closely in touch with a Spirit-Guide across the years finds feasts of spiritual strength even in the midst of the bitterest frustrations!

The last line of this Psalm is not an underscoring of the deceptive proverb, "Be good and you'll be happy." It is an expression of the kind of matured understanding which comes to the soul that keeps alive a growing sense of God's shepherding goodness across all the years and through all the experiences of life. It is with spirit vision of the total span of human experience that such a soul recites these closing words, "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever."

And when this high peak of spiritual serenity has been achieved, we will be ready to start with the first verse again, and read with far deep-

(Continued on page 15.)

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

We read a little story years ago when we were a little boy about the ants and the grasshopper that we have never forgotten. As we remember the story, it said that during the summer while there was plenty, the little ants were busy laying up a store of food for the winter when food on the outside would be scarce. The grasshopper was not so wise. He hopped around all summer and had a good time and when winter came he had no food stored up to tide him over.

If we made no effort here to store food for the winter, we certainly would not have the heart to call on the members of our church to furnish us food. But when we feel that we have put forth our best efforts and don't have enough, we can call on you for help with much more grace.

This is the canning season at the Christian Orphanage. This is a time when everyone, from the least to the largest, works. One day last week when our snap beans were at the proper stage to can, we picked, snapped and processed one hundred gallons the same day. The boys, little and big, picked. The matrons and the girls, with the very little boys, snapped and washed the beans for canning. Then the larger children blanched, packed in the cans, and Mr. Wagoner and Mr. Hilliard sealed the cans and did the processing.

You would hardly believe how much work a little tot can do in work of this kind. The writer was much amused at a little boy five years old snapping beans about as fast as a grown person could do it. He got lots of fun out of trying to snap them as fast as Miss Harvey, his matron, could break the ends off and pitch them to him. It was just play.

The time has been, when the peach orchards in the sand hills in North Carolina, about ninety miles south of us, would give us all the peaches we wanted to can, and we generally took advantage of the situation and laid in a goodly store; but times have changed and there are so many trucks hauling peaches that they no longer give them away. The crop was almost a complete failure last year, which makes peaches very high. We had a good friend in the peach orchards who made us a greatly reduced price on a truck load if we would have them. We took advantage of his offer and sent for a truck load and canned four hundred gallons besides what we made into preserves.

You see we are some kin to the little ants that gave us the idea years ago.

Chas. D. Johnston,
Superintendent.

REPORT FOR AUGUST 6, 1944.

Amount Brought Forward	$15,763.32	
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Liberty Vance	$ 29.51	
New Hope	4.00	
Youngsville	2.00	
		35.51
Eastern Va. Conference:		
Shelton Memorial		10.00
Western N. C. Conference:		
Hank's Chapel	$ 11.47	
Smithwood	1.34	
Zion	6.50	
		19.31
Va. Valley Cent. Conference:		
New Hope		3.75
Alabama Conference:		
New Hope		3.81
Special Offerings.		
Mrs. C. P. Simmons	$ 25.00	
Cash Item	16.25	
Interest on Savings	184.41	
		225.66
Total for the week	$	298.04
..Grand total		$16,061.36

BEER-DRINKING MOTHERS.

(Continued from page 11.)

was Major Raymond W. Pullman. He taught a Bible class on Sundays and had the strange idea that America ought to have a clean capital. Mr. David Lawrence, editor of the *United States News*, had an article in *Social Hygiene* in July, 1917, in which he said that Washington was the cleanest capital in the world, that commercialized vice had been almost entirely eradicated. Incidentally Washington at that time had the smallest police force of any world capital.

Well, we voted for a change, and we got a change.

Christianity is unreserved and full acceptance of Jesus Christ as the unique and divine Son of God and the absolute Savior of the penitent. Then in the home, it is kindness; in business, it is honesty; in society, it is courtesy; in work, it is fairness; toward the unfortunate, it is pity; toward the weak, it is help; toward the wicked, it is resistance; toward the strong, it is trust; toward the penitent, it is forgiveness; toward the fortunate, it is congratulation; toward God, it is reverence and awe.

The Board of Publications Urges

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EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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PRAYER DURING WAR.

(Continued from page 7.)

to the will of God, and we need not pray if we are not wanting God's will to be done. Someone has said: "We ought not to pray for victory, but that we may be worthy of victory." If one prays to be worthy of victory, does he not assume that God will give victory, and is not a prayer for victory implicit in that kind of prayer? One should be specific and not evade or merely imply. No one will ever be worthy of the richest blessings of God. Jacob prayed to Jehovah and said: "I am not worthy of the least of all thy lovingkindnesses, and of all the truth, which thou hast showed unto thy servant." This is true of everyone who prays. We are not worthy of the least of God's blessings. We may pray that we may *use* victory in a way well pleasing to God. The answer to prayer is truly a matter of grace; and the more unworthy of the blessings the one praying may feel, the more likely will his prayer be answered. In fact, from the President on down to the humblest citizen there is great need today of humility before God and a feeling that we are not worthy of the least of the blessings. It seems that parents and others may pray "for our boys" and for others that the war may come to a just conclusion and our loved ones returned home. Our prayers must be in submission to the Divine will. Christians may pray that God's will be done and that he overrule all conditions for his glory and for the good of all mankind. These are times when we ought to pray—pray earnestly, pray with all sincerity, and pray that God's will at all times may be done. We should pray in humility and submission, always acknowledging Christ as our Mediator.—*H. L. Boles, in Gospel Advocate.*

THE MEN WHO FLY AGAINST THE FOE.

(Continued from page 10.)

frequently mentioned whiskey as the great treat to men who are putting up with the hardships of remote stations.

The truth is that the use of whiskey by a young man who is in the air training or who is combat flying is the ultimate folly and to be paradoxical, the smarter the pilot is, the better he realizes that he is a fool when he does it. The laboratory tells us that the effect of alcohol is very similar under certain conditions to the effect of a lack of oxygen, which is one of the greatest problems of flying men, particularly to those engaged in jumping. The flyer who drinks, therefore, is not only increasing the handicap imposed upon him by the necessity of operating at high altitudes. He is also increasing his danger by the effect of the alcohol upon his reaction time and his judgment.

The propaganda of suggestion for alcohol consumption is and must be mischievous if it leads young people upon whom so much depends, to imperil their lives by drinking. Men in combat areas greatly need means of "escape" but these means are not practicable and useful if they involve the danger of needless death.—*The Voice.*

"A PSALM FOR ALL OF LIFE."

(Continued from page 5.)

er appreciation than was ours in childhood's years, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside still waters."

Then we shall read the words, "He restoreth my soul," with countless living situations flooding our memories to demonstrate our declaration. Then we shall see how good His guidance was in setting paths of righteousness before us. How adequate His leadership through valleys of gloom! How constant and sustaining His Comforting Power!

Yes: here is a psalm for all of life! The first verse joins with the last in proclaiming, "The Lord is my shepherd . . . forever!"

TOWARD BETTER PULPIT MANNERS.

From "Manners for Ministers, by the Deacon in the Fourth Pew"—a paper written in the religious journalism class taught by Dr. Fred Eastman of the Chicago Theological Seminary, we quote:

"Take Sunday morning, for example. Enter your pulpit at the correct time. Do not sneak in; the worshippers will think you are unprepared. Do not dask in; they will think you overslept. Do not saunter in; they will think you are indifferent. Don't gaze about taking inventory of your flock. Don't greet incoming members with a smile.

"In case you neglected your toilet before coming into the pulpit, don't improvise now. Don't twitch. Don't fidget. Keep your hands away from your face, no matter how much you feel like hiding. If you must use your handkerchief, do it inconspicuously. Don't whisper even to visiting ministers."

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Gasoline--Don't Waste a Drop!

The O. P. A. estimates that 15% of all C gasoline coupons in circulation are counterfeit and 8% of all B's. If the black market is allowed to continue to drain away our gasoline supply for a few chiselers, all honest car owners are going to pay for it out of their own gas tanks. There is only one way to pay. Coupon values will be cut, the coupons of all who tolerate the black market. Americans are paying a tribute of more than 2,500,000 gallons daily to black market racketeers and to the weak selfish people who are making the black market possible.

Without customers, the black market would dry up. The experienced racketeers who are distributing counterfeit coupons would have to go out of business. These criminals have gained such a hold that in some parts of the country gangs make regular visits to gas station owners and force them to purchase a certain quantity of stolen coupons. Could these racketeers force anyone to accept coupons unless some Americans paid high prices for black market gasoline? If this vicious drain of our gas supply into illegal channels could be plugged, every motorist in the United States could have two gallons more of gasoline a month, the O. P. A. declares.

We can't all go out hunting racketeers, but we can do four things that will make it very difficult for them to operate:

1. Write your car license number and state on all of your coupons as soon as you get them from your local board. By showing your colors, you make it easier for government investigators to trace the black marketeers.
2. Don't buy gasoline without coupons. When you do, you are robbing other car-owners of part of their share of the limited supply. You're interfering with the war effort. You're nourishing a vicious racket. When you do, your dealer must get coupons from somewhere inorder to replenish his stock of gasoline, and in 99 cases out of 100 he must buy counterfeit or stolen coupons from criminal gangs.
3. Don't buy gasoline coupons and don't take them as gifts, even from a close friend. Remember this . . . the chances are 20 to 1 that somewhere back along the line they have either been stolen or counterfeited by criminal gangs.
4. Don't apply to your ration board for more gas than you actually need. If you run short, go to the board and state your case frankly. The board is there to see that you get the gasoline you actually need and not to restrict you on general principles.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

Volume XCVI. RICHMOND, VA., THURSDAY, AUGUST 10, 1944. Number 31.

Becomes Dean of Elon College

DR. D. J. BOWDEN.

Dr. Bowden, who started his work as Dean of Elon College on August 1, is the son of Mr. and Mrs. D. J. Bowden of Richmond, Virginia. Dr. Bowden was reared in Norfolk, where he was a member of The Christian Temple. After graduating from the Maury High School, he attended the Virginia Polytechnic Institute, where he received his B. S. degree in 1928. In 1933 he was awarded the degree of Bachelor of Divinity at Yale; and in 1937, he received his Ph. D. from the same university. During his nine years as head of the department of Philosophy and Religion at Elon College Dr. Bowden has not only done outstanding work in his department, but has made a host of friends among Elon students and alumni, and among members of the Congregational Christian Church, in which he is an ordained minister.

NEWS AND VIEWS

Rev. S. E. Madren received six new members during the revival at Pope's Chapel last week.

Rev. T. Fred Wright announces that revival services will be held at Isle of Wight next week, and Rev. J. Frank Apple will be the visiting preacher.

The editor of The Sun, who is spending part of his vacation at the Massanetta Bible Conference, was a speaker on the program of the Valley Conference.

Revival services were recently concluded at Oakland Christian Church in Eastern Virginia. Dr. I. W. Johnson, the pastor, was assisted by Rev. J. Frank Morgan.

Superintendent F. C. Lester was in Richmond on last Saturday, en route to the Valley of Virginia, where he will be until after the meeting of the Valley Conference.

Revival services are scheduled at Pleasant Ridge, Ramseur, N. C., beginning the third Sunday in August. Rev. J. F. Apple will assist the pastor, Rev. W. T. Madren.

The Virginia Valley Central Conference is meeting on Wednesday and Thursday of this week with the church at Winchester, Virginia. We wish for them a fine session.

Dr. Jesse H. Dollar and Mrs. Dollar stopped at the office of publication for a few minutes on their way to the Bible Conference at Massanetta Springs. Rev. Francis Wise, the associate pastor is filling the pulpit at Newport News in Dr. Dollar's absence.

Dr. and Mrs. I. W. Johnson were overnight guests in the home of your managing editor on Sunday night, enroute to the Massanetta Springs Bible Conference. We were delighted to have them in our home. Dr. and Mrs. Johnson have been regular attendants at Massanetta for many years.

Dr. D. J. Bowden, who has been serving Providence Memorial, Haw River, and Long's Chapel Churches, is giving up all of these except Providence. Rev. Earl Farrell, who is finishing at Elon this summer and entering Duke University in the Fall, will be the new pastor at Haw River. He is being called for full time service by this church. This is the first time in the history of the church that it has attempted to hold services every Sunday, and the people of the Haw River Church are to be commended for their vision and their progress.

Rev. Ellis Clark, pastor of the Mebane Church will succeed Dr. D. J. Bowden as pastor of Long's Chapel this year. Mr. Clark is a graduate of Elon College and has taken some additional work at Duke University. He recently preached in revival services at Long's Chapel, in which five new members were taken into the church on confession of faith and one by letter of transfer. Dr. Bowden and Mr. Clark visited in practically all of the homes in the church during the week of meetings. Mr. Clark took over his new charge on the first Sunday in August.

REVIVAL AT BELEW CREEK.

The revival meeting at Belew Creek began on the fourth Sunday in July and continued through the fifth Sunday morning. Services were conducted each night during the week by the pastor, Rev. Walter Hall of Burlington. His messages were timely and inspiring.

Since Mr. Hall has been serving the church at Belew Creek only a short time, the week of meetings gave him an opportunity to visit a number of homes in the community and become better acquainted with the people.

There were thirteen additions to the church.

Mrs. H. C. Murray.

CHURCH NAMES.

By W. E. MacClenny.

In The Christian Sun of July 27, appeared an article on renaming the churches. In this was the following: "Holy Neck always sounds funny, no matter how often one hears it. People who hear it for the first time want to know whose neck it was that was holy or why it was not called Holy Foot or some other part of the anatomy."

This particular church has been the church of my ancestors for five or six generations, and the name has been revered by them. The above quotation seems very crude to a person who is at all acquainted with the geography of Eastern Virginia or North Carolina. In all parts of the country there are necks formed by the rivers, creeks and swamps. In the same county, Nansemond, we have Barrett's Neck, Knott's Neck and others. In North Carolina there is Durant's Neck and Harvey Neck. Holy Neck is formed by two swamps, and then two roads were opened on each side of the neck going in different directions. The neck got its name "Holy" because it has been a gathering place for religious ceremonies since the time that the memory of man runneth not to the contrary.

Near it there is a large beech grove, and reliable tradition says that when the white men began to take up the land on the Back Swamp, the swamp on which it is located, the Indians of that section had a meeting place in this grove and near the fine spring which formerly furnished drinking water for the people. The beech tree was regarded as a protection from the dangers of lightning, and whenever a thunder storm came up the Indians would seek for a beech tree for protection. This spot was chosen in prehistoric times for their meeting place on that account. Near there as late as 1712, the remains of an Indian mound or burial ground was located on this neck.

When the white men came, many were Friends or Quakers, and they chose that site for their meeting house and it was called "Holy Neck." So it remained until the Vestry or Upper Parish of Nansemond County decided, on December 19, 1747, to build a "chapel of ease" at that location. That order, still extant, directs that the chapel should be built at a place called "Holy Neck." It was thus known until the Revolutionary War, and when the Episcopal establishment went down. It was then visited by other denominations, who held services in the old chapels of the state. Perhaps the Methodists used it for some time, but when the Christian Church was organized in 1793, Rev. James O'Kelly says in this *Apology,* that letters came from below, that we should send ministers to them to explain the position of the new church, and they were sent and in a short time the principles of the new church were explained. He records that there was an addition of about 2,000 members. It is believed that Holy Neck, Cypress Chapel (named for the swamp filled with cypresses by the afore-mentioned vestry when the

(Continued on page 15.)

The Southern Convention

Rev. F. C. Lester, *Superintendent.*

REPORTING PROGRESS.

The treasurer's report on this page is something new in our convention. So far as we know, we have never before had a report of all contributions during a month to all boards and institutions of the Church. There have been partial reports, but here is a complete report.

By studying these reports from month to month, it will be possible for church members to get an idea of what we are really doing. It is good to know what some parts of our work are, but it is better to know the full measure of our stewardship.

Those who send money will do themselves and the office a real favor if they will use the blanks which the office has furnished the churches. Please write in the proper column the exact amount to be credited to that enterprise. If additional blanks are needed, please let us know.

It is agreed that all money to be counted on Conference Apportionments that goes to Home Missions, Foreign Missions, the Christian Orphanage, Elon College, the Board of Christian Education, Superannuation and the Convention Fund, should go to the Convention treasurer for record and transfer. It makes it easier for all concerned if this method is followed.

Those of us who work in the office are delighted by the fine cooperation which is being shown. Such cooperation will make even greater progress possible.

EXECUTIVE BOARD MEMBERS.

Officers—

President W. E. Wisseman.
Vice-President, Arnold Slater.
Secretary J. H. Lightbourne.

At Large—

Rev. J. A. French, Rev. W. B. O'Neill, L. L. Vaughan, R. A. Larrick, Rev. S. C. Harrell, Cyrus Shoffner.

Conference Representatives—

Va. Valley Cnt.—Rev. R. A. Whitten.
Eastern Va.—Rev. L. E. Smith.
Western N. C.—Rev. H. V. Cox.
N. C. and Va.—Rev. W. J. Andes.
Eastern N. C.—Rev. S. E. Madren.

Representatives of Boards—

Missions—Rev. H. S. Hardcastle.
Christian Educa.—Rev. W. T. Scott.
Superannuation—W. B. Truitt.
Publications—Rev. J. G. Truitt.
Trustees Elon College—Dr. W. H. Boone.
Trustees Christian Orphanage—Vitus N. Holt.
Woman's Mission Board—Mrs. W. E. Wisseman.

SUNDAY SCHOOL CONVENTIONS.

This summer all five of the Sunday School Conventions met except that of Western North Carolina. Infantile paralysis made it seem unwise for that group to meet.

The convention programs were good. Some showed new ideas taking form among the leaders. Attendance was about the same as in former years.

Reports from the local schools have not all reached this office, but those in hand indicate that attendance is low, that money is given freely, and that not enough is invested on the local church. Another noticeable defect is that not many Sunday school members are joining the churches.

On the other hand, it is a source of

(Cotinued on page 7.)

THE CONVENTION TREASURER REPORTS.

July was my first month as treasurer of the Southern Convention. Seventy-six churches sent contributions to one or more of the enterprises of our Church. The cooperation of the Sunday schools, churches and the boards and institutions has been excellent.

A few treasurers have continued to send money direct to the college and the orphanage, but those institutions have reported all such receipts to this office, and the amounts are included in the figures below.

All monies received for the college and orphanage were turned over to those agencies on Thursday afternoon of each week so they could make their usual reports through this paper. Monthly reports are made to the boards, and checks have been forwarded to each of them for the amounts received.

Receipts for July totaled $5,389.72, divided as follows:

On Apportionments.	
Home Missions	$1,653.05
Foreign Missions	1,715.12
Christian Orphanage	694.58
Elon College	344.76
Superannuation	22.00
Board of Christian Education	476.03
Convention Fund	207.00
Total	$5,112.54
Specials.	
War Victims and Services	$ 257.18
Per Capita	20.00
Total	$ 277.18

Each church has been furnished blanks on which to make financial reports. If all who send money will kindly use the blanks and fill them accurately, that will aid us greatly.

MATTIE COX PARKER, Treasurer.
Southern Convention.

THE EDITOR'S MESSAGE

THE TRAVELLER'S PSALM—PSALM 121.

"I will lift up mine eyes unto the hills. . . . He that keepeth Israel shall neither slumber nor sleep. . . . The Lord shall preserve thy going out and thy coming in. . . .

Here is a matchless picture of the character and activity of God:

The God of Uplifted Aspiration,
The God of the Unbroken Vigil, and
The God of the Eternal Pilgrimage.

Experience verifies this picture of

The God who gives help through worship,
The God whose paternal activity is unceasing, and
The God whose Providence is swift and near for every journey.

Who is free from the problems of someone's "going out" and "coming in"? Parents, especially mothers, live with this problem. Vital concern for the safety of the children easily drifts into worry and hysteria. An unexpected delay, a prolonged conversation, or an unforseen difficulty which detains the son or daughter beyond the accustomed hour of arrival is sufficient to drive an emotionally undisciplined mother into a panic. Then if all the anxious and sleepless hours spent by parents waiting for their returning sons and daughters at night were added, what a staggering number it would be! Does this imply that the goings out of children and young people are without their attendant dangers? By no means. Then what is the solution? One wise father spoke recently of the family council and quiet period in his home, during which time each member was committed to the care of a never-sleeping Providence. Hysteria and panic have no places in such a home. There is mutual understanding and confidence which banishes fear and induces peace. "The Lord shall preserve thy going out and thy coming in." Away then, with our faithless and trivial fears.

In order to get the mighty sweep and full implications of this Traveller's Psalm, we need only to apply its truth to the missionaries. Think of them going out to remote areas on the far-flung mission fields. This is an engrossing epic of God's prevenient grace. Then, too, God has preserved their coming in from the ends of the earth. What a text or motto for the Gripsholm! These courageous servants of God have, with few exceptions, faced grave dangers. And God, through his church and the mysterious workings of his spirit has preserved their coming in. They stand before us as living witnesses to the keeping power of God.

Perhaps the supreme test of faith, just now, is to apply this Biblical assurance to our men in service. Nonsense? Not at all. Superstition? Not a bit of it. There is always a difference between the conduct of a God-motivated life, and that difference may make the difference between life and death. God's keeping power, when effective within is often reflected and registered without. It is our faith that many of these boys are being preserved, their going out and coming in, for equally heroic work in the post-war world. God has many ways of preserving his own. They are neither (not necessarily) mechanical nor miraculous. God preserves his own by the strength of hope, the power of love, the ingenuity of faith, the resources of prayer, the efficiency of confidence and the energy of friendship. Yes, in ways far beyond our ability to understand, "the Lord shall preserve thy going out and thy coming in."

But, and here is the inevitable objection, why do some who are so committed fail to return? We must realize that the laws of health, sanity, precaution and efficiency do break at times. Then, too, we live in a world in which the best may be crucified by the worst. Does that invalidate the truth before us? Far from it. No one is left stranded in God's eternal economy. God's two harbors, the temporal and the eternal, provide a haven for every danger-beset soul. Those who are lost in battle may be safe in Glory. "In my Father's house are many mansions. . . . If I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." Yes, "the Lord shall preserve thy going out and thy coming in."

POLIO PROBLEMS.

"Should I send my child to Sunday school?" is a question of the typical mother who is perturbed by the polio epidemic. Yes and no, seems to be the answer. Yes, if the child is healthy and lives outside the epidemic area. No, if the child is anemic or lives in an epidemic area. Good health is advocated as the best precaution against the dread disease. Sunshine, a balanced diet, exercise and the proper sanitation are the birthright of every child. Outside the epidemic areas the rule should be to "keep the child healthy and keep the child in Sunday school."

R. L. H.

PARENTS MUST RECOGNIZE RESPONSIBILITY.

The mushrooming of industrial cities, where facilities for recreation and wholesome living are inadequate, deprives thousands of children of the benefits of a normal way of life. It is evident that a fundamental step in the prevention of juvenile crime would be in the direction of supplying the guidance and the normal life eliminated by war conditions. Parents themselves must be convinced that their primary responsibility, even in war time, is the proper rearing of their families. They must be shown the evil that lies in a short-sighted desire for high wages that sacrifice the moral welfare of their children.

—J. Edgar Hoover.

Learning God's "Yes" Through God's "No"

Radio Broadcast Over Station WOOD of Grand Rapids, Michigan

By Rev. Leslie E. Cooke
Congregational Minister of Coventry, England.

"Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee, my strength is made perfect in weakness."—II Corinthians 12:8-9.

The fragments of autobiography in the letters of the Apostle Paul bring him very close to us. We may lose ourselves in seeking to follow the vast sweep and range of his thoughts, or feel dwarfed by this giant of a man in Christ, but when he tells that he laboured with his hands as a tentmaker, or needed his books and writing materials and his thick cloak, or that he is sorrow stricken by a friend's betrayal, he is speaking the language we understand, and we know him to be a man of like feelings and passions with ourselves.

No such fragment brings him nearer than this record of his unanswered prayer for the removal of what he calls—"a stake in the flesh." We do not know what was wrong with him and probably we shall never know. Some say he suffered from epilepsy, others that he had malaria, others that he was almost blind—we do know that his ailment produced some disfigurement which handicapped his work, and gave his enemies cause to mock, if not to attack him. From this thing he prayed earnestly for deliverance, but it was not removed from him—the only answer he received was, "My grace is sufficient for thee—my strength is made perfect in weakness." He, like the rest of us, had to learn God's "Yes" through God's "No."

In this, of course, he was but following in the experience of his Master. We are so familiar with the idea of the certainty of Jesus concerning God's will, that we forget that He, too, had to come to that certainty by this hard way of learning God's "Yes" through God's "No." This is just what the Master's experience of temptation in the wilderness, or disappointment in Galilee, or the denial and betrayal of his friends, mean. It is all summed up in the scene in Gethsemane where in an agony of prayer, he cried: "If it be possible, let this cup pass from me," but the answer was "No," and through the "No" he learned God's "Yes" to the way over Calvary and to the Cross.

The Christian Gospel is a gospel, good news, because it deals with life as it is. Just as its declarations that "He is the greatest who serves" or "That life to be found must be laid down," are not ideals about life as it ought to be, but insights into life as it is, so the learning of God's "Yes" through God's "No" is essentially a statement about a principle of living. Every new truth has come that way. Thus comes our knowledge of right and wrong: first the negative "Thou shalt not," then the positive "Thou shalt." Life's pathway is littered with the debris of discarded experiments and what men sometimes dismiss as failures are in fact the foundations of success. One of the most amazing discoveries of recent years is that group of chemicals known as M and B 653. Why is it numbered 653?—because it was the product of 652 failures. So through 652 "Nos" the chemist found the "Yes." God has given us life, it seems, on that condition, that we go around hammering at doors which do not open until we find the one which yields to our touch. To understand this is to have many of our problems illuminated, if not solved.

There are few experiences more perplexing than that of unanswered prayer. In these days of war it is a common and grievous one. When we have heard all the conventional explanations about our own lack of understanding, or our own sin and imperfection, the hard core of the experience remains, baffling and painful. But what if God is saying "No" in order to speak to us some greater "Yes"—then the experience becomes bearable, because it becomes meaningful. Such appreciation of this truth lights up our frustrations. Not the least bitter experience of these days is just that—frustration. I have seen the quiet years of older people for which they worked and prayed snatched away by the loss in a night of all they possessed. I have seen new homes and young men diverted on the threshold of their success. You have seen these things, too. But suppose a man or woman puts even this within the content of the sovereign will of God's love, so that through this frustrating "No" he sees God calling him to learn some great "Yes," then what might have marred that man and woman, makes them.

This truth illumines, too, the problems which press upon us from without—the swift victories of evil, the prosperity of the wicked, the pressure of the world's sorrow, all the things against which we have toiled and prayed. To see these as God's "No," spoken so that through the discipline of it we may learn a greater "Yes," is to be able to toil on, and pray on. "The things ye meant for evil," said Joseph, rehearsing the sad past to his brothers, "God meant for good." Exactly — through a "No" a "Yes."

When we have said all of this, however, the question haunts us still. "Why does God so deal with us?" "Why is life given to us on these terms?" I do not know. I know the possible explanations—because we are His sons, not slaves—men, not sheep—because He wants not blind obedience, but love's response freely and willingly given—because this is the necessary preparation that we may know Him, or because He wants to teach us our own impotency apart from His strength. All these help us to understand, but do not answer "Why."

This does not mean that we are left without guidance. Through this "No" God said "Yes" to Paul's rich friendship with Luke, the doctor; to Paul's visit to the churches of Galatia, to a testimony all the more convincing because borne in a stricken body. If we do not understand "why," there is no need to doubt that the purpose is good. It is a great thing to acknowledge that this is a principle of life. It is a greater thing to acknowledge that this is because of a good purpose. It is the greatest of all to step down into life's denials and frustrations in the confidence that these are the language in which God says "Yes." This we may do by going to meet life in the faith and spirit of Him in whom is "the yea and the amen." To meet today's denials with Christ will be to understand that God is saying "No" because He wants you to hear some greater and more glorious "Yes."

Prayer. Teach us, O God, our Father, to accept all life's disciplines as from Thee. May the spirit that was in Jesus Christ be in us also. May we learn through the cups which do not pass from us the purpose of Thy love and grant us grace to dread no loss, however grievous, but the loss of Thee. Through Jesus Christ, our Lord. *Amen.*

CONTRIBUTIONS

THE PRIESTLY FUNCTION OF THE MINISTER.

By Rev. Arnold Slater.

One teaching next Sunday's lesson, would be seriously tempted to digress from the general theme and dwell upon a Father's Concern for His Children. The scripture passage seems to concern itself more with Eli as a father than as a priest. It implies that the tragic death of Eli, indeed the defeat of the Israelites, was a result of the immoral conduct of Hophni and Phinehas, the sons of Eli.

Why did Hophni and Phinehas act in such disgraceful manner? Could it be that Eli was elected to the office of High Priest because of seniority, or given the signal seat of honor in deference to his family connections and not his spiritual convictions? Or, having been a priest and a judge for forty years, had he so encumbered his life with many duties and interests, that he had no time for his growing family. If he had been less of a priest and more of a father, or more of a priest and less of a judge, he might have lived happily all his days. Life has a way of forcing us to scatter our energies and spread too thin our influence. It is at times expedient to say "No," if our "Yes" is to carry such weight.

To be sure, Eli might have been a sincere, God-loving, family-loving man. A wise and good father does not always produce wise and good sons; generally that is so, but not always. The manner in which he treated Samuel suggests that he was concerned for personality, that he did want consecrated youth for the priesthood.

But to revert to our theme, "The Priestly Function of the Minister," this may be said:

One cannot separate the history of Israel from the priesthood. Under the Levitical law they were set apart for Holy Calling, and honored among the people, not so much for the men in office, but for the office itself. Their duties were threefold. To minister in the sanctuary; to teach the people (interpret the law); and to communicate the will of God (such was the majesty of God, the people wanted someone to act as intermediary).

Naturally, such a position lent itself to abuse and liberties, even to undue authority.

The Dangers of Tradition.

We cannot live without tradition, yet sometimes we can hardly live with it. When the priests, by long tenure of office became entrenched, they did not look kindly on those who dared to differ. The rise of the prophets was largely due to this priestly attitude. They had become so concerned with the mechanics of worship, the technical, even trivial, interpretation of the Law, that they were blind to the broad, moral, ethical, political and spiritual needs of their day. The rise of the prophets in Israel has its counterpart in the record of the Reformation.

The Contribution of the Priests.

The prophets rose and fell, the priesthood went on forever;-and when the voice of the prophet was silent, the priest often rekindled the pride and dignity of God's chosen people by reminding them of the Law, the Ark of the Covenant, and by gathering them in the Temple. To this day the Jews place these symbols of their uniqueness at the center of their worship.

Minister, Prophet, or Priest.

Perhaps it would be better to write Prophet and Priest, for as someone has stated, "the minister should stand as a priest before God, representing his people, and before his people, speaking to them as a prophet of God." Actually these functions are complementary. It is somewhat difficult to differentiate between the two, but people and minister alike, perhaps would benefit by thinking of the specific functions of the minister as priest. The term itself means, "one set apart," "a chosen instrument of God." It is more than a profession, it is a calling. It is therefore the duty of the minister to walk circumspectly; whether he will or no, he is a marked man; not by his clothes, but by his way of life. He will seek to create and preserve the spirit of worship in the holy place of God, the Church. He should use every avenue of thought, every available symbol for the promotion of reverence. Here God speaks, not only in the still small voice, but in appeals to the eye and the ear. The Protestant Church has not made the best use of the "eye" appeal. Jesus, who worshipped in the Temple, enjoyed the rich heritage of the ritual and the visual aids found there. A minister is wise who does not rely wholly on the spoken word, but lets God's House speak, as it did to Isaiah.

The minister, following his priestly function, should teach the young the art of worship, the meaning of doctrine, and the history of the Church. While it is true that people can go in prayer to God through Christ, a minister has a glorious opportunity to win the confidence of his people, if he is permitted to share with them their inner thoughts. Though in rare instances a beloved minister is taken into the inner chamber of their minds, yet most ministers find their members reluctant to discuss many of the disturbing problems they face alone.

Perhaps, if we had been permitted a look into the Temple of the Old Testament, we would have seen and heard much that was mystical, even magical; but at its highest, those present were sure they had been in the presence of God. Say what we will, the Roman Catholic Church commands a rare loyalty on the part of its members; and this, not because their priests give prophetic utterance, but have developed minds peculiarly sensitive to worship.

The minister, as he christens the child, marries the young; serves the Holy Communion, and is asked to have service for those departed, may do so in a perfunctory manner, or he may reveal himself as the chosen of God and bring to such experiences a quality and depth that shall not soon be forgotten.

It is possible for the minister to incorporate into his duties those of both prophet and priest. Consider the Apostle and High Priest of our confession, even Jesus.

GRAHAM SERVICE CENTER.

The Service Center at Graham, N. C., was under the supervision of the neighbors of Providence Christian Church on the weekend of July 22, 23. The ladies of the church made beds for about thirty-eight service men and fried chickens which were served to the Army boys on Sunday morning with coffee and rolls. The soldiers were very appreciative. Two boys who had just returned from the Anzio Beachhead remarked that this was the first chicken they had had since they killed and cooked one at Anzio. Boys from many parts of the United States were entertained.

The churches of Graham assume full responsibility for week-end entertainment at the Service Center, and Providence people are happy to do their part. Mrs. W. H. Holt is chairman of the committee.

News of Elon College

By President L. E. Smith.

WHERE ARE YOU GOING TO COLLEGE?

It is taken for granted that every individual of college age who is prepared to enter will be going to college in September, provided it is financially and humanly possible. The problems of the postwar world will be so intricate and so numerous that an adequately trained leadership will be necessary if the proper solution to community and world problems is to be found. These problems will come up out of Church and State, our political, social, economic and religious life. Our leadership must come from our colleges. Our colleges must make sure to train in the proper fields with rightly placed emphases.

The traditional three R's will not be enough. A thorough knowledge of the arts and sciences, as is usually understood, will not be sufficient. The leaders of tomorrow must be trained in morals and religion as well as in the sciences. They must know what is right and what is wrong and why. To know this is not enough. They must live, and live inspiringly.

For a college to invite young people to come and spend four years on its campus is to arrogate for itself considerable responsibility. These young people are potential leaders. They will be needed in the affairs of State and Church. If the college will do its duty, they will do theirs and the result will be a better world in which to live. The future depends quite largely upon how well and how extensively the college does its work of training.

The church college claims to be Christian. The world is demanding that it make good its claim. It must have a sufficiently broad curriculum and its teaching must be thorough, but it must teach morals and religion and that without excuses or apologies. The purpose of the faculty must be Christian. The curriculum must be undergirded with Christian principles. The whole atmosphere of the college must be Christian.

The purposeful young person today who is living for tomorrow and who wants his life to count for its maximum good should have no difficulty in selecting a college and deciding on a course of study.

Elon College has carefully planned its curriculum and is planning to add to its department of Christian Education so as to be able to meet the demands of tomorrow. The fall term opens September 5.

ELON COLLEGE NEWS ITEMS.

Students for 1944-45 are reserving rooms daily. Have you sent in your request for reservation?

Do you know of someone who plans to go to college who has not yet selected his college? Speak to him about Elon, and let us have his name and address.

Do you know someone who is a high school graduate who wants to go to college but is not financially able? Let us have the name and address. It may be that some kind of assistance can be provided.

There will be four additions to our faculty for the year 1944-45. These new additions are all well-trained in their respective fields and will bring inspiration to the student body.

An enlarged program of Christian Education has been authorized and a search is under way to locate the best possible person to do practical teaching in this particular department.

OFFERINGS OF SUNDAY SCHOOLS AND CHURCHES.

Elon College considers itself a church institution. It is definitely a part of our Convention. Its only sources of support are from the student body, the Church, and its friends. The income from our student body has so drastically reduced in war time that it becomes necessary to appeal to the Church and our friends for increased support. We are delighted that the response from these sources has been generous and are encouraged by the assurances that it will continue to be so. We are far, far ahead in receipts from these sources than we were a year ago. If we are to make the grade it will be necessary to increase our offerings yet again. It is hoped that every Sunday school in our Convention received an offering for the College on the fifth Sunday and that the same will be forwarded at once. Our needs are great and immediate.

REPORT FOR AUGUST 3, 1944.

Previously reported		$4,953.95
Churches.		
N. C. and Va. Conference:		
New Lebanon	$ 65.60	
Eastern Va. Conference:		
Shelton Memorial	10.00	
Va. Valley Conference:		
Winchester	10.00	
		85.60
Sunday Schools.		
N. C. and Va. Conference:		
Greensboro, Palm St.	$ 57.13	
Hines' Chapel	6.53	
Eastern Va. Conference:		
Antioch	20.00	
Elm Ave., Portsmouth	26.23	
Spring Hill	2.37	
Eastern N. C. Conference:		
Morrisville	1.64	
Mt. Auburn	10.00	
Mt. Herman	10.00	
Western N. C. Conference:		
Ether	3.75	
Pleasant Hill	8.80	
Pleasant Ridge	9.96	
Va. Valley Conference:		
Antioch	20.00	
Linville	15.37	
Mayland	1.50	
New Hope	9.37	
		202.65
Individual Gifts.		
Liberty Church (WNC)	$ 8.59	
Cyrus Shoffner, Liberty	10.00	
Mrs. M. C. Faucette, Brown Summit	1.00	
C. J. Strickland, Columbus, Ohio	100.00	
		119.59
Total		$ 407.84
Grand total		$5,361.79

THE CONVENTION.

(Continued from page 3.)

real gratification that so many men and women are faithfully trying to do the work of religious education in local churches. Many are handicapped by lack of specific training for their work, lack of library from which to get information, and by the unusual demands of their time during these war days. Yet they carry on, and under their leadership the work continues, and boys and girls do accept the Christian message and join the Church.

At a later date we expect to give an analysis of the reports made by the Sunday schools. In this we may find much food for thought, and by studying the reports we may be able to get a new idea of things that need to be done.

The man who dares to waste one hour of life has not discovered the value of life. —*Dawin.*

Missions
The World for Christ

ONLY ONE MONTH TO GO!

The Mission Board year closes with August. The annual meeting is in September, at which time appropriations are made for the coming year.

Money received by the board is divided so that half goes into the home field and the remainder goes to the foreign field, unless it is designated differently. It is interesting to note that even though certain funds are designated, the total contributions just about balance each other over the years.

It surely will be fine if all churches and Sunday schools will send additional contributions during August. Individuals who read the reports of Mrs. Parker, may see that there is real need of increasing this important work of our Church. We will all be glad to see the total contributions for Missions rise above $25.000 for the year. That would mean only about forty or fifty cents per year for missions outside the United States.

A little help from many will make a big difference. Why not send a contribution to missions right now while you think of it? And if you have the money for missions in your treasury, please send it now so that it can be credited on this year for the Mission Board. F. C. Lester.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 3, 1944

Sunday Schools.		
Ether, N. C.	$	2.11
Ingram, Va.		7.29
Happy Home, Ruffin, N. C.		8.79
Pleasant Hill, Liberty, N. C.		28.65
Reidsville, N. C.		9.00
Morrisville, N. C.		1.98
Linville, Va.		8.50
New Hope, Harrisonburg, Va.		3.58
Mt. Olivet (G), Geer, Va.		10.70
Total	$	80.60
Individuals and Churches.		
First, Burlington, N. C.	$	7.00
Leaksville, Luray, Va.		46.00
Total	$	53.00
Specials.		
First S. S., Burlington, N. C.	$	29.04
Total for the week	$	162.64
Previously acknowledged		24,078.80

Mattie Cox Parker,
Secretary.

THE GLEASONS AND THE WORK IN CARROL COUNTY.

Rev. and Mrs. Allen Gleason have been steadily at work in our Carrol County Mission since the first of July. They came to this work from Hartford, Conn., where both took training for the ministry and religious education. Mrs. Gleason will be remembered by many as the former Miss Frances Everett of Holland, Virginia.

When the Gleasons arrived at Fancy Gap they found the parsonage awaiting loving care. It had been vacant for years, but was ready for cleaners and painters. The Gleasons seem to find delight in making the house into a home. Within a few months, those who visit will be delighted with the beautiful parsonage on top of the Blueridge.

The churches have been neglected also. Ivy Hill has failed to function for many months, but Elk Spur and Rocky Hill have kept going even though they had no regular minister except local men who hold services sometimes. The Gleasons are finding ways in which to revive the churches, and to make the services and the places of worship more attractive.

They are also finding their way into the homes of the people. Sometimes it is a highway that leads to the home, but more often it is a trail too steep and rough for a car. But they like to walk, and they enjoy knowing the people. The highways and roads and trails now being travelled by the Gleasons lead to a new day for our mountain people and churches.

REV. AND MRS THOMAS AT ASHEBORO.

Asheboro, North Carolina, is now getting acquainted with Rev. C. C. Thomas and his bride of a month. For almost a year this fine group of people waited, searched and prayed for the coming of a minister to take the place vacated by Rev. and Mrs. A. L. Granger. That prayer was answered on last Friday when Rev. and Mrs. Thomas arrived to make their home in the apartment awaiting them next door to where Mr. Granger first lived in Asheboro.

Mr. Thomas is a member of our Shallow Well church near Sanford, North Carolina. He did college work at Elon and St. Lawrence. In June he received his Bachelor of Divinity degree from St. Lawrence University. While in New York State, he served a church in Rensselear Falls, where he met and married Mrs. Thomas.

Our Asheboro church is only five years old, and has no building of its own in which to meet. Plans are ready for a beautiful new church on a central lot which belongs to the church, and the people are hoping that within a year it will be possible to build so they can move from the school building. The new minister and his wife will find themselves among delightful people, and will, no doubt, lead to great success in Asheboro.

MISSIONARIES IN THE SOLOMON ISLANDS.

Before the natives in the Solomon Islands knew Christ, like many others, they were treacherous. Missionaries first entered Rennel in 1909. They found the natives apparently receptive to Christian teaching, and left three native converts there. When they returned at the end of the year, there were three heaps of human bones and a ruined house.

Twenty-four years passed before another attempt was undertaken. In 1934, twelve young men were trained in a mission school at Malaita. Converts were won and witnessed for God. It was quite a different "true story" from the one of "three heaps of bones"; for in 1938, when missionaries visited there again, they found a well-built church and a congregation of people streaming out from morning worship! The people were happy, their faces radiant, their bodies clean.

Some mission work is still going on in the Solomons; the now famous mission boat for island missionaries is kept busy as the missionaries and the natives have to move about making the best arrangements possible for the continuation of the work among the various stations. The natives are loyal. Twenty-four of the languages spoken in the Solomon Islands have some part of the Bible published in them.—*The Herald.*

Prejudice, ignorance, bitterness and, above all, selfishness, are the great obstacles to peace in people, groups and nations.—*Tytheridge.*

Literature for New Literates

An Address before the General Council Special Session for Women

by Miss Ruth Ure *of India.*

It is good to bring the greetings of those who are working with deep zeal and consecration for literacy in India to the group which gave Dr. Frank C. Laubach to the world, and which continues to give now so very generously to make possible effective literacy campaigns. Because of the broad measure of their gifts, Congregational women have a rich share in all the phases of this service.

First, may I describe the new literates for whom literature is needed? It has been suddenly in the providence of God that our eyes have been opened to a whole new area of need, the need of the illiterates. And three-fifths of the people of the world in this our proud twentieth century are still unable to read and write! More than a billion illiterates! with Latin American countries ranging in illiteracy from 30 to 75 per cent, India 88 per cent, Africa 93 per cent.

How seriously does that matter? Well, it means that Christian literature is reaching less than half the world; whereas the only strong and enduring church is a Bible-reading church. It means that progress along any line is seriously handicapped. Three Royal Commissions which came to India to study the poor state of agriculture, of industry, and of the franchise, respectively, agreed in accusing illiteracy as a major factor in defying improvement. But the most persuasive answer is in human terms, in the transformation of life that comes to the individual when he learns to read. One sees it dawn on the faces of the learners: joy, new selfrespect, new vistas of opportunity, deepened fellowship with folks and new access to the treasures of written wisdom and particularly of the Scriptures.

And now new methods have made this transformation possible on a "mass production" scale. The new English charts enable an English-speaking adult to learn to read English in ten hours; with the Spanish charts a Spanish speaker can learn in three hours; in the Philippines it takes half an hour. This is the social revolution which is upon us. Campaigns now girdle the globe; China is said to have made one-tenth of her population literate between 1938 and 1940, and to aim at the final eradication of illiteracy by 1949. Russia made one hundred million literate in two decades. Dr. Laubach's visits have stirred and galvanized into action influential groups in many lands; Just now the governments of Latin America are catching his enthusiasm.

Several strands of essential work mingle to form an efficient campaign. There is the motivation of learners—how can they be made eager to acquire the skills of reading and writing? Posters help, and moving pictures, and plays and radio speeches; then later, prizes in the form of badges and certificates and books serve to promote momentum. These are not literature, but they are among the tangible materials needed.

Then there is the training of teachers in the use of the new method. For this purpose conferences and demonstrations are excellent; there are sorely needed, also, handbooks, guides—general and specific, to be put in the hands of all volunteers.

There is also a certain amount of organization. Demonstrators and supervisors, promoters, must faithfully tour to enthuse, train, encourage, and carry forward with perseverance to the achieving of the goal.

But centrally, first and last, there is literature. This falls into a dual classification:

I. Literacy - Literature includes charts and primers, and all follow-up material. Before a chart can be properly prepared a good bit of research is required. Basic vocabularies must be compiled through scientific word counts of the actual spoken language of the area. When the thousand most commonly used words are listed in the order of their popularity, then lessons can be built.

The type of chart in widest use is one which presents a chain of object pictures; the learner can read the pictures for himself; then he can also read their names written alongside; then, if he pauses with the first syllable of each he has begun to understand phonetics. With a few hints he practically teaches himself. Exciting stories, using these same words and syllables serve as his evening's recreation, and thus he is reinforced to go on to the next lesson.

As soon as he finishes these preliminaries he must be kept constantly supplied with such intriguing pamphlets and booklets and articles that he discovers that reading is the most fun in the world. To see in print folk lore and songs he knows by heart, to learn lively and vital details about his daily life at home, in the fields, in the market, in the law courts—these accomplishments lure him on. It is probably at this point that the greatest skill of all is required, that these materials be both scientifically sound from the standpoint of word counts and psychologically sound from the standpoint of absorbing interest. Among these materials an essential is a regular newssheet.

II. What is properly known as a Christian Literature program includes the whole range of magazines, newspapers, and books, dealing with biography, fiction, history, civics, sociology, every conceivable subject valuable to mankind, very carefully planned to meet the needs of adults and young people and children, of homemakers, farmers, and all professions, of the cultured classes and of new literates, of the Christian community, and of the manifold groups to be evangelized. But not just books on any subject, however important. Always books which will interpret the principles of the Kingdom of God, implant the highest ideals, present the winsomeness of our Lord, and draw readers into devotion to Him.

For books strategically used can be our most effective channel both for evangelism and for the edification of the church. Missions have not so used them of recent years. My own vision of Christian literature came in a decidedly unorthodox fashion. It was to protect my shining new car from the depredations of hordes of small village boys armed with sticks and stones that I threw out a batch of W. C. T. U. leaflets, which promptly diverted the youngsters while those who were able read aloud to their fellows and I speeded out of sight! Then suddenly, instead of thinking about the car we began to think about the little boys, so starved for something to read. Thereupon was born the famous Standard Oil tin library, the 60 paper volumes carried on tour and loaned freely to all comers; and from that sprang the haunting cry, "Why can't *we* have books like these?" Today, if we have ears to hear and hearts to understand that cry comes from the majority of the people in every mission land—Latin America, Africa, Asia, the islands of the sea. It is a cry that we of the older churches are quite able to answer, in underwriting the Christian Literature program.

The program involves production of books—the encouragement and the training of national authors and artists; then publication—aid, often in

(Continued on page 13.)

STEWARDSHIP

REV. JESSE H. DOLLAR, *Chairman.*

STEWARDSHIP SUGGESTIONS FOR FALL PROGRAMS.

It is hoped that the following suggestions may strike a responsive cord in the hearts of the pastors throughout the Convention. Due to the growing interest in several denominations, we have to offer a wide variety of very rich stewardship materials for fall programs this year. Since the conference year in our churches in this section ends with September and October, it is time all pastors planned their Stewardship program for the year and secured materials to aid in a successful Every Member Canvass building up to their new church year.

Your Commission on Stewardship has an arrangement by which we have available for you all stewardship materials published by our own denomination, by the Methodist Church, the Baptist, Presbyterian and United Brethren Churches.

For this year it seems that the supply which can be ordered from the General Board of Lay Activities of the Methodist Church, 740 Rush Street, Chicago, Illinois, or from the Presbyterian Promotion Committee, are perhaps the finest and most inclusive material lists available. We recommend from the Methodists the following materials. These materials touch not only the stewardship of money, but evangelism and other stewardship fields.

We recommend the following leaflets:

Church Pews: Slightly Used, Roy L. Smith.

Immortal Tidings in Mortal Hands, Edgar T. Welch.

Wealth Inexhaustible, E. Dow Bancroft.

The Christian Steward in His Church, George L. Morelock.

A Pledge is More than a Gift, William H. Leach.

A Voice from the Valley, Lynn Harold Hough.

The Layman in the Church Service, Raymond M. Veh.

The Fellowship of Tithing, P. M. Snyder.

Sunday, a Bulwark of Christianity, Franklyn L. Edwards.

Also the following booklets:

Ye Are My Witnesses, George L. Morelock.

Something Better than a Fortune, Sherwood Eddy.

The Minimum Standard of Giving, Earl G. Hamlett.

The price of the leaflets will average 1c apiece. The booklets are 5c each, with some reduction for large quantities.

The following leaflets are from the Executive Committee of the Southern Baptist Convention, Nashville, Tennessee:

How a Farmer May Tithe, J. T. Henderson.

Stewardship Questions Answered, J. E. Dillard.

Shall We Tithe? J. S. Compere.

Who Owns the Wool? J. B. Gambrell.

Stewardship or Life a Trust, J. T. Henderson.

A Worthy Financial Program, Clifton J. Allen.

Scriptural Giving, J. Clyde Turner.

A most helpful eight-page leaflet entitled, "Money-Raising or Stewardship?" may be had from the United Stewardship Council, Hillsdale, Mich.

From our own denominational headquarters, 287 Fourth Avenue, New York, we recommend the use of the "Program Guide for 1944-45," which we presume to be in the hands of all pastors. By writing to the Missions Council, which handles all our stewardship material, or to Dr. A. D. Stauffacker, telling him the type of church, how far your stewardship program has been developed, and your desires for your fall program, he can make selections from the wide variety of materials on hand and can fill the needs of each pastor much better than one can by making general suggestions.

The following leaflets may be obtained from the United Promotion Committee, General Council, Presbyterian Church, U. S. A., 156 Fifth Avenue, New York, N. Y.:

The Two Inseparables.

Steward or Squatter, Muza Meyers.

An Interview about Giving to the Other Fellow.

The Rivers of God.

Financing the Rural Church, James F. Riggs.

A Business Man's Giving, Wilbur LaRoe, Jr.

A Catechism of Giving.

The Living Church a Giving Church, Herbert K. England.

The variety of materials suggested above from other denominational sources is quite sufficient for general use, but the Commission on Stewardship is prayerful that each pastor will analyze his own peculiar needs and develop his program along the lines which will give him the greatest satisfaction from the effort.

Surely our interest should be not only in a successful Every Member Canvass, through which the needs of growing world-wide demands upon the church can be met, but there is a great need for undergirding any and all programs with a deep spiritual note. Raising money should never be the end sought by a church or pastor in a stewardship program. It must be much broader and more inculsive. With the mind of man running as it does in times like these in the direction of the materialistic and physical, every minister should feel compelled to inject a spiritual note in every thought and to achieve a spiritual end in every undertaking of the church.

We will either be spiritually enriched through the abundance of money and things material or else the church will be pauperized through an over-emphasis on material things. Let us face the fact that the church must have money with which to carry on its program, but remember also that the money must be spiritualized by spiritualizing the men who give it and that the needs of the Kingdom are more than can ever be achieved through money alone.

Ministers must become stewardship minded in the larger sense of the word and all our efforts should be to fill in the gaps in a well-rounded stewardship program with money, evangelism, dedication of life, use of talents and all the other expressional means of life. It must all be consecrated and dedicated. Only then can it becomes a means to the end we seek.

Your Commission stands ready to aid any and all pastors and churches in suggesting or supplying your total stewardship needs. Every pastor should know who is to lead in his stewardship institute, offering envelopes should be in stock, the Finance Committee should have met, the budget should be under consideration, the date of the institute and canvass established, and the entire fall program well in mind. Only as we move in the larger vision can we hope to attain the larger ends. Let us move together—unitedly and concertedly—that the responsibilities and privileges we hold may be performed and enlarged upon in these days when the souls of men and nations are being tried.

FOR THE CHILDREN

Dear Boys and Girls:

It isn't so bad to spend the summer at home, is it? I am learning things every day, and I bet you are, too. I wish that you could watch the family of brown rabbits which come to take supper in our back lawn and garden each evening! There is a mother rabbit, the daddy rabbit and two children. After they have nibbled all the tender greens they want, they play together. I get so tickled at the little ones jumping about that I forget and laugh out loud. That sends them scurrying for the tall weeds and shrubs at the garden's edge.

Mother and I saw a new bird in our pecan tree last Sunday afternoon. It was just as yellow as a canary. Mother said that it probably was a wild canary. It certainly had a sweet voice.

Last night we had fun watching two mocking birds teaching their little ones to fly. A storm was coming up. The wind was blowing so that the baby birds were having trouble because they had not yet learned to fly in the wind, mother said. Mother and I soon saw why the parent birds got their children to fly on the garage. The mother bird showed them how to hop down on the door and fly inside of the garage where they would be safe from the storm during the night.

Two blue jays have raised a family near our house this summer. When they were teaching their babies to fly the father bird would fly at my head and scold me if I got near where they were.

The robins let me get very near them without scolding or flying away. I think it is lots of fun to watch robins getting their meals after showers. They run across the lawn for a few steps and then stop and stand very still. Mother says they are listening for worms and insects. Soon the robin will dart and grab at something with his bill. Lots of times the worms come out of their holes so easily that Mr. Robin gets a fall backward!

I shall be so glad when the infantile paralysis epidemic is over, won't you? I am still going to Sunday school and church each Sunday, but nearly all of the children aren't coming and I miss them very much. Then I want to go down town again and get ice cream at the drug store with Daddy and Mother. I want to go to the dime stores to see all of the toys and the gold fish! I'd like to go see a good children's picture at the show with Winnie Ann and mother. Too, I do not like for the little children to get sick and have to stay in bed.

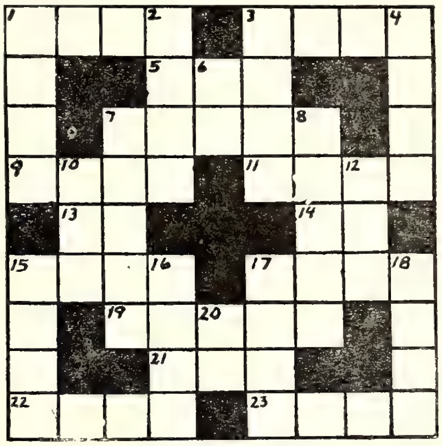
I am so glad that my mother is better and out of bed again. I know she is lots better because she doesn't wear her bedroom slippers all of the time now! She thinks that she will be able to go to Sunday school with me next Sunday.

My daddy went off on the choo-choo-train to Chicago Sunday night. He has gone to attend the Lions meeting there. I miss him a lot, but I would miss him more if Virginia McIver were not coming and spending the nights with mother and me. I like Virginia very much. She plays with me and reads to me when I ask her. We all miss her when she goes off to college each year. Last night she told me about her niece, Ann McIver, who is in my Sunday school class. She said that Ann is having fun talking to her great grandmother, grandmother and grandfather and Aunt Virginia over the phone these days. Virginia said that she liked to talk to her great-grandmother, who lives out in the country, best.

Why don't you write a letter and send it to my mother to put in the Children's Page? I'd like to hear about the things you are doing!

Goodbye, from your friend,
OLIVER TODD.

CROSSWORD PUZZLE.



ACROSS:

1. A warm blooded feathered vertebrate with wings.
3. Emblem of Holy Spirit. (Matt. 3:16.)
5. Royal Academy Rule. (abbr.)
9. A cleansing agent.
11. A step.
13. Weather Vane. (abbr.)
14. Mother.
15. Past tense of slay.
17. Creates with a needle.
19. Bird homes.
21. Part of verb to be.
22. A farm building.
23. What Jack Horner pulled out of the pie.

DOWN:

1. They manufacture honey.
2. To let fall.
3. Fall of rain drops.
4. To relieve from pain.
6. Bachelor of Arts.
7. A bird. (Lev. 11:15.)
8. Persons are called by them.
10. A night bird. (Lev. 11:16.)
12. Call of the crow.
15. A flat piece of stone or wood.
16. To teach baby birds to leave their home nests.
17. To place one foot in front of the other.
18. A favorite summer recreation.
20. Senior. (abbr.)

Answers to Last Crossword Puzzle.

ACROSS: 1. and 3. Crab Tree; 5. O'er; 7. Cabin; 9. Halt; 11. Post; 13. Ra; 14. To; 15. Pest; 17. Send; 19. Swims; 21. O. F. U.; 22. Ears; 23. Tent.

DOWN: 1. Cash; 2. Boat; 3. Trip; 4. Exit; 6. E. B.; 7. Class; 8. Notes; 10. Are; 12. Son; 15. Pine; 16. Twos; 17. Smut; 18. Dust; 20. If.

MISSIONARY FLASHES.

The Cradle Roll Party of Turner's Chapel, which was held at the home of Mrs. R. L. Ross in June was one of the nicest I have ever attended. The Junior Missionary Society sponsored it and helped with the program. I had fun trying to tell something of the home life of children in other lands. At the conclusion of the program, I went with the children out on the lawn and taught them a new game from another land. This was interrupted by the mothers calling us to delicious homemade icecream and cake. Informal discussion among the parents and talk and play among the children ended the delightful afternoon which everyone from the least baby to Grandma Riddle fully enjoyed.

The Junior Department of the Sanford Sunday school deserves high praise for a bit of missionary education which it has been sponsoring. A class of girls presented Miss Helen Huntington Smith and her work in China to the Junior Department and the Primary guests in such a splendid manner that their superintendent asked that they give the same pro-

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Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

THE PRIEST IN THE LIFE OF ISRAEL.

Lesson VII—August 13, 1944.

Golden Text: *"For every high priest, being taken from among men, is appointed for men in things pertaining to God."*—Heb. 5:1.

Lesson: I Sam. 1:19-4:18.

Devotional Reading: Heb. 5:1-9.

A High Calling.

"For every high priest, being taken from among men, is appointed for men in things pertaining to God." No greater honor comes to any man than to be called as a priest unto God. Nothing ought to make a man more humble or more proud than the fact that God has called him to serve as his representative to minister in the things of the spirit, to be the spiritual adviser of the children of men. Man as a sinner, man in his ignorance and his weakness, in his aspiration and his failure will always need someone to speak to him about God, to help him to God, to speak to him for God. The minister as a preacher usually deals with crowds—not always on Sunday evenings—or at least with groups, but the minister as priest usually deals with the individual soul, and he is set for the "cure of souls."

The priest had an important place in the religious history of Israel as in the religious history of the race. There is still an important place for the work of the minister as a priest.

After all this is said, it should be said that in a sense every man is a priest unto God. No man needs any mediator between himself and God. Jesus Christ Himself, our Great High Priest has opened up a new and living way whereby every man may deal with God directly.

High Demands.

Because the priestly office is a high and sacred calling, it makes high and searching demands upon the priest. (The word priest is used in these Notes in the sense of a representative of God, whether he be a Catholic priest, a Protestant minister, or a Jewish rabbi.) Every minister should be careful of his manner of life. There is no substitute for character. The preacher's life is the life of his preaching. Eloquence, learning, skill, executive ability, cleverness, are as sounding brass and tinkling cymbals unless a man has genuine character. The most difficult thing that a minister has to do is to live as a minister ought to live. Paul constantly urged Timothy to "take heed unto thyself."

A Preacher in the Making.

The story of Samuel is one of the most appealing and thrilling in the whole Bible. It is the story of a boy well-born, well-bred, well-trained, and called into the ministry. He had God-fearing parents, he was made to feel at home with things religious, he was called by the Spirit of God, he obeyed the heavenly vision. Dedicated even before he was born, he developed the character and received the training that made him a towering figure in the early history of the people of God. And the secret of his greatness was his unimpeachable character.

Two Bad Eggs.

Hophni and Phineas, sons of Eli, the priest, were "bad eggs." The Bible does not gloss over the fact. Indeed the Bible never glosses over any facts. These men were lazy, gluttonous, greedy, and immoral; and yet they ministered as priests for the people unto the Lord. Here is the solemn truth, demonstrated again and again in the Scriptures and in history, that a sacred office is no absolute guarantee of holy character or righteous conduct. Priests and preachers sometimes go wrong. Ministers sometimes prostitute their high office to evil ends. Some preachers lie and steal and run with other men's wives, and do all kinds of fool and fatal things. *But they are the exception.* That is the reason they always get the publicity and the attention. The average minister, and the majority of ministers are "good eggs," honest, sincere men. It is a shame and a slander that so many folks stay out of the church and have nothing to do with religion—so they say—because some preacher they knew "went wrong." These same folks do not throw away a barrel of apples because one apple is rotten, or a crate of eggs because one egg is rotten. Ministers are human—they do not profess to be perfect and they cannot be expected to be perfect. But they will stack up pretty well against any group of men who can be found anywhere.

An Indulgent Father.

Perhaps the sons were not altogether to blame. One of the gravest charges made against Eli was that he knew that his sons "made themselves vile, and he restrained them not." Perhaps he waited too late to do anything about it. Perhaps there was nothing that he could do about it. The record indicates that he was at least partly responsible. This is not to condone the evil ways of many modern young people or even grownups. But many an indulgent parent is to blame in some measure and in some instances in large measure for the evil ways of the children—there was no discipline, no restraint, no control at a time when such measures would have been effective.

A part of today's lesson deals with the story of how the ark was carried into battle against the Philistines, and how the Israelites were defeated, and what was worse, the ark was taken. The story gains significance when one realizes that the ark was the most sacred object in Israel's life, the symbol of Jehovah's presence and protection. But it was of no avail in battle. The story tells in graphic and gripping fashion the truth that a religious symbol is no substitute for religious reality. For instance, there is no particular value in just having a family Bible, or any kind of Bible, on the living room table or in the parlor, unless it is used, and unless there is character in the home. It does no good to wear a rosary unless one is genuine in his religious life. It is a mistake to think that because a boy carries a New Testament in his pocket over his heart that a bullet cannot hit him or a bomb blow him to bits. Religion is not a good luck charm. It is not insurance against illness, or misfortune, or accident, or death. Outward symbols are meaningless and even useless without the religious experience. Religion, of course, often keeps people out of trouble. But religion does not guarantee immunity to trouble. The religious man, however, does find help and grace in time of trouble, if his religion is real and vital and personal.

Let every dawn of the morning be to you as the beginning of life. And let every setting of the sun be to you as its close. Then let every one of these short lives leave its sure record of some kindly thing done for others; some good strength or knowledge gained for yourself.

—*Ruskin.*

JAPANESE-AMERICAN RELOCATION AND OUR DEMOCRACY.

More than two years have passed since the evacuation from the West Coast of all people of Japanese ancestry, including 70,000 American citizens. However, the great majority are still in isolated relocation centers. The experience of two years internment has (a) so disappointed and discouraged some that they have lost faith in democracy and have asked for expatriation or repatriation, and (b) raised serious questions with other minorities among us—questions which may plague us and prove costly in the future.

As Christian citizens of the United States, we are deeply concerned about: (1) the effects on democratic ideals and life; (2) the danger of losing the wholehearted cooperation of our Asiatic Allies; ("Too few . . . realize what persistent and effective use Japan has been able to make, throughout the entire Far East, of U. S. imprisonment of persons of Japanese descent."—Fortune, April, 1944); and (3) the added difficulty of overcoming Asia's distrust of the good faith of the United States.

Be It Therefore Resolved:

1. That we are grateful for the facilities extended by the officials of the War Relocation Authority to the various national Christian agencies which are cooperating with the religious and social activities of the Christian groups in the Relocation Centers.

2. That we approve the decision of the Farm Security Administration to make loans to citizens of Japanese ancestry on the same basis as to other citizens; and express the hope that similar funds can be provided for alien evacuees who are bound to be loyal to this country, in order to enable them to resume normal life and make a much needed contribution to the national production, instead of being a continued expense to the public treasury.

3. That we approve the Army's resumption of Selective Service for the Nisei (American citizens of Japanese ancestry) as for other citizens.

4. That we approve the granting by the Army of permits to Nisei service men to visit the West Coast on furlough, and urge that, in view of the announced passing of danger of any major invasion of the coast, similar rights gradually be given to other evacuees found to be loyal to this country.

5. That we are opposed to the proposal to deport law-abiding persons of any nationality, whether citizens or aliens, except as they may be found by legal process to be hostile to the United States, or as they themselves may desire deportation.

6. That we assure the President, the War Department, the Department of Justice, and the Department of the Interior of the readiness of our constituents to give cordial support to such policies looking toward restoration of constitutional liberties to the Japanese evacuees as may be deemed consonant with national security and with the civil rights and liberties in which we believe.

7. That we urge our churches and individual members, in every way possible, earnestly to seek to create local sentiment favorable to loyal evacuees and their integration into normal community life.

Wynn Fairfield.
Clarence Gillett.
Wilfred Rowell.

(Presented to the General Council at Grand Rapids, Michigan.)

BOTH CONSERVATIVE AND LIBERAL.

We are both conservative and liberal. We are conservative in the sense that there are certain truths and institutions, inherited from the past, which are necessary to life and progress in the present. We must keep them.

We must keep our belief in God who is the Creator of all things and, without reference to whose will for mankind, life can have no lasting meaning. We must keep our belief in our religious institutions which proclaim and interpret the will of God for men. We must keep the integrity and sanctity of the family as a center of security and sound moral training for children. We must keep the concept of private property on the principle that what man earns by the sweat of his labor belongs to him. We must keep our belief in democratic government, the rights of man irrespective of race and religion, the validity of constitutional procedure, impartial justice in the courts, government by law, and sovereignty of the people. We are conservative. There are some things inherited from the past which must be kept, not because they are old, but because they are true and right.

We are liberals in the sense that sound liberalism is always based upon moral principles. It is the extension of these principles in new areas of life.

Liberalism does not mean the denial of God; it means interpreting His will for man and society in better and broader ways. Liberalism does not aim to destroy religious institutions; it aims to increase their influence. Liberalism is not the enemy of democratic government; it is its friend, insisting that there be more recognition of democracy's worth and more application of its principles to more people. We are liberal because we believe there are certain great principles that do not die, or change from age to age, but which, in order to live on, must be expanded and applied afresh to meet the demands of life in every new generation.—*William C. Kernan.*

LITERATURE FOR LITERATES.

(Continued from page 9.)

the form of revolving funds for presses and publishers, to make possible the risks involved in large editions of worthwhile volumes; then distribution—with selling price so subsidized that everyone can buy. The promotion of distribution is being studied everywhere at present; how to train salesmen, how to run Christian book stores and book vans at a profit instead of a loss, how to increase sales in villages and schools; also the establishment of public libraries and reading rooms, the institution of "reading hours" when all who come may sit and listen to a "thriller," etc.

Christian Literature offers a splendid opportunity for the most intimate cooperation of all denominational groups. Usually the best committees at work are cooperative ones, and a closer and closer integration in planning, printing, and selling is being sought in most areas. At this point of Christian service we can indeed begin at once to act as if we were united. And it will take a united Christian front to meet the challenge of the world. Who will form the mind of the world? Organized efforts are being made to win men to sundry isms through books, and even to baseness and hatreds. Will the Church be wise enough and alert enough, to use the opportunity of this decade to influence the mind of the world for Christ? The Japanese are said to have sent the printed page ahead of them to prepare their way in Thailand, Malaya, Burma. Are we, Christians, as wise in preparing the way where we expect the King to come? No stronger tool can we wield than books, for books go where missionaries are barred, books stay when the Church must be in the catacombs, books give an unchanging and constantly persuasive message. Christian literature presents Christ.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

How would you feel if you were the superintendent of the Christian Orphanage and a nice looking little child was brought to you and the party who brought the child would say to you: "He is alone in the world and has no where to lay his head tonight unless you take him in." Then the words of the Master would begin to ring in your ears, "I was a stranger and you took me in." Do you think you could say to the child, "We will turn you away"?

We well remember soon after we came to the Orphanage, a little girl was brought to the Orphanage, and the party who came with the child said to me, "Her father and mother are dead and she has no home. We want you to give her a home." We knew the man told the truth. The family lived near my home in the same town and we remember well the morning the father died and we went to the home to render any assistance that we could. While we were talking to the man who brought the child, she looked up into my face and said, "Please take me in." Knowing the circumstances as we did, we could not say no. We gave her a home and she grew up to be a fine little lady and has made a fine record as a saleslady. We have had a number of people to say to us more than once, "We like to trade with her, she is so nice." The Christian Orphanage, through your contributions, helped to give her a chance and she has made good.

The Orphanage had two fine girls to graduate as nurses in June. It was your gifts that helped us to get them through high school and make arrangements for them to get places in hospitals to take the nurse's course. They have made good and will soon go out to be a blessing to sick humanity. It was your contributions that you sent to this institution direct or through your church and Sunday school that made it possible for the Orphanage to give these children a chance.

Do you know of an investment that will bring greater returns in real joy and happiness than an investment in a worthy child? The writer often has requests from people who want to adopt a little child less than a year old. We know they want it for the joy it will bring to them and they will invest their money in the care, training and education of the child because of the joy and happiness it will bring to their home. To invest in children, though orphans, is a wise investment.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 3, 1944.

Amount brought forward		$16,061.36
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Plymouth Church	$ 17.50	
Wentworth	13.45	
New Elam	15.54	
Pleasant Union	16.54	
Morrisville	2.68	
		65.71
Eastern Va. Conference:		
Mt. Carmel		11.10
N. C. and Va. Conference:		
Belew Creek		5.00
Va. Valley Cent. Conference:		
Linville	$ 8.94	
Mayland	1.50	
Mt. Olivet (G)	8.43	
New Hope	4.75	
		23.62
Special Offerings.		
Mrs. Margaret Hill	$ 15.00	
Rent	5.00	
John Morrison Bible Class support of children	25.00	
Mr. R. G. Dabbs	20.00	
Cash	6.59	
Cash	62.98	
Mrs. Erma Oldham	60.00	
		194.57
Total for the week		$ 300.00
Grand tatal		$16,361.36

FOR THE CHILDREN.

(Continued from page 11.)

gram to the adult department the following Sunday. This they did in an enviable way.

The boys, not to be outdone, under the leadership of their good teacher, Mr. Tillman, presented Dr. Laubach and his work of literacy to the entire church school.

Other classes of the department are planning to present other members of our missionary family at future dates. It is a good thing to know our missionaries and the splendid service which they are rendering for us around the world. Let us remember to back their efforts with our prayers and our money.

Life is a glass given us to fill; a busy life is filling it with as much as it can hold; a hurried life has had more poured into it than it can contain. —*William Adams Brown.*

The Board of Publications Urges

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EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

CHURCH NAMES.

(Continued from page 2.)

chapel of ease was built there), Antioch, and perhaps in the vicinity of Union (Southampton) and old Barrett's Church, was where those missionaries preached.

From that time to the present, the Holy Neck community has been one of the most progressive that can be found in southeastern Virginia, and the church has imbibed that same spirit and has grown as time has gone by. The old colonial chapel was soon enlarged and a shed was built for the colored people to attend the services in the winter time, and a large shelter was built near the church for them to hold services in the summer time. As a boy, the writer remembers seeing the old frame of that shelter. In 1889 a new house was built on the site, and this has been added to from time to time until today it is one of the nicest country churches in this section.

At the ''Big May Meeting'' held at this church on the third Sunday in May, which was a kind of home-coming day for the people who had gone out from the community to come back and spend the day with friends and relatives, there was an all day affair with dinner on the grounds. At this meeting, in 1816, the ministers and laymen met and discussed the organization of a Virginia Conference of the Christian Churches in Eastern Virginia. It was again discussed at the May meeting of 1817, and at the 1818 meeting plans were laid to ''hold a conference at Cypress Chapel,'' which was done in 1819. Thus the Eastern Virginia Christian Conference had its beginning at this church. It had one of the best schools in the vicinity, out of which grew the Holy Neck Seminary for girls, which was closed by the War of 1861-'65. It was later revived for a time as a boys' school, and many prominent men of the section attended it. The church later gave its influence to the establishment of the Suffolk Collegiate Institute, which was one of the roots from which Elon College eventually came forth.

Holy Neck is the mother of Bethany (later consolidated with Franklin), Hebron (now Holland), Berea (Nansemond), Damascus (Gates Co. N. C.), and has given of its members to Bethlehem, Liberty Spring and Suffolk Christian Church. In addition, around it grew up after 1865, Corinth Chapel, Laurel Hill and Zion colored Christian Churches in the same section of the county.

A son of this church, Rev. Robert H. Holland, ordained the first colored Christian minister in this section, and gave one of the churches his family Bible for the use of the church. It was from this beginning there grew up two colored Christian Conferences in Eastern Virginia.

Holy Neck's sons have gone out into the ministry of this and other denominations, her professional sons have adorned the political places from constable to the Congress of the United States. Her physicians have made a name for themselves in the healing art, and the first hospital in the section was headed by a son of this church. In business, her sons have made themselves known from New York to Florida, and in the financial world she sent out the greatest banking wizard known in the eastern part of the United States.

In time of stress her sons have shown themselves equal to any occasion. In 1776, her men were at South Quay, the port of entry for Virginia. In 1812, her men were at Craney Island, later Holy Neck was the drill ground of Company ''I,'' 13th Virginia Calvary, and it became one of the crack companies of the Confederate army. Her men came to be the highest officers in the regiment before Appomattox.

On one occasion, the representatives of three races preached on the same day on these grounds: White, Indian and Negro, at a great revival. In the early days of the republic there stood a poor-house in the rear of the church where the poor of the parish were cared for.

When the counties in Virginia, under the reconstruction of 1865-70, were divided into townships, Holy Neck was the name of the largest township in the county, and when the name was changed from townships to magisterial districts, it retained the same name.

The community has been the mother of many men of national fame, among them Dr. Hardy C. Dillard. General Julius F. Howell, a Confederate soldier and former Commander-in-Chief of the United Confederate Veterans of America, was invited to address the United States House of Representatives on June 3rd, last, notwithstanding he is now nearing his 99th birthday.

It is thought that if people knew more of their church history, and history in general, the name ''Holy Neck'' would not sound so funny.

It is where a man spends his money that shows where his heart lies.

—*Edwin Keigwin.*

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THE CHRISTIAN PUBLISHING ASSOCIATION.

Established 1808.

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"God Give Us Men"

By DEAN D. J. BOWDEN of Elon College

A minister remarked recently that the church which he was serving was organized more than 150 years ago, and, said he, "So far as I can discover by searching the records, it has produced only one minister in all that time!" And the statement was echoed by others: "Mine has been going more than a hundred years, and hasn't even produced one!" These men were not boasting; they were deeply concerned because our churches are not recruiting young men into the ministry as fast as our veterans are retiring. The instances cited above are not isolated or peculiar cases; they are rather typical of the average church! How many churches can speak with pride of the number of young men led through their altars to the Christian ministry? Can yours?

The Christian Church is the chief instrument of the Kingdom of God. It is the Body of Christ. It is the channel of salvation: "Into thy hands," said the Master, "I deliver the keys of the Kingdom." This is the Church, the most important institution in human culture. And its leadership? Its leadership should comprise the keenest minds, the most forceful personalities, the greatest spirits of any age; but how are they to be challenged and inspired to this great calling? Yes, God calls men to preach, but He seldom does it without human help. Samuel was called, but it was Eli who said to him, "It is the Lord who calleth thee." John Wesley was called to the Christian ministry, but it was in a meeting in Aldersgate, a meeting which he attended unwillingly, that his "heart was strangely warmed" by the writings of Martin Luther. God calls men into His ministry through the inspiration and encouragement of Christian souls who influence them. "God has no hands but your hands; He has no lips but yours." If the local church does not recruit young men for its ministry, from whence will they be drawn? Every minister, every teacher, every parent, every friend of young people, owes it to those young people and to the church to lead young men and young women into the full-time service of God.

A second obligation also rests upon the local church. I talked with a young man recently about the Christian ministry. He was intelligent, generous, seeking a vocation in which he could be of service to his fellowman; not looking for an easy job, he wanted to "do something worthwhile." I suggested the ministry. His reply was not unkind, but very firm: "No, that is one place I won't be caught! My dad's a preacher and he's worked day and night for the people of his parish; he's sweated blood to build a church for them to worship in; he's shared their losses and their heartaches; and what has he got out of it? People speak of him with reverence: 'He's a good man,' they say, but they haven't paid him enough to live on! He and Mom and the kids have had to struggle all our lives on a salary that didn't equal a sharecropper's income in a good year!"

The modern minister is expected to have as much training as the average doctor and more than the average lawyer. He is expected to be an intelligent and resourceful leader in his community. How much salary does he deserve? This is a disturbing question, but until it is answered, the task of recruiting young men for the Christian ministry will continue to be a difficult one. God calls men to other professions besides the preaching ministry, and most of them offer more compensation.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, AUGUST 17, 1944. NUMBER 32.

At Even When the Sun Was Set

By HENRY TWELLS

At even, when the sun was set,
The sick, O Lord, around Thee lay;
O, with what varied hopes they met!
And with what joy they went away!

Once more 'tis eventide, and we,
Oppress'd with various ills, draw near.
What if Thy form we cannot see?
We know and feel that Thou art here.

O Saviour Christ, our woes dispel;
For some are sick and some are sad,
And some have never lov'd Thee well,
And some have lost the love they had.

O Saviour Christ, Thou too art man;
Thou hast been troubled, tempted, tried;
Thy kind but searching glance can scan
The very wounds that shame would hide.

Thy touch has still its ancient power,
No word from Thee can fruitless fall;
Hear, in this solemn evening hour,
And in Thy mercy heal us all.

NEWS AND VIEWS

Rev. C. C. Jones, a former minister in the Christian Church, supplied for Rev. R. L. House during his vacation.

Colonel J. E. West has returned to his home in Suffolk after having received treatment in a Richmond hospital.

Rev. J. F. Morgan spoke to a large congregation at both services on beginning his pastorate at Old Zion, the first Sunday in August.

Rev. J. Everett Neese preached at Rosemont, Norfolk, the first Sunday morning in August. Dr. H. S. Hardcastle is preaching each Sunday evening during August.

Mrs. Oma U. Johnson, Librarian of Elon College and Mrs. J. A. Dickey, an alumna of the institution were overnight guests in Richmond of Mrs. J. T. Kernodle, Wednesday of this week.

Rev. Aubrey C. Todd attended the Pastors' Institute at the University of Chicago, the first week in August. He is preaching at the United Church, Raleigh during the month. The pastor, Rev. Allyn P. Robinson, Jr., is on vacation at his home in Sayville, New York.

The annual Franklin Retreat for ministers will be held September 7-8. Dr. H. Shelton Smith, who is again preparing the program, has announced that Professor Charles Johnson will be the special leader. Various phases of Christian social welfare will be presented and discussed.

REVIVAL POSTPONED.

Due to the polio epedemic, the revival scheduled to be held at Pleasant Hill Church in the Western North Carolina Conference, September 3 to 8, has been postponed until October 1 to 6. Please keep this date in mind!

Earl Farrell,
Pastor.

''An excuse is a *lame attempt* to divert attention from the real reason for one's actions. It is the raising of a false flag. It is an evasion of the truth. An average mind can find an excuse, something plausible, for almost any course of action.''—even failure to send vital news to one's church paper.

WE KNOW
THIS IS A SURPRISE
FOR YOU !

NO!
WE DIDN'T RUN OUT OF
"FILLERS"
BUT
THIS PAGE BELONGS TO YOU!

THIS COLUMN
AND
THE NEXT ONE, TOO
ARE
BLANK
BECAUSE
YOU
DID NOT SEND IN ANY NEWS
FROM YOUR CHURCH

ONE MINISTER
WROTE TWO NOTES
ON A POST CARD
AND
SENT THEM IN!

IF YOU
AND YOU, AND YOU
HAD DONE LIKEWISE
THESE COLUMNS
WOULD BE FILLED WITH
INTERESTING NEWS

PLEASE
DON'T LET THEM BE BLANK
NEXT WEEK!

The Ministry to the Mentally Ill

By Rev. Francis W. McPeek.

An Address to Members of the International Religious Work Foundation Richmond, Virginia

In the neglected field of institutional ministries, the mental hospital, by all odds, suffers most. Prisons and correctional schools are without regular clergy in attendance in 70 per cent of the cases. 44 per cent of so-called Protestant general hospitals do not have officially recognized religious workers. The overwhelming majority of public tuberculosis sanitoria, schools for the mentally defective, and hospitals for the mentally ill, are deprived of the services of a trained chaplain, and even of those casual visitors from nearby churches and parishes. But from the standpoint of sheer numbers the mental hospitals—for their average national population has been close to 600,000 at any time recently—should constitute the heaviest burden of conscience on the Protestant Churches. Only a handful of them, reports Seward Hiltner, expert in the field of religion and health, have resident, trained chaplains.

These words are not spoken in any spirit of rebuke. It is easy enough to understand why we have given less attention to the problems of mental illness than to almost any other.

1. In the first place we have often been bewildered, and a little frightened, at the sight of mental disturbance. Sometimes, too, we have been shocked, for emotional distress is frequently disclosed by acts and attitudes which are not socially approved. The most of us, as clergymen, have felt within our depths when dealing with "selfishness" or "hate" or "temper," so long as these matters have remained within "normal limits." But when our parishioners have been necessarily removed from their family circles and committed to a hospital for treatment, we have accepted the fact with some relief, thinking that since the trouble was medical in nature, it was now the doctor's business. That is to say, we have tended to feel, once the *person* became a *patient,* that we have been morally absolved from future interest and work in his behalf. Even when we have been asked by relatives or hospital authorities to make pastoral visits we have done so with uneasiness and—as some honest souls will admit—with indecent haste. The chief reason for our reluctance to deal face to face with the mentally ill has arisen from the supposition that such illness affords little of logical explanation—unlike a broken leg, for instance—and consequently there has been a confusion on our part as to "what to say."

2. Admittedly, physicians and hospital authorities have not been too encouraging of pastoral interest in the past. To their discredit, some medical men have arrogantly held to the point of view that religion was superfluous to men, both sick and well, and that clergymen had plainly no business in trifling with their patients. To their credit, however, physicians have often been right in holding both the religion and the religious workers they saw were a distinct menace to the recovery of their wards. With utmost wisdom they have excluded such from the premises.

But the best trained physicians and hospital administrators of today welcome the assistance of equally well trained clergymen, for they recognize that they have an indispensable place in the treatment of some, if not all sick people. I have heard superintendents say that they would not attempt to run their institutions without a chaplain on the staff, and I think they meant it. I have heard them say also that they would hang the next preacher who tried to hold a revival in their hospitals, and I think they meant that, too!

With the tide changing and running in favor of a greater use of clergy and of religion in institutional treatment of mental illness, as well as of other human problems, the burden of worthy acceptance of medical trust rests with us.

We can hardly make a worthy acceptance of this trust unless we achieve some understanding of the physician's point of view about his patients and about his hospital To fail to talk in his language when it is essential, is to reveal ignorance about human beings that is not shared to any great extent by other professional workers in the field of personality; and to fail to respect the ways of institutional life is to incur with every justice the wrath of the medical administration: for it is the medical administration, and not the religious, which legally and finally must bear responsibility for the welfare of patients.

3. Yet there are other reasons for the apathy of the church in its ministry to the mentally and socially ill. Seminaries have been concerned to turn out parish workers, not specialists. They have seen things in terms of mission fields, in terms of corporate church strength, rather than in terms of a ministry to the suffering. Within the past ten years, a number of theological schools have timidly introduced courses in "pastoral psychiatry"—whatever that is—but they have not presented as a form of life work within the realm of the gospel ministry a trained service to those whose spirits and hearts have been broken by the social forces over which they had minimal control.

That the new ministers of the church must be given an opportunity to learn something of mental illness—how to prevent it and how to deal with it when it appears—is obvious to anyone who knows how widespread it is. Even with the very poor screening of men called up for the armed services, 400,000 out of 2,870,000 were rejected for psychiatric reasons. When the screening was well done, almost a third of our men in the healthiest period of life were denied their uniforms because of emotional or moral disturbances. The early report of casualties shows that between 30 and 50 per cent of those returned for hospital care are psychiatric in their nature. These facts of themselves disclose the truly gargantaun proportions of the field in which the church will increasingly have to work. The seminary faculty which ignores these facts or which makes only halting efforts to increase the effectiveness of the pastoral ministry, deserves neither praise nor support from the denomination in whose name it teaches.

Since 1942, the Rev. Dr. Anton T. Boisen has done much to acquaint candidates for the ministry with the symptoms and significance of mental illness. By bringing students into the hospitals and permitting them to work with patients and to study under staff physicians, he has provided a new incentive to them to master the art of counselling. It is nothing short of deplorable that many seminaries which once recognized the high values of this "in-service" type of training should now be retreating upon the classical theological disciplines.

However these things may be, it is clear that the theological schools of America have failed to provide opportunities for the development of pastoral skills appropriate to the growing need of people for them, and it is profoundly to be hoped that these training deficiencies will be remedied.

(Continued on page 9.)

THE EDITOR'S MESSAGE

AN IMPORTANT ADDRESS.

Considerable space is being given in this issue to the publication of the address by Dr. Francis W. McPeek, who is the Director of the Department of Social Welfare of the Washington (D. C.) Federation of Churches.

Since the type of ministry described therein is of such crucial importance just now and has received such scant attention, we feel justified in assigning generous space to the publication of this important address. Dr. McPeek, a Congregational minister as well as a director of social welfare, has concentrated a vast amount of research and experience in this lucid presentation. It is interesting and gratifying to know that this type of ministry is being developed and practiced so skillfully. Any opportunity to accentuate it should, we believe, be properly utilized. Those who read only headlines and carefully abbreviated "digests" will not be interested. Others, laymen and ministers, will read deliberately and discerningly the findings of this competent guide in the ministry of the mentally ill. It would be a great achievement if a large group of pastors prepared themselves to "drive the clouds of fear, worry and anguish away" and equipped themselves to teach their people to understand and enjoy the more abundant life.

RELIGION AND HEALTH.

The relation of religion and health is indicated in the Book of Psalms. "Bless the Lord, O my soul, . . . who forgiveth all thine iniquities; who healeth all thy diseases." (Psalm 103:3.) Modern religion is trying to recapture that lost relationship. A number of specialists are giving heroic and trustworthy leadership in this field. Dr. Howard Chandler Robbins writes, "Health is an abstract noun meaning wholeness or soundness. In its widest reference it is relevant to the sum total of human personality. It includes the soundness of the bodily, mental and spiritual factors of which human personality is mysteriously compounded. It is now taken for granted that these factors are inextricably related." He then goes on to add: "Religion tranquillizes the mind; it fortifies the will, it integrates the personality."

Concerning the healing ministry of Jesus, Dr. Karl Ruf Stolz writes as follows: "The basis of the cures of Jesus and of his redemptive mission was his own sublime trust in God as the source of life and the determiner of the destiny of man, confidence in himself as the herald of the Kingdom which is opposed to the forces of evil and all that hampers human beings, and the faith of those who appealed to him for deliverance. . . . He pressed into the service of humanity, prayer, the authoritative attitude, material aids, suggestion, challenge and instruction. In the outpouring of praise, thanksgiving and petition Jesus unlocked the stores of release and relief which resided in God and in himself, making them available to suffering humanity.

The same writer states in his excellent book, "The Chuch and Psychotherapy": "If the Church is true to its Head, it must not only have compassion on the afflicted in body or mind or both, but exercise a practical healing function through all the various means it can summon. Whatever benefits mankind cannot, should not, be alien to the Church. An imperturbable peace, a quiet strength, and an unshatterable poise are goals which the Church helps us to formulate and reach. Likewise a spirit is developed which the treachery of material prosperity, the weakness of a diseased body, the loss of friends and fortune, and misunderstanding and misinterpretation cannot break. The Church mediates values which are both internal and eternal."

The Rev. Stanley I. Stuber, executive secretary of the World Relief Committee, Northern Baptist Convention, recently told a ministers' conference in Washington, D. C., that returning servicemen will want a continuation of the Christian healing ministry which they experience with army Chaplains. Mr. Stuber warned clergymen against meeting demobilized men with "pious talk." Minds as well as bodies will have to be reconstructed and wounded souls will have to be healed. He urged all denominations to prepare now to train their workers for "a healing ministry, medical service, and a cure of souls" in the postwar period.

A CHRISTIAN CLINIC OR MEDICAL UTOPIA.

We are hearing and reading today about "socialized medicine." This is good, as far as it goes, but it does not go far enough. Medicine will not be truly socialized until it is thoroughly Christianized.

While it is highly desirable to train ministers for institutional work, it is also highly doubtful if maximum results will ever be attained by this method. The reason is obvious. Hospitals are, almost exclusively, constructed and conducted on a secular basis. Medicine has a purely functional significance. Religion must be imported into this secular and professional institution. At the best, a minister or chaplain can only hope to graft a few religious sprigs in this garden of illness. The seed-bed is of a secular sowing. The real roots of human well-being remain untouched.

Ordinary pastoral experience drives one to the hope of developing a Christian clinic or a medical utopia; a hospital which would be avowedly Christian, an insituation of healing in which religion would be an essential ingredient and not simply an available condiment. Perhaps a Christian layman will some day endow an institution of this kind. Perhaps such an institution would be an appropriate corollary of a Christian college or a Christian church.

What would be the distinguishing marks of this hypothetical institution? First, it would be known as a Christian institution, not in name only, but also in construction and function. Patients would enter the institution with that understanding; and their minds would be set to that mode of therapy, the physio-spiritual. Religion rather than being a luxury for the convalescent, would be a prime factor in every diagnosis, prognosis and treatment. The medical and spiritual diagnosticians would corroborate. A course of mental and spiritual orientation would be carefully formulated by the chaplain to cover the proposed period of illness and convalescence. Adequate spiritual aids would be available. Aesthetic as well as vocational therapy would be skillfully provided. Music, literature, architecture and religion would join healing hands with their sister, medicine.

This plan would call for a library. The chaplain would supervise the library or have a student assistant to work in this capacity. Here no book would be secured or accepted without a purpose. Reading would be as carefully prescribed as medicine. A rehabilitated personality would would be one of the aims of the diagnosis and treatment. The convalescent would spend happy hours in the quiet and peaceful atmosphere of the Clinic library. The merit of this arrangement over the usual sun-parlor with its few stray magazines of a secular nature should be obvious.

The chaplain, in his daily visit, would observe the reading chart of the patient and through questions and conversation determine the spiritual progress realized. Many patients would readily grasp the truths presented. Others would require patient explanation, stimulation and guidance. The chaplain or the nurse would read to those who were unable to read. Prayer would be, not an easy substitute for this rigorous orientation, but merely a climax to every spiritual victory. Those who suffered with a disease which obviously did not respond to treatment would be allowed to read "When Sorrow Comes" and "Christ and Human Suffering" by Stanley Jones or "Why Men Suffer" by Leslie Weatherhead. Preparation for death would be considered of equal importance with preparation for life.

Central to the Clinic would be the Chapel which would dominate the architecture and permeate the atmosphere of the institution. This quiet shrine would be perpetually available for private and public worship. And in the midst of sorrow and suffering, worship would come to closer grips with the tantalizing problems of personality and thus avoid the theoretical generalities of a too-comfortable religion.

A room for reception and a room for recreation would complete the extra architectural requirements. Equipment for a variety of mild hobbies would be available. Aesthetic as well as vocational therapy would be skillfully provided. Recorded hymns and symphonies would be utilized to accelerate convalescence. The occasional broadcast of these recordings or the Chapel service over the loud-speaker system would reach the entire Clinic with its healing and provide a welcome respite from the monotonous "Calling Dr. Blank!"

Thus, we have a spiritual setting for a spiritual task. This calls for a definitely Christian staff. Few physicians could be classed as un-Christian, since their work, although professional, is also humanitarian. And yet many physicians are a-Christian and a-moral. That is to say, they are essentially neutral. It is true that many physicians are nominal Christians; but their Christian faith has never been properly trained and related to the field of therapy. Religion remains largely in one compartment while the practice of medicine remains in another.

Religion, in our medical utopia, would not be thrown into the sole lap of the Chaplain. Required reading by all staff members would include: "Is the Kingdom of God Realism?" Jones; "The Art of Ministering to the Sick," Cabot and Dick; "And Ye Visited Me," Dick; "The Return to Religion" and "The Rediscovery of Man," Link; "Faith is the Answer," Blanton and Leale; "Body, Mind and Spirit," Worcester; "Religion and Health," Miltner; "The Church and Psychotherapy," Stolz; "Psychology and Life," Weatherhead; "The Psychology of Mental Disorders," Myerson; "Psychiatry and Mental Health," Oliver; and "On Being a Real Person," Fosdick. At every point medicine would have the guidance and support of religion. It is reasonable to believe that in such an institution both religion and medicine would have their best chances to measurably succeed. R. L. H.

SIGNS OF THE TIMES.

When things start to go bad in a piece of machinery, or in the life of a person, it can be patched up for a while. It can even be reformed for a while, in a person. But the very fact that things go bad shows that a new model will soon be necessary—if we use the machine figure. When a person begins to slip, he knows he must change his ways. The slip is the symptom that all is not right and a great transformation is inevitable, if the decline is further avoided.

This day of slipping and horrible experiences may be remedied some with reforms and a patch of improvement here and there. But there is too much trouble, grief and distress for any such mild treatment. It must have a new and powerful spirit that can turn it into a new way of living. It must have a fresh charge of spiritual life that lifts its ambitions to do things in a radical more improved way.

This is the word that the vital Christ speaks. There are few people that would call us a Christian nation, nor our church life a Christian Church. We know that we have fallen short of the glory of God. What shall we do, defend ourselves with alibis? No, not at all. We shall repent, rediscover the true Christian way and live it. That way is the good, the progressive and the truly human way. This is the radical treatment that Christ demands. A new life to match the demands of a new world. He says to us as he said to Nicodemus, "Except a man be born anew, he cannot see the Kingdom of God."—Jas. S. Chubb, in Tidings.

AN OLD ENGLISH PRAYER.

"Give me a good digestion, Lord,
  And something to digest.
Give me a healthy body, Lord,
  With sense enough to keep it at its best.
Give me a mind that is not bound,
  That does not whimper, whine or sigh.
Don't let me worry over much,
  About the fussy thing called I.
Give me a sense of humor, Lord,
  Give me the grace to see a joke,
To get some happiness out of life,
  And pass it on to other folk."

CONTRIBUTIONS

PRAYING, BELIEVING AND PRAISING.

By J. R. Moseley, *Macon Georgia*

As has been well said, "Prayer is the heart's sincere desire, uttered or unexpressed." In this sense, as the enthusiastic Methodist Tarbox put it, "We are all the time praying and, up to a certain point, all of our prayers are being answered."

All prayers good enough to be answered are heard, and are to be answered. All evil prayers are self-limited, and also limited by the love and power of God. And since our prayers are being answered as the wise Emerson put it, "We should be very careful what we pray for."

I once heard a lady from Boston say that everything she prayed for she had a way of getting. She said she thought she wanted a husband and prayed for one, and got one, and after she got him she was very sorry she had asked for him. She also said that she thought she wanted a big house and asked for one, and when it came she regretted she had asked for it.

Stanley Jones says, when their little girl asked by her mother to do something, she replied, "I do not want to do it." The mother then said, "Do what you want to"; to which the little girl replied, "I do not want to do what I want to do." This is a good statement of human nature. We will never be satisfied with doing anything that is not God's will and best for us.

Prayer is not only petition and intercession; it is also praise and thanksgiving. It may be the Spirit of God within us rejoicing in God, and in his goodness. Recently in making my rounds, I went to see a friend who had suffered much and wept much. I found her rejoicing. She told me that for about two years she had had a most disagreeable irritation and itching over her body, and that about two weeks before the time of my visit, the Lord had made known to her that she had prayed enough, that she had prayed through, that her prayer had been heard and answered, and for her to go to believing and praising. She said that very quickly she began to improve, and when I saw her she was almost well. She had been radically transformed. Two weeks of believing and praising had enabled the Lord to work a miracle of healing and a miracle of joy.

After you have asked according to God's will, and everything that is best for you and best for all others as according to his will, then believe that you receive, and go to giving thanks. In Jesus Christ all good is ours. In Him we are perfect and complete, and can do everything we need to do. Outside of Him and his will, all are failures. In Him, we are all of infinite worth, and can do all things that are good to be done.

The two sacrifices referred to in the letter to the Hebrews that are well pleasing in his sight, are the sacrifices of thanksgiving and of doing good. With these sacrifices God is well pleased, and we are immeasurably blessed.

His Presence and Power and Glory.

Recently I attended a meeting in the home of a friend who had been in bed with T. B. for months. There was so much of his Presence and Power and Glory in the room she rose up marvelously quickened. Another friend was suffering from her sinus, and the sinus trouble simply disappeared. Enough of the Presence and Power and Glory of Jesus simply causes diseases to vanish. Nobody remains diseased in the presence of Jesus. When He was here on earth in the flesh, everyone who believed was made whole. No one ever died in his presence, and no one remained dead in his presence. In the New Jerusalem where his Presence is glorious there are no tears, no pain, no disease and no death.

The Power of God is in his Love and Presence and Glory. It was his Glory that raised Jesus from the dead.

Injustice, Justice and Grace.

I once had the privilege of speaking at the Mercer University chapel period. Among other things, I sought to drive home to them was that anyone happily yielded over to receive the best that God has for him and to do every fine thing he has been sent here to do is safe until his work is done, provided he treats his body decently, and the truth of the three ways of life—injustice, justice and grace; the first is the meeting of good with evil; second, the meeting of evil with evil; and third, the meeting of good with good. The Way of Jesus was that of meeting all evil with good, and all hate with love. That was the Jesus Way, and it is the only way that puts and keeps one in peace and joy and victory.

To meet good with evil is satanic, and puts one into the realm of evil or Satan.

To meet evil with evil keeps one out of the Kingdom of love and of God.

To meet all evil with good and all hate with love as did Jesus, keeps one in Heaven, no matter how much hell is turned loose.

The very condition of being in the realm of heaven here or anywhere is to have the mind, the spirit and the love of Jesus.

The devil can get into everything but the good spirit, the Spirit of Jesus. He would have to be converted to enter here. The kingdom of heaven is protected from all evil. To enter heaven one must become heavenly; he must leave on the outside everything that belongs on the outside. The gate is just perfect. It is large enough to admit all good; but it is straight and narrow enough to exclude all evil.

OUR FIRST CHARGE TOGETHER.

On the 12th of June, soon after we were married, we went to our first parsonage. The parsonage was that of Bethel-Concord-Mt. Zion group. Since that time we have enjoyed the work with the people of these fine churches.

When we first arrived at our home, we received a shower of gifts from the churches. Also, since that time we have received two poundings from two of the churches. All in all, we are very happy in our first charge together.

For two weeks we attempted to know as many of the people as we could before the revivals would begin in the three churches.

The first revival was held at Mt. Zion, with the pastor in charge of the services. Here the attendance was fine during the week. We received eight members into the church. All of these came in on profession of faith, and seven of them were young people. This is very encouraging, for the young people of today will be the leaders in the church tomorrow.

Our next revival was at Bethel. We had Rev. J. L. Neese with us. Each day we had two services at the church. We had the evening meal at the church each evening of the revival. Here we received ten members

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News of Elon College

By PRESIDCNT L. E. SMITH.

PROBLEMS OF THE LIBERAL ARTS COLLEGE IN THE POST-WAR PERIOD.

The average liberal arts college has its problems now. The ones that are dependent upon male enrollment for the major part of their support are having serious financial problems and will find such problems accentuated with every passing day until the war is over. When the war is over, high school graduates will be free to enter college and those who have had their education interrupted by the Government for service in the armed forces of the country will be eligible to re-enter college at the expense of the Government.

The ending of the war will not solve the problems of our small liberal arts college but, on the other hand, may increase them. The first problem will to be secure attendance. Naturally the ex-service man will want to go to the college that offers the best advantages. It would seem that the more expensive school would be preferable, and since the Government is paying the bills, he might as well get the best. This is the same old, old problem, but experience has often proved the opposite to be true. "The fruits prove the worth of the tree."

Also the college will be faced with the necessity of guidance. More than ever the college student will be puzzled as to what there is to do in the world and for what task he is best fitted. It will be necessary for the college to provide for an appraisal of the student's personality and abilities and direct him in his efforts of preparation.

Then, too, the question of curriculum will constitute a very serious problem. Shall the liberal arts college adhere strictly to cultural subjects or shall it provide for training in the trades and technical sciences? There are those who object seriously to the latter on the basis that the liberal arts college should not enter into competition with the engineering schools supported by the state. I believe that all such schools teach cultural subjects, so that if the liberal arts college teaches at all, it may seem to enter into competition with other schools. I prefer to feel that in the matter of education we are not competing with each other, but that we are competing with the highest possible marks in preparing young people for their share in building a new world. Whenever a college matriculates a single student it thereby assumes for itself a fearful responsibility. Every normal young man and young woman in this country, whether he be veteran or not, has within him great potentialities that should be discovered, developed and guided. This is the college's responsibility.

At Elon College we have long since sensed our responsibility and are preparing to meet them. Proper committees are working on the matter of curriculum, appraisal of personality and guidance. We shall be ready to give the incoming student every possible advantage.

L. E. SMITH,
President.

MISS ANNE MC CLENNY.

COLLEGE NEWS NOTES.

The Elon Community Church voted to give its pastor, President Leon Edgar Smith, the month of August as a vacation. Visiting ministers are filling the pulpit at Elon during this month.

Several ministers in the Christian Church have recently written to the Field Secretary giving names of prospective students. Perhaps you know of some boy or girl who should attend Elon College this year.

Girls will room in East Dormitory this year. We had planned to place girls in East Dormitory a year ago but did not do so. This will be the first time in many years that girls have occupied this building.

The many friends of Prof. John W. Barney will regret to learn of his illness. Professor Barney suffered a light heart attack in the early morning of August 2. At the time this is being written, Professor Barney is resting very well and is looking forward to being able to go back to teaching when school opens on September 6.

Miss Anne McClenny, daughter of Mr. and Mrs. J. D. McClenny of Suffolk, Virginia, has recently been appointed an instructor in the department of Music at Elon College. Miss McClenny is a member of the Suffolk Christian Church and a graduate of Hollins College, Hollins, Virginia. During her college career, she made excellent grades and graduated with honors. Miss McClenny's father and mother attended Elon College. They also are faithful members of the Suffolk Christian Church.

FIRST CHARGE TOGETHER.

(Continued from page 6.)

into our church. Seven of these were on profession of faith and three on letter of transfer.

From there we went to Concord Church for our final revival of the three churches. Again we had Mr. Neese with us, and he proved a great help to us. Here we received four members into our church on profession of faith. Even though there were few professions of faith, we had fine services with each one proving a blessing and an inspiration to those who attended.

In all three of the churches we had splendid cooperation from the other denominations. We were very proud of this, for we feel that cooperation is what we need inside and also outside of our own denomination.

We realize that without the help of God we cannot accomplish much, but with his help and grace we hope to accomplish much.

W. W. SNYDER.

Those who adorn only the exterior, but neglect the inner man, are like the Egyptian temples, which present every kind of decoration upon the outside, but contain within, in place of a diety, a cat, a crocodile, or some other vile animal.

—Clement of Alexandria.

Missions
The World for Christ

THE FOREIGN MISSIONARY.

The missionary sees humanity as one lump—as just one great mankind in which all men are as one, equal, brothers. What a chance he has to beat down the old Eastern hatred of Western exploitation that simply must be beaten down before East and West can live in peace together!

With his mission schools, he has been the most outstanding foe of Oriental illiteracy for a century and a half; with his teachers of engineering, he has been preaching the gospel of good roads; with his agricultural experts in the village, he has been practicing the gospel of getting more, more, more out of the good earth. With his doctors and surgeons and nurses in his missionary hospitals, he has been fighting human pain in the name of the Great Physician, regardless of race, creed or color. What a chance the missionary has now. He can bring us peace!—*Vice-President Henry A. Wallace.*

MISSIONARY OFFERINGS.
WEEK ENDING AUGUST 10, 1944.

Sunday Schools.

Oak Level, Youngsville, N. C. ..	$ 2.00
Turner's Chapel, Sanford, N. C.	5.25
Liberty Spring, Suffolk, Va. ...	5.00
First, Reidsville, N. C.	9.00
Hank's Chapel, Pittsboro, N. C.	6.37
Belew Creek, N. C.	2.00
Long's Chapel, Mebane, N. C. ..	10.04
Flint Hill (R), Sophia, N. C. ..	10.00
Wake Chapel, Fuquay Spg, N. C.	15.21
First, Greensboro, N. C.	9.01
Winchester, Va.	13.35
Total	$ 87.23

Individuals and Churches.

Lynchburg, Va.	$ 6.00
Total for the week	$ 93.23
Previously acknowledged	24,241.44
Total since Sept. 1, 1943	$24,334.67

Gratefully,
MATTIE COX PARKER,
Secretary.

From November, 1939, to December, 1942, $2,164,473 is known to have been contributed for the relief of stranded missionaries in approximately 120 stations in 40 countries and on six continents.—*Exchange.*

TO THE WOMEN OF EASTERN VIRGINIA.

Another year in our missionary work is coming to a close—a year of increased burdens and heartaches because of the war, but also a year of great challenge and opportunity. If we have lagged in our work, let us catch up now, before it is too late. Let us get in all reports by September 15, so that our treasurer can get her report prepared for our conference which meets on October 6.

The Woman's Board will meet in the Suffolk Christian Church at one o'clock on Thursday, September 7., and we are hoping for a perfect attendance.

The theme for our work next year is "Unfinished Tasks." May we get into the spirit of this theme by completing all that we can this year, and thus be able to undertake greater ones in the year ahead.

To that end may we unite our prayers, our interests and our efforts.

MRS. J. F. MORGAN,
1042 W. 35th St., Norfolk 8, Va.

VIRGINIA VALLEY WOMEN HEAR MRS. THELIN.

The Virginia Valley Woman's Missionary Conference met in their annual meeting on July 27, at the Bethlehem Church. Mrs. R. A. Whitten, president, presided during the day's program.

Inspiring worship services in the morning and in the afternoon were conducted by the young people of the Bethlehem and Winchester churches. The conference was welcomed to the church by Miss Ella Pickering, with the response by Miss Helen Showalter of Antioch.

The conference was privileged to hear Mrs. Guy H. Thelin, returned missionary from China. In the morning, her fine message was on the theme, "China, Land of Tragedy and Triumph." In the afternoon she spoke more informally, telling of the Chinese customs, languages, songs and stories. Through her personality and her vivid messages from her experiences in China, the conference was brought closer to its Chinese neighbors and friends, receiving a broader vision of service and of the missionary work.

The various reports showed some fine work done in the past year in the Valley churches. The treasurer reported a total of $803.24 raised for missions during the year, which exceeded the goal of $634.00. The Apportionment Committee recommended that the same goals for each society be continued for another year.

The conference presented to Mrs. B. F. Frank a certificate of Life Membership, as she had served faithfully and efficiently as its secretary from 1920 to 1938. Two other certificates were reported for the year. Winchester presented one to Mrs. T. W. Matthews, and Antioch one to Miss Olive Showalter. Also, two memorials were given by the New Hope Society for Mrs. Elizabeth Liskel and Mrs. Newton Hoover.

The conference adopted the report of the committee on recommendations, in which it was suggestted to each society that they purchase a memorial for Miss Mary McClure during the following year. Also recommended, that we share in the $2,500 goal set by the Woman's Board of the Southern Convention for Elon College through our Thank Offerings.

Mrs. R. A. Whitten was elected to serve again for the year of 1944-45, as president. Other officers elected were: Mrs. A. W. Andes, vice-president; Miss Helen Showalter, secretary; Miss Ella Pickering, corresponding secretary; Mrs. Noah Painter, treasurer.

The following departmental superintendents were elected: Mrs. G. H. Veazey, Women's Work; Mrs. J. E. Bryant, Young People; Mrs. Grover Daughtery, Children's Work; Miss Claire Messerly, Cradle Roll; Mrs. Minnie Hensley, Spiritual Life; Mrs. R. E. Newton, Literature and Mite Boxes; Mrs. E. M. Spitzer, Life Memberships and Memorials; Miss Bable Higgs, Friendly Service.

CLARENE ANDCS,
Secretary.
(Retiring.)

The gospel of hope and of victorious living has been committed to Christians We must not do less than our best to bring our friends and neighbors into the only Fellowship which can provide strength and security in a stricken and troubled world.—*Bishop Martin.*

There are one billion, two hundred million people in the world who cannot read or write.

THE MINISTRY OF THE MENTALLY ILL.

(Continued from page 3.)

I.—What Are the Rewards of Mental Hospital Service?

We have discussed briefly the inadequacy of the mental hospital ministries and some of the reasons for this inadequacy. This much has been negative. But since your organization is obligated to enlist the interest of parish clergymen to the point that they enter actively into institutional programs, it is well to mention what rewards are in store for them as they do so.

1. Even part-time work in a mental hospital improves our knowledge of human nature and of consequence improves our community pastoral functions.

Anton Boisen's great book, "The Exploration of the Inner World," stands as one of the first creditable interpretations of the relationship between religious experience and pathological emotional experiences. By tracing the similarities of deep religious concern and some of the commoner types of personality maladjustments, he calls questions of importance to the mind of every minister who is attempting to guide the religious life of his people in constructive channels. No man who has studied the book thoroughly—or at first hand the kinds of experiences discussed in it—will ever again make the mistake of thinking that "religiosity," to use Rudolph Otto's term, or "orthodoxy" of a credal kind, is evidence of a favorable religious development. Far more important than verbal fluency in the language is the way the individual uses his ideas and convictions in dealing with personal problems. And, as every pastor knows from practical experience, those in his church who profess greatest religious sentiment are often those of most unhappy adjustment.

The point is that spiritual health is not guaranteed by an evident concern with religious matters, and also that wise clergy must deal discriminately with the religious problems and expressions of their people. The good pastor cannot fall into the error of supposing that the same symbols mean the same things to all men. For example, we believe that a consciousness of sin is the predicate to a truly close life with God. We believe that men everywhere should consciously realize their short-comings and their need of Divine Grace. When our people express the feeling that they are not all they should be, we consider it as a mark of growing spirit. But when we are presented in the hospital with patients whose melancholic convictions assure them of the unrelenting hostility of God—who actually seem to derive some kind of satisfaction from an overpowering sense of guilt—we are forced to think more sharply about our teachings on sin and guilt, and about our manner of presenting them. John Wesley is said, as I remember, to have preached about 40,000 sermons on God's love, and only one on eternal damnation, reckoning that while the gospels taught a doctrine of hell he was perfectly correct in deemphasizing it—or rather, assigning it its proper place. The mental hospital experience will above all other pastoral experiences sharpen thought about the objective fact of sin and the subjective fact of guilt, and this renewed thinking cannot but have reference to the ordinary round of parish ministries.

I can say quite honestly that I should long since have left the Christian ministry had it not been for my hospital training. It was there that I found—curiously enough, validation for the moral insights and teachings of the Christian religion—and the key to many of our common religious attitudes and convictions. The conflicts of soul which are so vividly presented, illumine brightly much that is hidden by the conventional seminary approaches. We truly understand St. Paul's formulation of the never-ending, internal warfare of the soul—"the good that I would, that I do not"—only when we have seen it bitterly magnified in the personal struggles of our contemporaries. The net effect of observation and study under institutional conditions is that we henceforth seek to treat and understand the individual in terms of himself, and are less zealous of securing conformity to preexisting schemes of either theology or behavior. Whether or not such an expression of pastoral goals falls within the historical formulations of the pastor's office I must leave to the theologians to judge; but I submit that it is not antagonistic to the present-day spirit of Protestantism which, within the limits of reasonably social conduct, declares moral judgment and action as the unique responsibility of every man.

But the hospital experience will give us not only insights into the make-up and functioning of the individual; it will also help us interpret him to the members of his group, and most especially to the members of his family.

This week I finished an enquiry on the case of a girl who had been committed to a nearby mental hospital. An out of state resident, the hospital is attempting, according to the requirements of law, to have her transferred to a mental hospital in her own state for further care. The trouble is with relatives. They do not want her brought back, for the word, they say will get around among their friends and they will be embarrassed. The minister—and this case is a common one—has the responsibility of ministering not only to the patient but to the patient's family. A hospital experience will better enable him to do this.

The public must be convinced that there is nothing more disgraceful in having an emotional disturbance than there is in having tuberculosis. Samuel Butler's biting satire, "Erehwon," as you remember, reversed our usual pattern of thinking. When someone embezzled in Erehwon—or Nowhere—according to the story, a "moral straightner" was called in to treat the "case of embezzlement," and the family was appropriately proud of their distinction in having so interesting a disease under the same roof. On the other hand, the unfortunates who contracted tuberculosis were immediately given a capital sentence, the idea being that such carelessness was absolutely anti-social and morally reprehensible and must be punished with excessive vigor. Ludicrous as this reversal is, it nonetheless has a germ of truth. We still associate mental illness, in which personal responsibility is often negligible, with moral stigma; and families and community authorities act accordingly. What this means as a deterrent to the recovery of mental health of a patient is obvious.

Edith Stern's book, "Mental Illness: A Guide for the Family," is one of the earliest attempts to explain the neurotic and psychotic involvements in such a way that the family can take acceptable attitudes toward them. But by the time the patient has come to the doors of the hospital, much damage has been done and some of it irretrievably. The trained minister, aware for perhaps months of what is happening, is able to bring the family to an acceptance of the condition, and usually to persuade them to bring the patient under treatment when the chances for assistance are much better than after a clean-cut breakdown has occurred. If such breakdown occurs, he is in position to help the family adjust to it.

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THE MINISTRY OF THE MENTALLY ILL.

(Continued from page 9.)

With the rising incidence of mental illness, occasioned in part by war experiences, but by no means dependent upon them, public education is a growing necessity. There is no one better fitted for this educative work than the minister. He has a relationship of confidence with his people, and he is able to put things in such a way that they understand and accept them.

2. I have mentioned as a first reward of mental hospital work the deepened insights into human nature and religious experiences, and the consequent benefit to pastoral work in the community.

In the course of these remarks I touched upon the fact that in my own hospital residence I learned much that tended to confirm my own Christian point of view. I believe that this is a reward in which mental hospital chaplains generally share. It will give them new assurance of the reality of their message and of the importance of their work.

Not long ago a distinguished psychiatrist published a paper entitled "Faith as a Character Trait." The substance of the paper was that the attitude of faith is positive and necessary to a wholesome adjustment to life; man must believe in something that lies beyond himself. The lack of faith—doubt, cynicism, agnosticism—is negative. The great life springs are quenched when faith is lost. Now this may or may not have been recent news to the psychiatrist in question; certainly it was not to the millions of Christian pastors of this and past generations. "By grace through faith are ye saved" is the ringing message of the New Testament. Such has been the keynote of all sound worship and doctrine. Does the fact that a learned physician, through honest observation and thought, expresses his faith in faith, help to undergird the pastor?

Neither can one go far in the mental hospital without adequate testimony to the rightness of Christian moral theology.

We have taught that pride—ever since St. Augustine, at any rate—is one of the cardinal sins. Theologically, we have said that it enabled man to stand in the place of God and so deny him and so in turn to be deprived of his strength and grace. Well, there is one whole class of patients in whom we may freely observe pride developed to the exclusion of the faintest touch of humility. In point of fact they have got to the place where they think they *are* God.

We have taught that the body is the temple of the spirit of God and that he who abuses it endangers his immortal soul. Well, one has only to cast his eyes about to see living confirmations of that notion—the sufferers from various organic illnesses which have been contracted by indifference to self-evident rules of healthful living.

We have taught that a man must stand honestly to his faults, confess them humbly and resolve against them, and strive for more perfect self-control thereafter. Well, when you have listened to the expert rationalizations and excuses and blame-shifting dozens of mentally ill patients, you will have fresh evidence that Christianity squares with the laws of spiritual and mental well-being. You will get so you recognize a scape a mile away, and be anxious to do away with him quietly before someone else finds him and dumps a load of sin on his head.

I am mentioning these examples of how service in a mental hospital strengthens the hand of the parish pastor, because I know that all of us are subject to occasional doubt at least. And it is of no harm when we are able to point with some force to an erring brother what his habits and attitudes actually mean in terms of end results.

3. There is a third value I would like to stress. Our ward walks once or twice a week will naturally bring us into intimate touch with physicians and nurses. Our attendance on staff meetings will help us understand their ways of thinking. And out case discussions will further help us understand their ways of thinking. And our case discussions will further help both friendship and acquaintance with their disciplines.

Both clergyman and physician work with the human being. As Carroll Wise points out in his book, "Religion in Illnes and Health," the fault of the clergyman lies in generalization about human problems and the fault of the physician is in particularization. Each is corrected by the other.

The clergyman can get the feel of a discipline quite different from his own. He thinks deductively; the physician inductively. He tends to think of man in terms of spirit or of moral life. The physician thinks of him as psycho-somatic organism—one whose physical and emotional and spiritual functions are inextricably bound up together.

For two months I watched an examining physician of the intake ward about every day. As he went over patient after patient he pointed out physical facts and explained their underlying significance to me. Certain types of body builds, he pointed out, tended to produce certain general types of reactions. When patients made voluntary complaints about their illness, he interpreted to me what they might mean; and when in the course of his examinations, complaints were elicited or particular reactions were produced, these likewise were discussed.

His thoroughness and interest in each new patient made a deep impression on me, and shamed me for the carelessness of which I was sometimes guilty, His open mind—quizzically noting the expected and calmly expecting the unusual—stimulated me to intensive thought. And his refusal to take offense, no matter what was said to him, was a lesson all of itself.

But above all there was communicated to me the deep personal interest which good doctors have in their patients, and the quiet intentness upon discovering and rectifying the trouble with which they proceed. Their ways were different from mine, but their knowledge was a treasure to me.

I have used everything I learned many times. Sometimes it was the sudden realization that my parishioner was probably suffering from a specific physical disease, such as cerebral arteriosclerosis; sometimes it was that the psysical marks of tension showed that he was close to the point of a profound disturbance. If I cannot explain this in detail, I can say at least that you and other clergy will not regret ever the time spent in careful observation of a first rate physician in the hospital. You will learn respect of his approach, and retire with a higher respect for your own.

4. Briefly I should want to mention a fourth reward. One psychiatrist once explained with somewhat dubious simplicity that mental illness could be summed up in a couplet: "By the crowd they have been broken, by the crowd they shall be healed." His essential and correct meaning was that mental health and mental illness are fundamentally social in nature. Emotional disturbances, where there is not underlying physiological cause, mean that there has been a breakdown on the level of intra-personal relations—or to put it

(Continued on page 12.)

FOR THE CHILDREN

STRAY BABIES.

By Laura Gray.

"The Child's First School is the Family."—Froebel.

Issued by the National Kindergarten Association, 8 West 40th Street, New York City, these articles are appearing weekly in our columns, at the suggestion of some parents who read our page.

The phone rang. I answered. "Are you continuing your kindergarten through the summer? No? Well, do you know of anyone who would look after a three-year-old boy and his five-year-old sister?"

"Where's the mother?" I asked.

"She's looking for a job; the father's overseas. She's tried all the private schools, but not one will take them so young. I'm the children's aunt. If we could find a school, I could look after them week-ends, or maybe we could find a friend who could—when I haven't time. Sorry; I didn't know you had given up the kindergarten."

The same day a friend on the street stopped and asked me, "Do you know of anyone who will take a six-year-old boy for a few days? It would have to be someone especially kind—Tommy isn't like other boys."

"Is he not quite bright?" I asked.

"O, yes, he's bright—and advanced for his age—but he gets into terrible fits of temper. The last four foster parents who tried to look after him couldn't manage him. He was in an institution for months, but they say he is quite normal, mentally. My friend with whom he is now living, says he's had too many homes. She's not quitting—only feels she must have a rest for a few days."

"Parents doing War work, I suppose?"

"Yes. it's terrible what babies have to go through today. So many are wandering around like stray kittens."

"Indeed, yes," I agreed, a lump in my throat. Then I recalled another friend, middle aged.

"I long to help, but everywhere I go, I'm turned down because of my years," she complained. "But, I'm strong, capable, have more understanding and skill than ever before. I'm free, yet always I'm refused work because of my age."

These are true stories—not of peaple in some bombed area, but here in this fair land of America. Are we mothers making a mistake? Our country needs us, but let us take thought before casting aside our precious children. Mothers contemplating leaving your babies for a job, ask yourselves these questions:

Why am I doing this? Is it because I want more money? More excitement? Or do I genuinely believe my country *needs* the help I can give in this way more than it needs me to care for my children—its very young citizens?

Often we do not realize what a magnificent work, what a patriotic work, caring for children is. Does not mother serve her country well, perhaps better than she could in any other way, even today—when she brings up boys and girls to be fine men and women? We don't get much praise. No fuss is made over our work. We receive no pay check for our efforts, but tell me what jobs are of more importance.

Sacrifices today must be made to the uttermost, but let us use wisdom in making them. Let us not imagine we are sacrificing when our babies must suffer the consequence of our offering.

We are creatures of habit. It takes a lot to make us change an idea. We have long believed that anyone—especially a woman—over forty is old, unfit for exacting employment, but people today have health and live longer than formerly. To take young mothers from their children while others stand wistfully waiting, longing to help, is like using furniture for fuel to heat the house, while a pile of firewood stands ready, without.

CRADLE ROLL FLASHES.

The Nursery of Union Christian Church held their Cradle Roll party in July. There were six "brand new babies" attending. The day after the Cradle Roll party all the "walkers" on the Cradle roll department participated in the Children's Day program. Each child carried a flower to the altar where his teacher pinned it to a cross.

"Sid" Ritchie of the Cradle Roll department of the Union Christian Church has been having lots of fun with his little sister, Jane. I think that "Sid" tried to initiate "Baby Jane" by pouring a glass of water on her one day. He just could not see why she should raise such a howl about it when he dearly loved the same treatment. Jane laughed and cooed about the raisins which big brother "Sid" fed her one day. Too bad mother had to but in on your party, young friends. Jane and "Sid" went to Connecticut with their parents during July for their vacation. I know that they are glad they did, since now they have to keep at home because of Infantile Paralysis.

The Cradle Roll department of the Sanford Church called off its party which had been planned for the last Friday in June. There were two cases of Infantile Paralysis in or near town at the time, and the doctors advised that classes not be held or children meet together in groups or with groups of adults. But the children all sent their mite boxes in to their Cradle Roll superintendent.

ANSWERS TO LAST WEEK'S PUZZLE.

Across: 1. Bird; 3. Dove; 5. R. A. R.; 7. Robin; 9. Soap; 11. Pace; 13. W. V.; 14. Ma; 15. Slew; 17. Sews; 19. Nests; 21. Are; 22. Barn; 23. Plum.

Down: 1. Bees; 2. Drop; 3. Drip; 4. Ease; 6. A. B.; 7. Raven; 8. Names; 10. Owl; 12. Caw; 15. Slab; 16. Wean; 17. Step; 18. Swim; 20. Sr.

"By grace are ye saved through faith." Here is a short statement in which the whole story is told. The whole system of man's salvation is told in this short statement. "By grace" is God's side of human redemption. "Through faith" is man's side of human redemption. God's part is "by grace," and man's part is "through faith." We repent because we believe; we confess that faith in Christ; and then we are baptized into Christ. So what God does for man is "by grace," and what man does is "through faith."
—Gospel Advocate.

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THE CHRISTIAN PUBLISHING ASSOCIATION.
Established 1808.
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Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

THE PROPHET IN THE LIFE OF ISRAEL.

Lesson VIII—August 20, 1944.

Rev. B. H. Watkins, *Guest Editor.*

Golden Text: *"He that hath my word, let him speak my word faithfully."*—Jer. 23:28

Lessons I Samuel 3:19-21; 7:3-12.

The Prophet.

A prophet means first, one who speaks or interprets; then, one who speaks or interprets a message he has received from God; finally, one who is sent by God to reveal something with respect to the future.

It is necessary to keep in mind these three acceptations of the word "prophet" in order to understand that Aaron is called the prophet of Moses; that Abraham is called a prophet; and that there existed among the Hebrews as a part of their system of priesthood a regular order of prophets, a fixed institution in which priests were educated.

Samuel created this institution and has been much praised for the work. In these schools young men were instructed in the interpretation of the law, in music, and in poetry, by some older prophet, who was called their father and master.

There was, of course, no connection between the prophetical education and the prophetical gift. No doubt many young men went through the prophetical school without ever receiving a message from God; and Amos was called by God although he had not gone through any school.

Speaking for God.

Samuel was dedicated to God before he was born. His mother, Hannah, kept her vow to lend him to the Lord all the days of his life, brought him as a child to Shiloh, and left him in the Tabernacle in the care and training of Eli. We all know the story of God's call coming to the boy Samuel in the night and of the revelation given him concerning the doom of Eli's house. This communion with God, begun in childhood, continued throughout all his life. Samuel was recognized as the authentic spokesman of God throughout the length and breadth of the land. This was like a ray of hope to a discouraged people living in a dark and sinful age.

There are two reasons why people hear and turn to God. First: when depressed and discouraged, facing the ultimate doom of the wicked, they hear the word gladly, and turn their hearts to God seeking comfort and assurance of his love. Israel, after being overwhelmingly defeated in battle, was conscious of the absence of God, and the presence of every evil influence. Their hearts were made ready for the word of God, and they turned to God as a remedy for their ills and their fears, and release from their captors. The second reason why people hear and turn to God, is when there is a note of authenticity of the word. Samuel was recognized as the authentic spokesman of God. He spoke fearlessly and courageously to Israel, condemning their sins, recommending the mercy of God in the relief of their burden of sin. So it is in every age, when there is an authentic note in the preaching of the word, people will give heed, and will respect and honor such proclamation of the word.

The writer is constrained to quote the statement of the great philosopher and lecturer, Reinhold Niebuhr, on "preaching the gospel in America today":

"In the history of the world, it has probably never been more difficult to preach the gospel than in America today. Your average American is really a pessimist because he is superficially an optimist; he is so thoroughly satisfied with his mechanical achievements that he cannot imagine a world very much better than the one in which he lives. He, therefore, defends the *status quo* with frantic enthusiasm against every attempt to change it. To such a generation it is not easy to preach repentance. Its people are willing to repent of comparatively insignificant sins, but are proud of the very limitations of their civilization and tolerance of every effort to make their good seem evil."

There is a great need today for men who can speak as the prophets of Israel, with a note of authority, intelligence and humility in the preaching of the word of God.

"It is a mistaken notion that because Jehovah saves, people, therefore have nothing to do."

THE MINISTRY OF THE MENTALLY ILL.

(Continued from page 10.)

simply, the individual is just not able to get along in the world of people with whom he has to live. Something has been too much for him.

If, as we have suggested, increasing numbers of our people seem to be experiencing emotional difficulties, that may suggest that our society is far from perfect of organization. This is precisely what it does suggest. And further, it means to the energetic Christian conscience, that appropriate changes must be made.

The mental hospital, as nothing else does, discloses the areas in which improvements in family and community life must come about. Fighting persons need no longer fight for things on a hunch; the soul struggles of those who emerge from particular kinds of environment make the reason all too clear. We must have decently housed, decently spaced, communities; we must have adequate schools and proper recreational facilities; we must have an extension of public medicine—and we must have these things because their present lacks enter dynamically into the breakdown of the persons influenced by them.

Incidentally, the hospital experience in this connection should go far toward ending that rather dull distinction between what is known as the social gospel and again what is known as a personal gospel. Just as the personality is inseparable from the body, so it is inseparable from the physical and social context which expresses itself on a bodily level, on a psychological level, on an emotional level, and on a spiritual level. So does health. We use words of separation because we have to think categorically, but we recognize that they are all expressions of one thing.

The hospital will help to teach the pastor what he must fight for in his parish and community, and will give him the necessary conviction to do so. Remedy is not enough. Prevention is the keynote of Christianity.

Having touched on what I consider to be values of a hospital minister, especially when a thorough study is undertaken under auspices of such an organization as the Council for Clinical Training, I should like to review rapidly some of the features of a good pastoral job in a hospital.

II.—What are the Makings of a Good Ministry?

1. The work of the visiting minister boils down to three functions: first, the conduct of formal worship

services; second, pastoral visitation; and third, the occasional ministries.

Without reference to the content of any of this work, I should like to underscore the necessity of regularity. The hospital superintendent is obliged to depend at present upon volunteer services. The most vexing thing for him, as a rule, is the cavalier fashion in which the volunteered duties are often handled. While it is well understood that the parish minister's time is primarily at the service of his people in the community, the time that he has offered to the institution — presumably with their consent—should be sacred to the institution. If he has agreed to conduct early Sunday morning worship for the hospital and to visit in certain wards or with certain selected patients on Wednesday afternoons, those appearances should be as regular as clock-work. Only the critically ill and the death calls of the community would seem to have priority on his time.

The mere fact of regularity attests like nothing else to his interest and devotion to the patients, and nothing will build the esteem of staff and ward such as this.

I mention the importance of attitude of the staff because their attitude, by and large spells success or failure, and because also Protestant workers respond so warmly to the genuine interest of a neighboring pastor. They are accustomed to seeing the priest come and go about his tasks; they are often startled when they see a minister at his functions. But after the initial shock they will be highly pleased, and especially if they know that his hospital duties are as earnestly attended to as what he does, for recompense, in the community.

If the minister cannot conduct his appointed services, he is morally bound to see that someone else of equal competence does; and if he cannot call when scheduled he must in courtesy notify the staff personnel who expect him. They can then explain it to the patients who have looked forward to his coming, and so reduce the natural disappointment they will feel.

2. The good visiting chaplain works hand in glove with the hospital administration. *He plans with the Superintendent* everything he desires to undertake. *He clears with the department heads* on these general plans and *checks in with them on his routine visits. He works with all employees,* particularly with the charge attendants and nurses of the wards.

Above all he does things with the previous knowledge of the institutional executives and in cooperation with them. The large hospital is staffed by a large team. Everyone on it is working toward the same goal—the eventual improvement of the individual patient and his restoration to the communitty. Because of the complexities of the illness, the institution, the law, and the interrelationships with community agencies, there is no place for solo work. When a religious worker goes off on a tangent, the result is likely to be the bewilderment of the patient, the suffrance if not outspoken wrath of the staff, and the untimely departure of the clergyman.

It should be emphasized again that the hospital is the world of the doctor, just as the church is the world of the preacher. Neither would welcome the attempt of the other to run his show for him. And because of the legal responsibility borne by the medical officers, they have a moral right to know and to approve of all that takes place in their province. If there are disagreements between clergy and hospital heads, the place to air them is outside the institution walls, not inside.

3. I have already mentioned as a reward of mental hospital work the increased insights into personality problems and the advantage of familiarity with medical disciplines. However, the chaplain has to work for them.

On every opportunity *he should consult case records,* because they give him the confidential life histories of patients with whom he deals. A chronological account of the developing illness is spread before him, and the results of medical observation are recorded. *Discussion with staff physicians* in charge of his patients are likewise fruitful. These are particularly so when the minister wants to know how the physician explains the illness, or what he believes would be the probable effect of some counseling move the chaplain wishes to make. *Attendance at diagnostic staff conferences,* where there is the gathering of the hospital heads to discuss and label the illness represented in a patient's life, is of utmost importance. No other step will so quickly familiarize the chaplain with the physician's point of view, with hospital procedure and resources, as this. In the Council for Clinical Training program regular staff attendance is required throughout the entire period of student training.

The purpose of these actions on the part of the clergyman is to gain as rapidly as possible the hospital's point of view—and incidentally, the hospital's respect. Furthermore, the diagnostic conferences offer an opportunity to the chaplain to select patients with whom he may most profitably work. It will become apparent to him that there are those for whom he can probably do nothing, and equally apparent that others will reward by their improvement any interest he can show.

4. While we cannot enter into detail about any part of the chaplain's work, some few remarks may be made respecting his services of worship.

(a) The mental hospital offers little place for the conventional services of evangelistic nature. They disturb the patients more than they help them. Similarly, there is little scope or place for preaching of the prophetic or social reform variety. Patients are dealing with the acutely painful problems of a personal nature, and they are not at all able to reform the world, although many of them disclose their illness by wanting to attempt it.

(b) Services should be on an orderly, quiet, non-spectacular type. Simple liturgy or repeated use of a simple form of worship, containing the statement of Christian faith, the prayers of hope and thanksgiving, the confession of sin, the assurance of pardon, and familiar hymns, are the most valuable. Anton Boisen's hymnal, especially designed for hospital use, is very suggestive of the elements of worship that should be employed. ("Hymns of Hope and Courage.") His sample orders should be adapted to the prevailing form of group religious expression, however.

(c) The themes of worship and preaching should contain notes of abiding trust and love to God, the divine forgiveness, the necessity of faith, the fellowship of Christ, and others of the kind. It goes without saying that the preaching itself, as the service should be brief. *Conciseness and positiveness are two points of reference in formal institutional worship.*

(d) The friendly quiet manner of the clergyman is perhaps the most therapeutic aspect of the services. To be avoided are evidences of aggression, such as dogmatism, ridicule, criticism of attitudes and mannerisms of patients, and so on. If the clergyman is not as comfortable as "an old shoe" in his own pulpit, he does well to walk his sermon for a few spiritual miles before he gets

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The writer had a very pleasant visit to the Valley of Virginia Central Conference on August 9 and 10, when the conference met at our Winchester Church.

We have made it a rule every year since we have had charge of the Christian Orphanage to visit this Conference at its annual sessions. We have missed but few until the gas ration went into effect and for two or three years, we have not been able to attend. This year we found that we could go on train to Washington, D. C., and then by bus to Winchester, Va. We wanted to see our Valley of Virginia friends so badly that we went. We always enjoy our visits to this conference and have an opportunity to shake hands with them and have a little chat with the many acquaintances we have made in that section of our church. We noticed from the reports that the churches are in good condition and are going forward in their church work and are encouraged in the work.

On our way from Washington to Winchester by bus we passed some very beautiful apple orchards where the trees were loaded with apples. We could not help but notice one tree in particular. It stood out by itself and I don't think I ever saw a tree so literally covered with apples as this tree was. It was beautiful to see.

The Christian Orphanage is not in an apple section, and apples are kind of a rarity to us. We, sometimes, wish we had an opportunity, when the apples get ripe, to take all our large family and put them around an apple tree filled with good, lucious apples, and see what would happen to the tree and to them. We rather think we would have to belt all of them. We, sometimes, think how fine it would be if these who are richly blessed with apples this year would ship us a few barrels for the children to eat. We fully believe that if they knew the real happiness it would bring to our family of children, they would get a lot of happiness out of it. Sometimes, we don't do things because we do not know the need. Then, too, where people have so many apples, they don't realize that the children here don't live in an apple section.

The Virginia Valley is a great section of our country, with its mountains and beautiful valleys. The people are such fine people, kind and hospitable, and treat me so nice that one always wants to go back again.

It was a real pleasure to attend the Conference this year and to speak to them for a few minutes about the work the Christian Orphanage is doing for orphaned and dependent children.

One of the finest girls we have reared here and one making the greatest success, came to us from the Valley Conferenc.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 17, 1944.

Amount brought forward	$16,361.36	
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Bethel Church	$ 7.40	
Oak Level	5.00	
Turner's Chapel	4.05	
Wake Chapel	7.67	
		24.12
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
Rosemont	36.42	
		43.42
N. C. and Va. Conference:		
Durham	$ 22.14	
Greensboro, First	14.55	
O'Kelly Bible Class	50.00	
Ingram	7.77	
Long's Chapel	16.56	
		111.02
Western N. C. Conference:		
Flint Hill	$ 5.00	
Pleasant Grove	2.80	
Pleasant Union	4.98	
		12.78
Virginia Valley Conference:		
Winchester		7.68
Special Offerings.		
Mr. Cook	$ 10.00	
Mr. Stout	40.00	
Lacy N. Overman	10.72	
A friend	5.00	
Elsie T. Hutchens	29.84	
Mr. Hughes	45.00	
		140.56
Total for week		$ 339.58
Grand total		$16,700.94

An eminent surgeon was one day sent for by Cardinal du Bois, Prime Minister of France, to perform a very serious operation upon him. Upon entering the room the Cardinal greeted him thus: "You must not expect to treat me in the rough manner you treat the miserable wretches at your hospital." "My lord," replied the surgeon, "every one of those miserable wretches, as your eminence is pleased to call them, is a Prime Minister in my eyes, for each is one of God's poor."—*Exchange.*

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1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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THE MINISTRY OF THE MENTALLY ILL.

(Continued from page 13.)

into the one the hospital provides for him.

(e) The development and use of the choir offers not only a socializing device for the mentally ill—the patients who can sing delight in it for itself—but it is invaluable by way of brightening up the regular service. Next best is the importing of community singers, and it is a rule that their occasional use brings satisfaction to hospital worshippers.

5. It is likewise impossible to discuss in detail the kind of personal counselling which may be expected of the chaplain. But, as in the case of the worship services, some do's and dont's will be useful until experience teaches otherwise.

(a) The best counselor, in or out of the hospital, is one who knows the value of just listening. He is the master of what I call the conversational grunt—''umhuh'', ''umph''—and of similar vocal stopgaps. For the most of this is a device to make us interesting, since our implied meanings are generally more intelligent than anything we could possibly say, and we do positively encourage the patient to unburden himself in the direction he has in mind. It is interesting to note that when we have listened carefully for an hour or two to the recital of difficulties, we have reduced the number of questions originally requiring an answer to practically zero. Perhaps it is hard for some to see, but it is the truth: our attitude as an interested clergyman is worth more than anything we can say. And when active part is taken in the discussion, it is best to confine that part as much as possible to the asking of pointed questions. If the patient is capable of responding to a more wholesome alternative, he will rise to it almost as readily when it is put in the form of a question as when it is stated declaratively.

(b) Many clergymen find it hard to accept the inevitable. When the good physician shrugs his shoulders at the condition of a patient, he does so not from any calloused disinterest, but because he has learned that the type of illness offers little hope for anything he can do. "You've got to lose some" is the consoling phrase around a big hospital. It's a true one. There are some people who lie beyond the reach of medical science, and possibly even more who lie beyond the realm of the theologian and religious workers. To deny that fact is to waste time that might be of vast assistance to others more receptive. It is not a part of cruelness to refuse to spend hours with a senile patient just because he or she loves to talk and wants an audience. In an institution where there are perhaps hundreds of young adults, it may be downright criminal. The clergyman, like everyone else, has only so much time, and he has to decide how he can use it, and with whom, most effectively. When he has decided, the casual word of friendliness is possibly all he can spare for those his knowledge, if not his love, has ruled out.

(c) In preparation for counselling, I think that the clergyman should attempt to learn every revelant fact about the patient. As already indicated, reading the case folders containing social histories and clinical data, discussions with physicians and ward workers, and attendance at diagnostic conferences are the best means of gaining such information. A further aid to counselling is the recording of one's own observations. The few minutes spent in jotting down the substance of an interview will more than reward the clergyman for the time spent. As the pastoral relationship is continued, such notes become of great help in clarifying the character of this relationship and disclose the nature of the problems presented. They likewise provide the basis of later self-study in counselling situations.

(d) The institution gives the appearance of an isolated community and it is easy enough to think of it as such. But Dr. Charles Read of Elgin State Hospital is far more realistic when he describes it as an "apex" of the larger community—a place set apart physically, but still permitting a constant ebb and flow of life. Fifty percent of the population of a mental hospital "turns over" during the course of the year. It is important to recognize this fact, and even more so its significance, which is simply that mental hospitals are not terminals but are way stations for far more than half the people who enter them.

This suggests a further pastoral responsibility, that of "following-up" the patient in the community, attempting to help him adjust to his more complex surroundings. The visiting minister, particularly, works between institution and community, and he can be of genuine help to patients when they are paroled or discharged home. If their residence is in a neighboring community, he will quite likely konw of a fellow clergy who can be expected to take an interest in the patients he writes about.

In the hundreds of institutions scattered through the United States there are temporarily housed and treated thousands and thousands of patients and inmates who never know what it is to have the warm, intelligent interest of a clergyman expressed toward them personally. It seems inevitable that this terrible war will add untold numbers more. Of consequence, the burden of ministry falls upon those who are already sympathetic and informed, and it also rests with them to cultivate the sympathy and knowledge of others.

A Doctor's Prayer

Dr. John J. Moorhead, speaking at a forum meeting at St. Bartholomew's, New York City, told of his experiences during the bombardment of Pearl Harbor, following which he operated upon the wounded for eleven consecutive hours. While at the hospital he wrote the following prayer:

"O God, grant that the wounded may swiftly arrive at their hospital haven, so that the safeguards of modern surgery may surround them, to the end that their pain is assuaged and their broken bodies are mended. Grant me as a surgeon, gentle skill and intelligent foresight to bar the path to such sordid enemies as shock, hemorrhage and infection. Give me plentifully the blood of their non-combatant fellow man, so that their vital fluid may be replaced and thus make all the donor people realize that they, too, have given their life's blood in a noble cause. Give me the instruments of my calling so that my work may be swift and accurate; but provide me with resourceful ingenuity so that I may do without bounteous supplies. Strengthen my hand, endow me with valiant energy to go on through day and night; and keep my heart and brain attuned to duty and great opportunity. Let me never forget that a life or a limb is in my keeping and do not let my judgment falter. Enable me to give renewed courage and hope to the living and comfort to the dying. Let me never forget that in the battles to be won, I too must play my part, to the glory of a great calling and as a follower of the Great Physician. Amen."

—The Southern Churchman.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, AUGUST 24, 1944. NUMBER 33.

Tomorrow's Church

By THEODORE F. ADAMS

Tomorrow's Church will be changed and improved in many ways. It will be better equipped for its task, with a more active and aggressive program and a deeper and more Christlike spirit.

The Church will take the offensive as never before against the gates of hell and the powers of evil. It will be more aggressively evangelistic and missionary, believing that changed men, and only changed men, can change the world. Reinforced by men who have found Christ for themselves and seen what Christ has done and can do for other peoples, the Church will give itself as never before to world evangelization and world brotherhood. Conditions in America will be recognized as part of the world picture.

The Church tomorrow will be more sensitive to injustice and discrimination at home as well as abroad, to the sins of the spirit as well as the sins of the flesh. It will be concerned with every area of life and with every attitude and activity that is untrue to the spirit and teachings of Christ. Problems of racial discrimination, economic injustice, class hatred and religious intolerance, vice and debauchery, gambling and intemperance, will be of greater concern to clergy and laity.

Recognizing that no one Church can do all this alone, our work will be more and more cooperative. Our churches must work together as never before around the world. But that will not be enough. Facing as we do a world where the forces of evil are organized against us, we must be more than ever before "workers together with God" and with all true believers in Christ. An organized and cooperating paganism must be met by an organized and cooperating Christendom. The task is too great for any one alone but not for us all together.

God grant that like those of old we shall not be disobedient unto the heavenly vision nor to the task that is set before us, looking unto Him who is the Author and Perfector of our faith. Then we shall know with our Lord the joy of working and sacrificing together for a new heaven and a new earth, "wherein dwelleth righteousness, brotherhood and peace."

NEWS AND VIEWS

In the absence of Mr. House, Rev. W. L. Ware, retired Methodist minister of Richmond, preached in our Richmond Church on last Sunday morning. There was no evening service.

The editor reported a very delightful week at Massanetta Springs Bible Conference last week. He and Mrs. House are now in Newport News. He expects to return to Richmond the last of this week.

The State Christian Endeavor Convention is scheduled to meet at Massanetta Springs on Thursday of this week, through Sunday, August 27. A splendid program has been arranged for the four-day sessions. The Southern Regional Conference met at Montreat, North Carolina, July 13 to 19, and was well attended.

NEWS FROM FRANKLIN.

A successful union Vacation Bible School was held in Franklin this summer. As has been the custom for several years, the Baptist, the Congregational Christian and the Methodist Churches cooperated. The Beginners Department met at the Baptist Church, the Primary Department at our church, and the Juniors at the Methodist Church. The courses of study this year were: "Home and Friends," "Learning from Jesus," and "Friends at Work." The enrollment totaled 141 children, with an average attendance of 96 for the two weeks.

Recently the Comrades Sunday School Class began the monthly publication of *The News Letter*, which is sent to the 46 boys and girls from the church and Sunday school in the armed services of our country. It has been well received. One incident seems to have made the undertaking worthwhile: In the July issue, the names and addresses of those in service were included. The result was that two boys in the South Pacific discovered that they were not far from each other, and two weeks ago they met and had a real visit. The boys and girls are most appreciative of this medium of "home and church news."

Wm. T. Scott,
Pastor.

THE MINISTER AND HIS WIFE MOVE.

Yes, the Parson and I have reached another milestone along life's way. With mixed emotions we give up the old and accept the new. For a relationship of eighteen years and eleven months is not easily broken. We have smiled upon baby faces and later, with silent bowed heads, watched them go away to war. We have also felt and seen God's power and love poured out during these years.

On the last day of July, we finished our work at Rosemont and also celebrated our twenty-fifth wedding anniversary.

The Maude Hedley Bible Class, which I have taught for several years, succeeding the beloved Mrs. H. C. Hedley whose influence still means much to the class, gave us a surprise party. An orchid corsage was presented to me; and many friends, led by Mr. W. J. Lewis our usher of twenty-five years ago, Mrs. Lewis, and Miss Catherine Morgan, ringbearer, congratulated us.

Rev. O. D. Poythress, who married us, and Mrs. Poythress, were present. Mr. Poythress sang several selections. The class presented us with a chest of table silver in the beautiful Chantilly design. Our picture was taken cutting the beautiful cake. It was an experience of great joy not unmixed with pain, and the thrill of it will live always in our hearts. Also for gifts from other classes and individuals we feel a deep sense of gratitude.

And so a new chapter in life begins for us. The love and responsiveness

(Continued on page 3.)

A LITTLE HELP, PLEASE!

If we receive about six hundred dollars more—$565.05 to be exact—we will have raised TWENTY-FIVE THOUSAND DOLLARS for Missions during our fiscal year. This does not include the amount we have raised for the Committee for War Victims and Services. It would be too bad, if coming this close to such a splendid goal, we should fail to raise a mere five hundred and sixty-five dollars. So I am asking for a little help, from two sources. First of all, perhaps there are individuals or Sunday schools or churches which would be glad to make a love-offering to Missions over and above what they have already given. Every dollar we receive thus will help to put us over the top. Send your gift at once, please.

Or it may be that there are Sunday schools, or churches, or organizations, which have funds for Missions, which they have not yet sent in to the Convention Office. All such organizations are asked please to send such funds at once so that they will reach the Treasurer before August 31. We will appreciate your generosity, your courtesy, and your cooperation in this matter. If everybody helps a little, we will reach our goal of $25,000.00.

And thanks, everybody, for all that you have given through the year, which has made it possible for us to raise this good sum for Missions.

Sincerely yours,

H. S. HARDCASTLE, President,
Mission Board.

Norfolk, Virginia,
August 24, 1944.

The Southern Convention

Rev. F. C. Lester, *Superintendent.*

AGAIN WE LOSE,

On Wednesday of this week, Dr. James H. Lightbourne and his family left Burlington, N. C., to make their new home in Providence, R. I. Dr. Lightbourne is to be the State Superintendent. Congratulations to Rhode Island!

The going of the Lightbournes means a distinct loss to the Southern Convention, and at a time when we can ill afford to lose. Both Dr. and Mrs. Lightbourne hold important offices in the Convention and in interdenominational work in the State of North Carolina. Their son Jimmie, one of our ministers, is in Italy. When he returns home, his home will be in Rhode Island, not North Carolina. Hence in this move we probably lose two ministers.

But our loss will mean a gain for another part of our Church. Hence we shall rejoice with the Lightbournes and the Rhode Island Conference, and our very best wishes will be with both.

RESIGNATIONS.

The first of August Rev. G. C. Crutchfield left Old Zion Church in Norfolk. He is now living in Burlington, N. C., but is not serving any of our churches.

The latest news from Rev. D. M. Spence is that he will not be serving the Elkton (Virginia) Pastorate after this month.

With about twenty of our churches pastorless, we can ill afford to lose ministers. It is to be hoped that both Crutchfield and Spence will soon be busy among our churches.

THE PLACEMENT OF MINISTERS.

In a democracy like our Church, the placement of ministers is very difficult. When ministers are plentiful the competition is keen, and the ministers suffer either from the lack of churches to serve or from low salaries. When ministers are few, the churches suffer. Some of them die from neglect.

Until recently the Southern Convention did nothing about this problem. The Convention now offers the counsel and advice of the superintendent, who is expected to know both the churches and the ministers. It is not his function to recommend or to place pastors. But he is expected to give information to the churches that desire it. Through the state superintendents he has easy access to information concerning any of our Congregational Christian ministers. It is believed that the information he can give a church in search of a pastor can greatly shorten the time needed to find a suitable pastor.

Many of the churches are now using this service offered by the Convention. As the years go on, it is expected that all of the churches will discover this source of assistance and will use it.

Our present freedom of the local church must be maintained. No one either within or without the local church should be allowed to appoint a pastor for a regularly established church. Our present plight indicates, however, that we have not found a proper solution to our problem. We may be on the right road, but we certainly have not arrived. Here is something worth thinking about, and something that must be considered if we are to maintain ourselves as a Church.

VIRGINIA VALLEY CONFERENCE.

When the Valley Conference met in Winchester, August 9 and 10, 19 of the 20 churches reported that they had paid apportionments in full, and half of the churches went beyond the goal set by the Conference.

Last year the churches reported a net loss of 17 members, but this time they reported a net gain of 41 members.

The churches reported contributions to missions and benevolences of $4,644.41, or an average of slightly more than two dollars per member. Total contributions amounted to $18,312.54, or nearly eight dollars per member. This means that about twenty-five cents out of each dollar contributed by our Valley people went to missions and benevolences, and the remainder was used to operate the churches.

Another significant part of the report is that the churches are paying better salaries to their ministers. Just a few years ago the churches were grouped into pastorates and an effort was made to pay each of the four ministers serving these pastorates $1,200 annually. (The Winchester-Timber Ridge churches are not in these groups.) Last year the Conference suggested that the churches try to increase salaries to $1,400, and parsonage. In every instance this goal was surpassed this year.

The Southern Convention Mission Board has been helping these churches to lift their salary scale. It appears now that the churches will be self-supporting in the near future, and they will be paying a living salary to their ministers.

Progress is written large across the records of our Valley Conference. If the ministerial vacancies can soon be filled, the future of this Conference is bright indeed.

OUR GIVING TO MISSIONS.

Before the next Sun is delivered, the Mission Board will have closed its books for this year. So far we have contributed through Sunday schools, missionary societies, churches and individuals an average of about seventy-five cents per member for both home and foreign missions during the year. Half of this money is used within the Convention for missionary and extension work. The other half, about thirty-seven cents, is our share in rebuilding and Christianizing the world outside of the Convention area.

Such a record cannot make us very proud. It is nothing to make us shout. But it is better than we did last year. We are headed in the right direction, but our speed is not adequate, either to express our interest or to save the world.

If you do not like this record, there is just time for you to help to change it before the books close next week. If all who read this will send a contribution to the convention treasurer, Mrs. Mattie Cox Parker, at once, to be used for missions, we may yet be able to report that our average is a dollar per member for this good, important and urgent work.

Just a little extra will make a big difference!

THE MINISTER AND HIS WIFE MOVE.

(Continued from page 2.)

of those in our new field at Old Zion have already filled our hearts with inspiration and hope. May this change bring renewed life to all affected by it. Like the good American, the minister and his wife look to the heights and the future. "There is gold in them thar hills," they murmur, and start again on their glorious quest.

Mrs. J. F. Morgan.

THE EDITOR'S MESSAGE

AT MASSANETTA SPRINGS.

More than a thousand people crowded the tabernacle at the Massanetta Springs Bible Conference to hear Roy L. Smith, E. Stanley Jones and others. Approximately $2,500 was raised last Sunday by the drawing power of an excellent program and the expert "lifting power" of Roy L. Smith.

Congregational Christian Day was observed on Friday, August 11. The following ministers were present: I. W. Johnson, J. H. Dollar, J. A. French, Robert Kimball, J. E. Neese, W. J. Andes, Mark Andes, C. E. Newman, G. H. Veazey, R. A. Whitten, W. B. Fuller, R. E. Newton, O. D. Poythress, F. C. Lester and R. L. House. A large number of people from the surrounding churches of the Valley Conference were in the congregation. It was not only a day of deserved recognition; it was a day of high privilege, fellowship and inspiration.

Ministers came from distant states to attend this Bible Conference. Members of the Southern Convention are happily in close proximity to this great center for vacation and inspiration. The speakers are, with few exceptions invariably men of broad social vision and profound spiritual insight. Few ministers could spend a more profitable vacation; no one in our midst should spend a less profitable one.

SUPERINTENDENT-ELECT LIGHTBOURNE.

As of September 1, Dr. James H. Lightbourne will become Minister of the Rhode Island Conference and Superintendent. This election is a recognition of the fine achievements of Dr. Lightbourne and comes as a climax to many years of constructive ministry. Pastorates in Holland, Virginia; Troy, Ohio; and Burlington, North Carolina, have afforded ample opportunity for experience and maturity. The Rhode Island Conference has found in the Southern Convention a man with preaching ability, pastoral skill and executive strength. Whatever other qualities are needed in a superintendent, we believe Dr. Lightbourne will fill the bill.

The office of the Superintendent-Elect is in the Hospital Trust Building, Providence. Since the state is not large and the office is centrally located, no church is more than two and a half hours drive from Providence. This makes it a very desirable position for a "home loving" superintendent..

This brief comment or testimony comes from Dr. Lightbourne: "To leave the Southern Convention will cause me 'inward pain,' for I love its churches and its people, and feel so close in brotherly fellowship to the ministers."

The Southern Convention is greatly indebted to Dr. Lightbourne. He not only served as the pastor of a large church with its attendant responsibilities, but gave generously of his energies in the promotion of civic, denominational and interdenominational enterprises. The genius of this Christian statesman will be sorely missed in our area. Congratulations and God speed to Dr. Lightbourne as he enters this new and enlarged sphere of service.

THE VALLEY CONFERENCE.

Good reports, generous hospitality, a large and faithful attendance, a well-planned and executed program, were the outstanding characteristics of the recent Winchester Conference. The Conference is making commendable progress under the present system of yoked churches. Optimism is reflected in the fact that the majority of the churches paid more than their conference apportionments.

The churches are set in an area of scenic and historic interest. Their progress has not been phenominal; but there are indications now that they are really getting "into their stride." Diversified industries coupled with diversified farming provide the economic foundation for a strong Conference. The sturdy character and religious convictions of these people provide the spiritual resources for a solid program of conference activity. A competent observer referred to it as "one of the leading conferences." The Conference is not only "falling in line," but leading the way in its response to our denominational program.

R. L. H.

SENTENCE SERMONS.

God never closes one door without opening another.

It is not the load, but the worry, that makes you tired.

When you kill time, remember that it has no resurrection.

The man who thinks he knows it all has merely stopped thinking.

Difficulty is sand thrown on the track to keep you from skidding.

A mistake is evidence that someone has tried to do something.

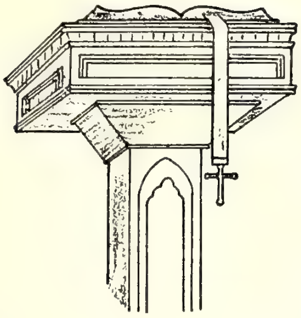
In the end the things that count are the things you cannot count.

God gives every bird its food, but He does not throw it into the nest.

Do not be a carbon copy of someone else; make your own impressions.

Do not make the mistake of oversleeping if you want your dreams to come true.

There came into this world with Jesus Christ a new, fresh and incomparable moral power to recreate the lives of men. No one is equipped to help others unless something of this inward power that was in Jesus is in him also. For it is only life that can touch life.—Calkins.



A CHRISTIAN'S RESPONSIBILITY TOWARD HIS CHURCH IN WAR TIME.

A Sermon

By Roy C. Helfenstein
Minister, First Congregational Church
Mason City, Iowa.

Text: *"Be strong in the Lord, and in the power of His might."*—Ephesians 6:10.

Lesson: Ephesians 6:10-18.

Every Christian has a special responsibility toward his church in wartime. It is required of Christians that they shall always "be strong in the Lord and in the power of his might," but it is doubly important that they shall be so in time of war, because the Home Front largely determines the outcome of the struggle.

There are too many people on the Home Front, in these days of titanic conflict, who are not taking their responsibility seriously enough. But no true Christian should be found in that group. The slackers on the Home Front are just as definitely a menace to the war-effort as are the slackers on the battle-front. In time of war, our nation expects and has a right to expect every person to do his or her full duty. And every true Christian will be found among those who so do, and that cannot be done by doing no more than usual.

We of the Church on the Home Front individually have our responsibilities in the war as "Good Soldiers of Jesus Christ," just as definitely as have those who wear the uniform. The only difference is that they are responsible to their superior officer in whichever branch of the service they happen to be engaged, whereas we are responsible to the Captain of our Salvation. Of course, hundreds of thousands of those in War Service feel responsible both to their military superior and to the Captain of their Salvation.

One of the perplexing consequences of war is the tendency of so many people on the Home Front to blame everything that happens and every condition that exists—to blame it all upon the war. Thousands hide behind the war effort in order to escape their duties on the Home Front. Thousands persistently blame the war for their failure to live as they ought to live. Others blame the war for their carelessness and inefficiency in their work; for their business gougings, for their social irregularities, for their lower moral standards, for their breaking with conventionalities, and for their neglect of their responsibilities toward God and their church.

But every true patriot on the Home Front strives to be more efficient than ever in war time—tries to do better and more work than ever—strives to give the largest values possible—strives to fill his place in life in the very best manner possible. And every sincere Christian in war time proves both his religion and his patriotism by a deeper loyalty to God and the Church than ever, in order that he may thereby strengthen the Home Front on which the victory on all the fronts so greatly depends. The war itself is largely the result of religious indifference on the part of the leaders of men in all the nations. The secular spirit was allowed to go rampant, and the spirit of religion was neglected by those in high places and in low. As a result, God was crowded out of the thinking of the world's leaders and their followers. Whenever God is thus neglected, dire consequences are always inevitable. The whole world today is paying the price for humanity's indifference to God. And, unless the leaders of the nations, and the men and women in the common walks of life turn their thoughts intently upon God and seek Him with their whole "heart and mind and soul and strength" the future for the human race will be shadowed by the direst consequences.

God is still God, and mankind dare not longer ignore Him with impunity. Any individual who ignores God will ultimately pay the price—and what a price men have paid for ignoring God! What a price the whole world is paying today for ignoring, neglecting and defying Almighty God during the years that are now gone!

Any person who would ignore the law of gravitation and step off the top of the Empire State Building in New York City would suffer the consequences no more definitely, even though perhaps more perceptably, than does the person, the family, the community or the nation which ignores the spiritual laws of life, and lives without concern for God and His divine will for humankind.

For years the whole world sought material comfort unmindful of the fact that this is still God's world; and because so many people laid more emphasis upon the comforts and conveniences of life than upon the conduct of life, all humanity—the innocent along with the guilty—have been compelled to suffer the unspeakable anguish of war. There is no other explanation of the present world situation than that mankind brought the war and all its attending evils upon itself by failing to give God first place in its consideration. If God had been given the first place of consideration in the homes, the schools, the churches, the governments; if He had been given the place of first consideration in industry, in business and in life in general, our sons and brothers would not now be required to be in War Service. Nations and the world at large, as well as individuals, inevitably pay the price, and what a price it always is, for ignoring God. The war is not God's judgment upon the world; it is simply the consequence of man's failure to obey God's laws and to reverence God's name and will.

We cannot feel other than indignant toward the attitude and action of men and women in war industries, who, in time of war, strike for higher wages at the peril of their nation's welfare. Every striker in war time betrays his nation and humanity, and doubly betrays those who are in the war service of their country. What would those on the Home Front think if those on the battle front would strike for a few cents an hour increase in pay whenever the way grows hard? But those on the Home Front have their obligations to those on the battle front just as definitely as those on the battle front have their obligations to those on the Home Front. It's a fifty-fifty proposition so far as responsibility for loyalty and unselfishness are concerned. But as regards real sacrifice, it's about 99 to 1 in favor of those in War Service. We on the Home Front do not know anything about real sacrifice!

Some people on the Home Front complain about the rationing inconveniences. Some church members even complain about the heat, excusing their absence from the House of God on the ground that the weather is too warm or too inclement to attend divine worship. But it is a whole lot hotter on Gudalcanal. It's hotter in New Guinea, hotter throughout the South Pacific, hotter around Rome, hotter at Cherbourg. The heat of

(Continued on page 10.)

CONTRIBUTIONS

"THE LAST ROUNDUP."

Ephesians 1:10 tells us, "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him."

Here we have no certain dwelling place, we are just traveling through a world unfriendly to us. As saints of the Most High, we cannot hope for any encouragement from the world; we are in the world, but "not of the world." The Master said, "If the world hate you, ye know it hated me before it hated you." We are recognized as tenters, temporary dwellers; we are not expected to abide here except for a short time.

Our surroundings are not congenial. We cannot mix well with sinners; there is a great distance between us, not in rods and miles, but in heartlikeness and fellowship. A difference in character makes an impassable gulf. Also a difference in station and education makes a gulf that is hard to span. No matter if two persons have the same experience in character, if one is from the realms of society and the other from the walks of common folk, they cannot very long enjoy themselves together and get the most out of life. They love with a perfect heart, but because of the difference in attainments, they cannot have the happiest association together. There are exceptions to all rules, but we are speaking of the rule.

Israel is referred to in the scriptures as cattle, and the saints more specifically as sheep. The Lord Jesus said in John 10:27, "My sheep hear my voice, and I know them, and they follow me." And again in John 10:9, "I am the door: by me if any man enters in he shall be saved, and shall go in and out and find pasture." In the West, the stock-raisers turn their stock out on the range to pasture, then in the fall they have what they call the fall roundup. They roundup their stock and brand them so they can tell them. The Lord Jesus has branded his cattle and sheep. Hebrews 10:16 tells us, "This is the covenant that I will make with them after those days, saith the Lord. And their sins and iniquities will I remember no more." When this has taken place in our heart, John 17:16 tells us, "They are not of the world, even as I am not of the world." Being redeemed by the precious blood, and having the world taken out of us, or as the Apostle Paul states in Galatians 6:14, "But God forbid that I shall glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." So then beloved, we need not think it strange when we are ignored, flouted, criticised and found fault with by folks, for our Lord tells us in John 15:19, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

It has been nearly twenty-four years since the Lord Jesus came into my heart and life, and washed my sins away. It has been a life of separation, self-denial, conflict, privation, and at times almost destitution; but through it all the good Lord has kept, and satisfied, and preserved life.

The battle at times has been hard and the road long, but still I have kept in view the final stage of the battle, and the final roundup. Hebrews 9:28 tells us, "Unto them that look for Him shall He appear the second time without sin unto salvation." Like some of old, we "have not been mindful of the country from whence we came out, therefore have no opportunity to return, but we declare plainly that we seek a better, that is, a heavenly country." As I look ahead now, it seems that the end is not far away, that soon we shall hear Him say, "Home at last; at home forever!"

How lovely will be that home. How beautiful will be the final roundup! How enraptured, beyond all words to express, will we be! It seems now I can almost hear the singing of those on the other shore, who are waiting with joy our entrance into that City where the saints will forever dwell. I think of the many fine Christians whom I have known down here, that have gone on before. We shall meet to part no more. With this thought I am more determined than ever to fight the good fight of faith, and lay hold of eternal life. I do not expect my loved ones and the saints who shall associate with me forever to produce my chiefest joy, but Jesus will be my chiefest joy. To be with Him and look on his face forever will produce joy that will be inexpressible. Every one will be so taken up with the Lord Jesus, that they will not think of the former things, for "The former things shall have passed away."

Just a few more steps to follow,
Just a few more days to roam;
But the way grows more delightful,
As I near my Heavenly Home.

H. V. Cox.

Ramseur, N. C.

ALBEMARLE.

Our church program for August 13 was very inspirational. The Congregational Christian Church here in Albemarle, N. C., is doing a progressive work and it is good to record from time to time the successive stages.

Perhaps one thing which made me quite conscious of the impressiveness of the day's services was a sixty days' absence from Albemarle. My sister and I have just returned from a summer civil service job in Washington, D. C. Getting back home always holds a certain charm; the friendly welcome and warm satisfaction of being once again among the home town folks is most delightful.

Our Sunday school is going through a rather unusual and testing crisis. Due to the poliomyelitis plague in North Carolina, the children have been barred from public gatherings. Well, Sunday school loses much of its splendor when every child under sixteen is forbidden to attend. But our superintendent, Mr. Gilliam Russell, is trying to direct a good church school despite all handicaps. Mr. Alec Talbert, superintendent of the primary department, has distributed literature among the parents so that the boys and girls may hold a stay-at-home Sunday school.

Our eleven o'clock service was well attended. Each Sunday, flowers are placed at the altar to be dedicated to some member in the service. In keeping with this newly-established custom, Mrs. Pearl Gant sent beautiful red roses honoring her oldest son, who was at home on a furlough. Our minister asked Mrs. Gant to come forward with her two sons, Pvt. Joe Earnheart and Homer Earnheart, who were received into the church. Mrs. Gant is one of the most loyal and faithful members of the Albemarle Church. Her offering of roses seemed to symbolize her love and devotion as she stood beside her tall and handsome sons while we read our church covenant.

The sermon connected itself with the verse: "And I, if I be lifted up

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News of Elon College

By PRESIDCNT L. E. SMITH.

NOTE: At time of going to press, Tuesday afternoon, no material for this page had been received except the several news notes sent in by Mr. George Colclough. The form was held until after the mails deliveries of Wednesday morning. Material for departmental pages is supposed to be in the office of publication on Friday morning preceding publication. We are sorry that no material has been received.

ELON NEWS NOTES.

Mrs. Duane Vore has moved from Elon College to Haw River. Mr. Vore is in Harvard University preparing to serve his country as a chaplain.

Prof. and Mrs. W. W. Howell have moved from Elon College to Raleigh, North Carolina, where Mr. Howell will be connected with the King Business College.

Mr. Walter Hall, pastor of the Belew Creek and Hines' Chapel Christian Churches, has made plans to enter Elon College in September. Mr. and Mrs. Hall are living at Gibsonville, N. C., R. 1.

Due to the epidemic of poliomyelitis in North Carolina, Elon College will probably postpone the opening date of school from September 6 to September 18, as suggested by the North Carolina State Department of Health.

Miss Lula Brown, daughter of Mr. and Mrs. D. W. Brown, West Palm Beach, Florida, served as Dean of Women at Elon during the summer school. Miss Brown is to teach Bible in the Fayetteville, North Carolina, High School during the coming school year. She is the sixth member of her family to attend Elon College.

SCHOOLS AND RELIGION.

[This article which appears in the current issue of the Scottish Rite News Bulletin, states the problem of "Schools and Religion" in a light that is probably new to some of our readers. It is given for what it is worth. No one is asked to agree with it in its conclusions, but it offers food for serious thought.]

San Francisco, California, in July went through a public discussion of the question of released time from public schools for religious instruction. There were 61,226 questionnaires sent out to parents by the Board of Education to ascertain their attitude on setting aside school time for teaching religion. There were 50,225 answers received. Of this number 26,600, or 53 per cent of the answers received, favored released time and 22,831 opposed. Those expressing no choice numbered 794.

The matter was discussed pro and con in the press editorially and in letters to the editor. The outcome of the attempt to establish the released time system was that the Board of Education voted in its August 8th session by four to three not to adopt the experimental plan of religious instruction. The plan they voted down would have applied to fourth, fifth and sixth grades, and the pupils would have been released one hour weekly.

A breakdown of the figures in reply by parents to questionnaires revealed several illuminating factors. Some parents wrote they approved of released time "if instruction in our religion is offered." There were other conditional points of approval. One was that the teaching of religion should not interfere with the teaching of school subjects. Some insisted that the religious classes should be within easy walking distance of the school house. Others wanted the pupil to have a choice.

In the group opposed were two objections. One said that there was sufficient time for religious instruction on Saturday and Sunday, while the other segment held that their children got religious instruction at home and did not need further religious instruction in school.

The suburban sections of the metropolitan area, where home ties are strong, showed a large percentage of opposition to released time. In the North Beach section the idea was rejected seven schools to two.

The largest number of answers and the heaviest support for released time came from parents whose children were below the seventh grade. There are many who wonder what is wrong with parents and the home that parents of children in grades one to six should prefer to hand over religious teaching to the clergy instead of assuming that responsibility themselves.

Besides, there were many answers which showed that parents opposed released time because it would drive a wedge between the children and make for disunity among the children instead of fostering unity.

Another argument by those who are opposed to released time was the belief that if such a custom were adopted, it would create dissentions not only among the pupils, but among the parents, and would cause much discussion and argument that would lead even to hatred and maybe revenge, i. e., some may refuse to do business, industrially or professionally, with those who do not agree with their viewpoint on the subject. . . .

The essential values of life—character, truth, courtesy, helpfulness to our fellowmen, self-reliance and co-operation—are taught in the public schools. They are taught by the examples of the teachers as well as by word of mouth and by contact of the division, but wholesome American unity on the playgrounds of America's public schools. Why then should the Roman Catholic Church (It seems that the Catholics were greatly in favor of the released time movement) whose membership constitutes but one-seventh of the voting population of the country, be allowed to force the idea of released time down the throats of American children and youth? Protestant children rely on the home for religious education.

After all, has it occurred to anyone that the reason the Roman Catholic Church favors the use of released time for the teaching of religion is this: while the Catholics have their own schools, where religion is taught, they want to get religious teaching into the public schools so that they will then be in a position to demand that their own schools are entitled to be supported by public funds?

Mrs. Edwin Sheldon, a member of the School Board, summarized her reasons for voting against released time in a statement that was both brief and comprehensive. She said that, despite implications made before the board to the effect that a vote against released time presupposed an indifference or even active opposition to religious education, it was her belief that no member was called upon to state his position regarding such an obviously essential portion of life.

Continuing, she said: "The question before us is not 'Do we favor religious training for children?' but rather, 'Do we favor setting up a program of religious training as a part of the public schools?'" She pointed out that she voted against the released time program because it is a "violation of America's great

(Continued on page 15.)

Missions
The World for Christ

THE LITTLE EXTRA THAT MAKES THE DIFFERENCE.

In the Blue Ridge Mountains of Virginia there are many fine boys and girls who can become important persons in the world of tomorrow. Some of their parents have not had educational or economic advantages. Left to themselves, the children will do only slightly better than their parents. But Rev. and Mrs. Allen Gleason are going in and out of the homes on the hills. Somebody in some of our churches will give a *little extra,* and boys and girls of the beautiful Blue Ridge will get the needed education and become leaders of tomorrow's world.

There are only a few grains of rice in the Chinese bowl—and the child is hungry. Somebody in America may make a *little extra* gift that will put more rice in the bowl and give the Chinese child a chance to live. If so, America will have Chinese friends for the next generation.

Leaders of India now look in all directions for the strong friend who will show them the way of freedom, learning and religious unity. If somebody in America will give a *little extra,* the right missionary can be in India at the right time to aid that great country in its struggle to live according to Christian ideals.

Frightened and oppressed Africa has paid her share in the world-wide war with little hope for her future. If somebody in America will give a *little extra,* Africa may find freedom of speech, freedom from want and fear, and freedom to worship the true God because the right missionary will be at the right place at the right time.

Children and young people in Europe see the bombers pass that cause destruction of home and friends. It is hard for them to know whether Americans are friends or foes. If somebody in America will give a *little extra,* missionaries of good-will can help to rebuild Europe on a basis of friendship and understanding. Then the new Europe can join with young America in making a warless world.

The little Japanses Church is struggling hard to maintain Christian worship and to keep its contacts with the world-wide Church. If somebody in America will give a *little extra,* the time may soon come when missionary comrades will again join with their Japanese friends in healing the wounds of this broken empire.

That *little extra* gift for Missions now may make a tremendous difference in the years to come, for by this gift it will be possible for Christian pastors, doctors, teachers, and social workers to heal the broken-hearted, train a new generation in Christian ideals, and build a world of brotherhood.

Will *you* give the *little extra?*

SOUTHERN CONVENTION
MISSION BOARD.

MISSIONARY OFFERINGS.
WEEK ENDING AUGUST 17, 1944.

Sunday Schools.	
Auburn, Raleigh, N. C.	$ 11.65
First, Portsmouth, Va.	5.58
Chapel Hill, N. C.	4.62
Concord, Timberville, Va.	1.74
Antioch, Harrisonburg, Va	8.00
Leaksville, Luray, Va.	10.14
Total	$ 41.73
Individuals and Churches.	
Woods' Chapel, New Market, Va.	$ 2.00
Mayland, Broadway, Va.	8.55
Pope's Chapel, Franklinton, N. C.	22.00
Damascus, Chapel Hill, N. C.	26.00
Total	$ 58.55
Total for the week	$ 100.28
Previously acknowledged	24,334.67
Total since Sept. 1. 1943	$24,434.95

Gratefully,
MATTIE COX PARKER,
Secretary.

THE REFLEX INFLUENCE OF MISSIONS.

At a certain age adventure challenges young men. This happened when a Virginian left his good home, community and enviable opportunities. He worked going west, there in the Dakota harvest fields, and went south into Mexico.

There he stopped at a booming mining town of some eight thousand people, including a couple hundred Americans, at La Colorada. He located a good paying job, enjoyed baseball, and a good time in general.

However, he soon discovered that the conversation of the mining men was very different from that of his former companions. The saloons, gambling, carousing, were very much in evidence.

Then one evening, he heard the singing of familiar gospel hymns. "Good," he said. He inquired and was told that there was a protestant church by the hill of the tailings. He, too, felt like singing and went cheerfully to the church. He found some sixty Mexicans singing heartily in Spanish—"Yield Not to Temptation," "The Home Over There." He did not understand the Spanish words, but he knew what they meant from the tune and the spirit of the congregation.

The people looked poor, but so happy. He himself was not so poor, but he was unhappy. He wondered how in a town like that people could become and remain Christians. Then he recalled the pledge of the young people's society. He meditated over the first Psalm that he learned by memory in the Sunday school as a boy.

He remained after the service and talked and prayed with the missionary and his tactful wife. Scripture was referred to and read. Then he asked the Lord for forgiveness and a renewed life in Christ.

In conclusion, he remarked, "I want to be a Christian, but this town is not the place for me. I shall take the early train tomorrow morning and go home to Virginia."

H. T. WAGNER.

Claremont, Calif.

Dr. Lorimer once asked a man why he did not join the church. The reply was that the dying thief did not join the church, and he was saved. "Well," said the minister, "if you do not belong to a church, you help to support missions, of course?" "No," said the man. "The dying thief did not help missions, and was he not saved?" "Yes," said Dr. Lorimer, "I suppose he was, but you must remember that he was a dying thief, whereas you are a living one."

—*Christian Herald.*

" . . . with something of the seer
Must the moral pioneer
From the future borrow;
Clothe the waste with dreams of
grain,
And on the midnight sky of rain
Paint the golden morrow."

—*Whittier.*

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

MRS. LIGHTBOURNE GOES TO RHODE ISLAND.

It is with deep regret that the women of the Southern Convention give up one of their best leaders—Mrs. J. H. Lightbourne. As you read this, she is probably on her way to her new home in Providence, Rhode Island.

Mrs. Lightbourne has been an officer of the North Carolina Woman's Conference—in fact is a past president—and is now a member of the Southern Convention Woman's Board in the capacity of Superintendent of Young People. She has been an excellent leader of mission work among the young people of the Burlington church. as well as working with the women there. As wife of the new Superintendent of the Rhode Island Conference, Mrs. Lightbourne will, no doubt, soon find herself occupied with women's work in that state. However, we know that she will not forget her friends in the Southern Convention, and we feel sure she will always have a "soft spot" in her heart for women's work in this area. You go with our prayers and best wishes, Peg Lightbourne. May God bless you!

ALL MEMBERS PRESENT.

For the first time since anyone could remember, all the members of the Woman's Mission Board of the Southern Convention were present when it met on July 20 at Elon College. Definite plans were made for the work of each department for another year, six missionaries were chosen for special study, and the Thank Offering was planned. You will be hearing more about all of these in the months that lie ahead.

IN MEMORY OF MISS MC CLURE.

Last week the president of each society received a letter from Mrs John G. Truitt, Superintendent of Life Memberships and Memorials, telling of the splendid response to this phase of the work and urging the securing of more certificates. In the letter she said:

> At a recent meeting of our Woman's Board deep concern was expressed over the death of Miss Mary McClure, a missionary to China, whom the women of our Convention met at our Elon School of Missions. Miss McClure not only shared with us her personality and her knowledge of China, but was continually doing many kind and helpful deeds for our Convention from the time we first knew her until her death.
>
> Spontaneously there grew up a desire in many societies to secure a Memorial Certificate in her memory. Therefore it was voted at our recent board that each society be given the opportunity to secure a Memorial certificate in her memory. Will your society join the others in this worthy project? If so, send $10.00 to your conference treasurer, making known your request.
>
> These certificates will be placed in a Memorial Volume to be sent to The American Board.

It is expected that many of our societies will want to share in this, not only honoring a true Christian, but also providing an opportunity for young Indians to study at Bangalore Seminary.

NEWS FROM LOCAL SOCIETIES.

A check-up of these pages in THE CHRISTIAN SUN during this conference year shows that only a very few societies have sent in even a single item concerning the work of their group—to be exact, including this issue, one society in the Valley, seven in Eastern Virginia and twelve in North Carolina. The conference year has just closed for the Valley women, and the year for the other two conferences will close on September 15. This is the last call for items. They must be sent in during the next few weeks if you wish to meet that point on the Standard of Excellence.

BAY VIEW HAS OUT-DOOR MEETING.

The Woman's Missionary Society of Bay View Congregational Christian Church met with Mrs. W. M. Fisher on July 25. Among the beauties of nature, in the shade of many oak trees, a table was spread. Each one of the thirteen present had her share in providing a most delightful lunch. After lunch the meeting was called to order by the president, Mrs. J. E. Neese. The subject for the day was "Our Father's World." The devotional was led by Mrs. B. G. Harrell, assisted by Mrs. W. M. Fisher, who read a poem, "The World is Sweet with Prayer," and Mrs. J. H. Hodges, who read a poem entitled "The Tree," which was written by one of our local ladies. The hymns, "This is Our Father's World," and "For the Beauty of the Earth," were especially appropriate. Mrs. Harrell made a talk on "God's Geography." The pastor, Mr. Neese, closed the meeting with prayer. After a short business session, a social hour was enjoyed. Mrs. J. B. Forkner gave two readings, "Making a Patchwork Quilt for the Parson" and "Almost Beyond Endurance." Mrs. Hodges sang a spiritual, "When I've Done the Best I Can." Mrs. Myrtle Vandevender sang several selections accompanied by the guitar. There is nothing like fun and good fellowship to bring people together.

Many of our members are on vacations. We missed them, and we pray for the recovery of those who were kept away on account of illness and hope they will be with us in our next meeting. A MEMBER.

TURNER'S CHAPEL STUDIES MISSIONARIES.

Turner's Chapel Missionary Society has done some very good work and held some very interesting meetings this year. A deeper interest in our work was aroused by the study of six of our missionaries which was part of our year's assignment of work.

Due to this interest in our missionaries, a Life Memorial has been purchased in honor of the late Rev. J. D. Wicker, who was one of the early founders of our society. This will be presented to Mrs. S. M. Watson, daughter of the late Mr. Wicker, who is an active member of the society.

Besides our regular monthly meetings we have met in two joint sessions with the Sanford and Shallow Well societies. The first one was with the Sanford church, with the Sanford society acting as hostess. At this meeting Mrs. A. C. Todd reviewed in a very interesting manner the study book, "We Who Are America." The other meeting was at Turner's Chapel, with our society acting as hostess. Mrs. R. O. Caviness from Raleigh reviewed "For All of Life." Besides the members from the three societies, we were honored with the presence of Rev. Allyn Robinson, Miss Susie Allen and Mrs. C. H. Stephenson, all of Raleigh.

We are very grateful to Mrs. Todd and Mrs. Caviness for giving their time and effort in preparing and reviewing these books for us. We know that God will richly bless them for this work.

(Continued on page 13.)

A CHRISTIAN'S RESPONSIBILITY TOWARD HIS CHURCH IN WAR TIME.

(Continued from page 5.)

battle anywhere is so much worse than people on the Home Front can possibly experience that no worthy church member and no patriotic citizen will ever be guilty of using heat, inclement weather, or an inconvenience of any kind, cost or anything else as an excuse for not not attending divine worship or for not doing one's full duty to God and the Church on the Home Front in these days of crisis.

Can you imagine any of those boys and men on the battle front sitting around in a hammock fanning themselves while a battle in which they are supposed to be engaged is waging? Some people in America actually do not seem to realize that a war is on; others, who are conscious that a war is on, do not seem to understand that in time of war those on the Home Front have just as definite obligations toward the war as have those on the battle front.

The sincere Christian feels a special sense of obligation toward his church in war time. He believes that the spiritual front is a nation's most important front—and that victory in war does not always come to the army with the largest battalions, but that, with contending nations' military strength being equal, the nation possessing the strongest spiritual front will be victorious.

The sincere Christian believes that in war time it is his religious and his patriotic duty to heed the injunctions given by the Apostle Paul to the church members of his day as found in the sixth chapter of his letter to the Church at Ephesus. The sincere Christian in our day believes that he should give more time to prayer, more attention to worship, more sacrifice in his contributions, and more of himself to his church in war time than at any other time.

The sincere Christian will not permit himself seriously to consider any idea of doing less for his church in war time, or to entertain for a single moment any thought of discontinuing any service he may be rendering to his church. He feels that for "the duration" he owes it to God, in response to what he expects from God in answer to his prayers for those over there, to do everything within his power for his church. He feels that he would be betraying those on the battle front if he would fail to do everything "within the length of his cable tow" for his church, which he believes to be the most vital factor of the Home Front.

If we on the Home Front wish to play fair with those who are in War Service, we will make our religion something more than a mere nominal concern of secondary interest—we will make our religion to be the deepest reality and the highest interest of our lives. Every person of us faces too many possibilities to be content to do otherwise. We are all counting too much upon God for the final outcome of the war and of the present world situation, and for our individual commitments and hopes involved, for us to fail to make religion our major interest at a time like this.

Moreover, we are not playing fair with those who are in War Service if we are no more concerned about the Church of God than we were before they left. We are not playing fair with them if we are failing to give more of our time in prayer. "Prayer changes things." Prayer can change things for us and for them. Prayer can change the outcome of the whole business. We are not playing fair with them if we are doing no more for the church than we did before they went away. We are not playing fair with them if we give no more to our church. We are giving more to everything else—we are giving more for the operation of our homes, and for our individual subsistence, and if we want to play fair with God and with the young men over there who are depending so much upon the God of the Church and of life, we will be giving more to pay for the operation of God's Church than we did before they went away.

Generosity should characterize the lives of all on the Home Front. What do the dollars we give to the various benevolent agencies, or the dollars we invest in War Bonds, or the dollars we should so gladly give to the Church of our God—what do those dollars amount to as compared with what the young men in our training camps are giving up? What do the dollars we give amount to in comparison with what thousands of our fine young men are giving in the European Invasion or in the perilous offensives in the South Pacific?

Any person on the Home Front should be ashamed to look at himself in the mirror who complains about what he gives to the Church, the Red Cross, the War Chest, or to War Victims—when hundreds of thousands of the noblest sons of Fair Columbia are either risking or actually giving their lives in defense of all that we hold dear.

Selfishness in every form should be absolutely ruled off the Home Front. No person motivated by the desire to profiteer—no person who will use the war as an excuse for needlessly boosting prices, is worthy of the privilege of living on the Home Front. Selfishness has always been an abomination in the sight of the Lord and should be absolutely despised by all noble minded men and women on the Home Front.

The poet Gruber expresses a truth that we all need to take to heart in a time like this—

The roses red upon my neighbor's vine
Are owned by him, but they are also mine.
His was the cost and his the labor too,
But mine as well as his their loveliness to view.
They bloom for me, and are for me as fair,
As for the man who gives them all his care.
By this I know that others plant for me,
And what they own, my joy may also be.
So why be selfish, when so much that's fine
Has been grown for you upon your neighbor's vine?

ALBEMARLE.

(Continued from page 6.)

from the earth, will draw all *men* unto me." The minister cited us to illustrations of the year's achievements which have resulted from the faith and prayers of Christian people. Our parsonage is completely paid for and our church debt of $3,500 has been eliminated.

The world of today will continue to advance if Christ is exalted. Too many people are prone to view the war through dark and smoked glasses only as it affects them. One must not lose sight of the fact that Alaska has been forced into our ken in a new and useful development; China is receiving landing fields in places where progress might not otherwise have come for many years; negroes are being given opportunities because of the necessity of more manpower. The nations of the world are being brought together. War is compelling the peoples of the world to learn more about one another so that there is a better understanding. Our knowledge of the geography of the world is better because people are interested in places of which they never before heard. There is an advancement in transportation and communication which might never otherwise have appeared. There is something which is drawing the world closer together. Only by learning about the peoples of the world can we come to an understanding which will lead to the universal brotherhood of man.

REPORTER.

Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

ISRAEL'S FIRST KING.

Lesson IX—August 27, 1944.

Golden Text: ***"Honor all men, love the brotherhood, fear God, honor the king."***—I Peter 2:17.

Lesson: I Samuel, 9, 10, 11.

Devotional Readings Psalm 72:1-8.

A Young Man Who Might Have Been.

Saul, the first king of Israel, might well have been called "The Young Man Who Might Have Been." Few men have ever started out with more promise than he. Let us look at him for a moment as he stands before us at the beginning of the story of his life, and see how full of promise he was:

a. He was young. What a splendid asset youth is, with its zest and enthusiasm and idealism and opportunity to learn and to do things.

b. He was big and strong. He had good health and a commanding appearance. He stood head and shoulders above his fellowmen. A young man with a good physique and with good health is greatly blessed.

c. He was well-born. He came from a good home and from godly parents. It helps tremendously to have a good family pedigree and to have a good home.

d. He was dutiful and obedient, a young man obedient to and respectful of his parents.

e. He was highly regarded in his community. A good reputation is worth more than riches. It means a lot to have a good name in the community.

f. He had the chance of a lifetime. This young man was Israel's first king. He got the top place right at the beginning of his career.

And yet, in spite of all these advantages, Saul came to a tragic end. The close of the picture, so full of promise and hope at the first, is full of pathos and horrow at the last—he dies as a suicide, defeated and dethroned. A later lesson will tell us more of the tragic story, and point out some timely lessons.

A Great Pastor.

In the case of Saul, as in the case of the Israelites in general, Samuel proves himself to be a great pastor. He was a minister to his people in spiritual things, and he was also a common-sense counselor and practical man of affairs. The world needs nothing more these days than good pastors, good men who know how to preach and to pray, and especially how to do pastoral counselling.

Seeking Asses and Finding a Kingdom.

Saul went out to look for his father's asses which had strayed away, He found a kingdom. It was in obedience to supposedly small things that his supreme opportunity came. It is one of the surest ways to promotion and success. Jesus put the emphasis here. He that is faithful in that which is least, is faithful over much, and shall be made ruler over many things. In every realm of life, we need a revival of the old fashioned, but desperately needed virtue of faithfulness.

The Secret of the Lord.

The day before Saul came to Samuel, God revealed to Samuel that He would send to Samuel a man who should be the captain of his people. And when Saul appeared, Samuel knew that it was he of whom God spoke—who was to be the king of Israel. The secret of the Lord is with them that fear him. God does reveal things to come to his people. There is something beyond mere human wit and wisdom. Through prayer, for instance, God often makes known his secrets to men. The Holy Spirit often brings men together. Think of Ananias going into Damascus to seek Paul, of the incident of Peter and Cornelius, of Philip and the Ethiopian, and of many other similar instances. God is not bound up altogether with what we call natural laws. Again and again he makes known his secrets and his will and his way to his chosen and obedient servants. There are many things that God would reveal to us if we took the time to wait patiently before Him. Furthermore, if you read the lesson carefully you will find that Samuel also told Saul of things that would take place, not in the sense of a fortune teller, but under the inspiration of the spirit of God.

An Humble Man.

Saul was an humble fellow. When they went to look for him to proclaim him king, he "was hid among the stuff." When he returned from looking for the asses and was asked what had taken place, he modestly refrained from telling his uncle about his anointing by Samuel. It was too bad that this humble man later became so arrogant and over-reaching. He that would be great must humble himself.

A Leader.

The Ammonites came up to make war against Israel. They were so powerful and confident that they took their time about it. They suggested that they would not do any fighting if the Israelites would put out their right eyes. When this news came to Saul, he swung into action. He was humble, but he was not a coward. He rallied his people, turned on the Ammonites and gave them a sound licking. He displayed resourcefulness, initiative, and courage that were later lacking when sin had eaten at his heart.

A Magnanimous Gesture.

Saul had his critics and opponents of his administration. There was a group of men, the sons of Belial the Bible calls them, who did not think much of Saul, who did not bring him presents when he was crowned, who would not have him rule over them. When later he had been accepted by the people and duly recognized as king, and when he had defeated the Ammonites, the people wanted him to take vengeance on these children of Belial. But Saul was ahead of his day, for although it was customary for a king to kill his political opponents, Saul would not listen to the suggestion—the literal translation is "he was as though he had been deaf." How different was his spirit and method from that of Hitler or Mussolini toward those who are their critics or opponents! It is too bad that Saul did not maintain this spirit to the end of his life.

THE CHRISTIAN PUBLISHING ASSOCIATION,

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THE CHRISTIAN PUBLISHING ASSOCIATION.
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FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

CHILDREN'S ATTITUDES ARE OUR RESPONSIBILITY.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association, New York City, these articles are appearing weekly in our columns in response to requests.

"*The Child's First School is the Family.*"—Frœbel.

There are certain social faults which when manifested by others are particularly objectionable to practically all of us. We should guard against them ourselves and assist our boys and girls so that they won't develop them.

Well do I remember an incident that happened to me. Having lost my entire family, I left a delightful small town, in which I had always lived, and went to make my home in a large city, hoping, that in entirely new surroundings I might better adjust myself. However, at first I greatly missed the background which had been mine naturally, because my people had for generations lived in the same home town.

One day I confided to an older woman, with a touch of pride, "I feel happy today! My dinner partner last night told me he had heard such nice things about my family. I asked him where he had received the information and he said the governor's secretary had told him."

"Oh, you're so gullible!" the older woman promptly replied.

Tears stung my eyes, and I quickly changed the subject. That was unintentional cruelty. Let us be careful that our children don't develop it.

If you hear your little daughter saying to her playmate, "I don't like your red rope swing nearly as much as I do the big chain one Daddy brought me," realize that she needs help. Have a quiet talk with her as soon as opportunity arises. Show her that it hurts to have one's own things discredited, and that it increases the pleasure taken in them when friends and acquaintances are appreciative and when they show they are happy because we are.

You know, too, how trying is the disposition that wants to monopolize a conversation?

I have a friend whose hobby is her garden. She is well read on the subject and has grown many rare flowers. She is a garden enthusiast if there ever was one. Recently, we were in a small group when the subject of gardens came up. My friend started to speak, but a large, much bejewelled woman interrupted and spoke, almost without pause for fifteen or twenty minutes, on how to raise a garden. Later someone said, "How strange! I've known Mrs. Beatty all her life. She has always lived in an apartment house and never owned a garden!"

So when you overhear the children talking, and you hear your son, Billy, giving orders to everyone and doing almost all the talking, would it not be to Billy's advantage to say to him at bedtime, "Billy, whether you are a host or a guest, you like other children to enjoy themselves, don't you?"

"Oh, sure, Mom, sure I do," he'll probably answer.

"Well, Billy, would you think it was fun if you were at Ned's, and Ned took over 'the whole show' and made you feel overlooked?—if Ned talked all the time about his new puppies and never once encouraged you to talk about your puppies?"

"No, I'd want to talk about my puppies, Mother, particularly the little one with black ears."

"Of course, Billy. You won't forget that, will you?"

"No, Mother. I never thought much about it before. But I'll try to remember, really, Mom!"

LITTLE BOY BLUE.

Montrose Holliday entered the school in the little Western town of Hillsdale at the beginning of the second semester. In the big city with its smoke and little sunlight, Montrose had poor health and was small for his age, so his parents decided to send him to this western town to board with friends who had gone to take charge of a business there.

"Monty" did not gain the popularity of the big husky lads in school because he was not strong enough to take part in their rough games at recess and they could never persuade him to play "Crack the Whip" or "Bull in the Ring." His clothes were nicer than those of the big boys and he tried to keep them neat and clean. These things caused the others to treat him with scorn. Some of them called him "sissy" and some called him "Little Boy Blue."

"Jim, we ought to help that kid some how," Rob Day said to his pal at recess one day. "See the way he hangs around by himself and isn't interested in anything!"

"Guess we'd lack interest too, if we had no friends in town," answered Jim. "If we try to do anything to help him, Jake Cates and his gang will poke fun at us too!"

"Who cares?" said Rob. "Let's you and I see what we can do to help him win some friends."

The two boys agreed to be friendly to "Little Boy Blue." They took him skating with them after school. On Saturdays they invited him to join any activity they engaged in for sport and fun. At first the crowd did poke fun and laugh, but Rob and Jim refused to notice. Soon it was the expected thing to see these three together. "Monty" welcomed their friendship and told them all about life back in the big city.

Winter turned into spring, and with spring came the most outstanding event in Hillsdale School—the county spelling match, in which every school took part. Everyone in town looked forward to this match, for Hillsdale had the best speller in the county, that was Herb Deen. No other pupil in Hillsdale could compete with him, and for two years he had won out over the other contestants of the county without any trouble.

Just three days before the Spelling Match, Herb Deen was thrown by his horse and his leg broken! Now what was the school to do. There had neen no elimination contest for the past two years because of Herb's record. Who in Hillsdale could take his place at this late date? Tomorrow they would see, for the elimination contest would show whom. Each must try his hardest for the honor of his school.

The next day the group lined up for the try-out. They depended so greatly on Herb that they had little confidence in themselves. One after another the boys sat down. Rob spelled "precede" wrong; Jake Cates miss-spelled "icicle," and Jim sat down on "hypocrisy." The last one left in the line turned out to be "Little Boy Blue." Rob and Jim were surprised, but were very happy. Jake Cates looked very unhappy about it!

That night Jim and Rob drilled their friend on words for two hours. Then they all went to bed so that they would be fresh for the contest next day.

(Continued on page 13.)

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Thus far in this year's work we know that God has blessed us and we feel that He will continue to do so; therefore we feel safe in saying that we will reach the Standard of Excellence. What matters most to us is that we always, at all times and in all places, obey the will of God.

Mrs. D. V. Wicker,
President,
Mrs. J. A. Redding,
Secretary.

BETHLEHEM (NANSEMOND) REPORTS.

We are very grateful to report that our society at Bethlehem Christian Church has had a very good year under the leadership of our president, Mrs. O. C. Bradshaw, who is interested in missions and has been willing to give of her time to the advancement of God's kingdom.

The World Community Day was celebrated with Providence Methodist and Western Branch Baptist churches on November 11, with the members of the three churches and their pastors taking part. In November, we gave our Thanksgiving and public program under the direction of our Spiritual Life Superintendent, with our pastor, Rev. R. E. Brittle, delivering the address. An offering amounting to $27.80 was taken for the Foochow Union High School in China. We observed the World Day of Prayer with all missionary organizations of the church taking part. There were 29 from this society present at our Spring Rally.

The Book of Acts has been taught by different members of the society. We were happy to have our Conference president, Mrs. J. F. Morgan, teach our home mission study book, "We Who Are America," in her usual interesting manner. An instructive review of our foreign book, "For All of Life," was presented by two of our members, Mrs. J. E. Harris and Mrs. Paul Yates.

We have sent boxes to the Japanese Evacuees and Greek Relief, also to our boys in service for our country. We have also contributed to Religious Education, have sent "Sunshine Baskets," trays, cards and flowers to the sick, and have had our church windows relettered.

Our hearts were made sad by the loss by death of one of our members, Mrs. George T. Taylor. We are giving a Memorial for Mrs. Taylor, and three Life Memberships—one for our pastor's wife, Mrs. R. E. Brittle; one for our Spiritual Life Superintendent, Mrs. J. E. Harris, and one for our past president, Mrs. O. D. King.

We have raised our apportionment, and have met the requirements for the Standard of Excellence. We give God the praise for this year's work, and pray that we will be able to do greater things for Him in the years to come.

Mrs. T. H. Dilday,
Secretary.

GOOD PROGRAMS AT LIBERTY SPRING.

The Woman's Missionary Society of Liberty Spring Christian Church is making progress under our capable president, Mrs. E. F. O'Berry. At the beginning of the year names of all members were written in groups on a chart showing the month each member was to serve on the program committee. Mrs. W. M. Harrell was made supervisor of the programs. No one assumes full responsibility for the success of this novel idea, but thus far the groups have cooperated splendidly, the programs are better planned and are more interesting. We believe stress should be laid upon the importance of every member taking part and each doing her bit. The programs in May and June honored Mother and Father respectively. On Easter, a public program dedicated to our boys in service was very impressive. The name of each boy was called and special prayer was offered for them. An offering of $22.15 was sent to Wiley Johnson at Elon Orphanage. In the early spring a box of clothing was given for Greek Relief under the direction of Mrs. Wesley Harrell, our active Friendly Service leader.

We enjoyed the study book, "We Who Are America," taught by six of our members. Mrs. H. E. Savage, Jr., is teaching the foreign book, "For All of Life," in a most interesting way.

The World Day of Prayer was observed. Membership has increased. A large delegation attended the Rally. To date our society has met all requirements for the Standard of Excellence.

Our Spiritual Life leader, Mrs. L. F. Bradshaw, brings inspiring messages from The Acts, Inasmuch as spiritual life is rightly named and no constructive organization can live without proper appreciation of and adherence to the finest and best, we attribute whatever we have achieved to putting first things first. It is a glorious opportunity as well as a happy privilege to share our gifts with others at all times. Missions means truly sharing God's richest blessings with the less fortunate peoples of the world. Our hearts rejoice if and when we can give a cup of cold water in the Master's name.

Mrs. J. W. Tidwell.

FOR THE CHILDREN.

(Continued from page 12.)

Morning came, and the boys and most of Hillsdale's citizens drove over to the county seat to see how the little newcomer would spell for their town.

The contest was a hard-fought one, finally just two boys remained standing, "Little Boy Blue" and a lad from Lewiston. Excitement ran high! Would their new friend be able to win? Rob and Jim asked themselves. Then the superintendent pronounced the word "pharmacy." It was Lewiston's time, and "f-a-r-m-a-c-y," spelled the boy. "Wrong!" said the superintendent, and turned to "Monty." "Monty's" face shone, for his father owned a string of drug stores back in the city. "P-h-a-r-m-a-c-y," he replied, and "Little Boy Blue" had won for Hillsdale! "Hurray for Monty!" yelled Jake, who was the first to run over and slap him on the back. "Monty" was happy too, for now he was no longer "Little Boy Blue!"

"For children from foreign speaking homes the kindergarten offers an opportunity to speak in English and to hear it spoken, which gives such children a decided advantage when they face the task of learning to read in the first grade."—*Leil L. Young,* Superintendent of Schools, San Mateo, California.

Don't allow the children of your community to be deprived of the advantages of a public school kindergarten. Free publicity material on this subject may be secured by writing to the National Kindergarten Association, No. 8 West Fortieth Street, New York 18, N. Y.

It is said that Governor Stewart of Missouri recognized in a convict he was about to pardon, a steamboat mate under whom he had served as a cabin-boy. He said: "I want you to promise that you will never again take a stick of wood and drive a sick boy out of his birth on a stormy night, because some day that boy may be governor, and you may want him to pardon you for another crime. I was that boy. Here is your pardon."

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Sometime last fall, we mentioned the need of a little chapel on our grounds, at the orphanage, for the spiritual training of our little children here. When it was first mentioned, several hundred dollars were sent in by interested members. It was then suggested that we first get the consent of the Orphanage Board and, also, the Southern Convention, before we made any special effort to raise funds to build it.

At the annual meeting of the Board of Trustees last February, the Board gave its unanimous consent to go ahead and raise this money and as soon as the war is over to build. It was taken up with the Southern Convention which met in May and, after some discussion, it was referred to the executive board of the Convention for study and if they thought it advisable, to give the proper authority. The executive board held its meeting at Elon College sometime ago and after discussing it pro and con, the permission was granted to go ahead.

The chapel is to serve a threefold purpose. The first floor will be used for religious services only. The basement will be used for a playroom for the children. One large room for the larger children, a small room for the little tots. The room on the side of the chapel at the rear will be for an office room, which is badly needed, and has been for a long time.

This building will not interfere in any way with the college services. The orphanage group will continue to go to Sunday school and church at the college as we have always done and will give the same financial support as in the past. Our services will be in the afternoons and the evenings, when we will put on special religious programs for the children. This building will complete our plan and make our dream for all these years come true.

We want it to be built by special individual offerings. We believe every member of our church will want, at least, a small investment in it. All donations to go in this building will be special individual offerings and will not count in conference apportionments. They should be sent direct to Charles D. Johnston, Superintendent.

The contractor says it will cost twenty - five thousand ($25,000.00) dollars. Who will be the first to send us a donation?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 24, 1944.

Amount brought forward		$16,700.94
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Catawba Springs	$ 20.00	
Hayes Chapel	6.00	
		26.00
Eastern Va. Conference:		
Portsmouth, First		14.11
N. C. and Va. Conference:		
Burlington		22.80
Valley Va. Conference:		
Antioch	$ 10.69	
Leaksville	9.19	
Mayland	22.00	
		41.88
Western N. C. Conference:		
Ether	$ 4.20	
Pleasant Ridge	10.00	
		14.20
Georgia Conference:		
Vanceville		1.00
Special Offerings.		
Jesse Patrick	$ 5.00	
Cash	38.28	
J. A. Denton	10.00	
C. S. Clayton	100.00	
Interest	.40	
		153.68
Total for week		$ 273.67
Grand total		$16,974.61

OMISSION MEANS IMPERFECTION.

Bartholdi's statue of "Liberty Enlightening the Warld" occupies a fine position on Bedloes Island, which commands the approach to New York harbour. It holds up a torch which is lit at night by an immense electric light. The statue was cast in portions in Paris. The separate pieces were very different, and , taken apart, of uncouth shape. It was only when all was brought together, each in its right place, that the complete design was apparent. Then the omission of any aue would have left the work imperfect.

In this it is an emblem of Holy Scripture. We do not always see the object of certain portions; nevertheless each has its place, and the whole is a magnificent statue of Christ Jesus, who is the true "Liberty Enlightening the World," casting illuminative rays across the dark, rocky ocean of time, and guiding anxious souls to the desired haven.—*Selected.*

This holy book I'd rather own
Than all the gold and gems,
That e'er in monarchs' coffers shon,
Than all their diadems.

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Rev. F. C. Lester, Elon College, N. C.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

CLARK.

Mrs. Inez Clark, daughter of the late Rufus and Ruth A. Clark, was born December 26, 1880, and departed this life at the Duke Hospital, Durham, N. C., on May 6, 1944. On June 10, 1902, she married Charlie Ross Clark, who survives her together with two children and two grandchildren. The children are Mrs. Ann Ross Murphy of Thomasville, N. C., and Harrell Allen Clark of Nelson, Va. The grandchildren are Ruth and Annie Ross Murphy.

Mrs. Clark joined the Hebron Christian Church when quite young. She had to do with organizing the first missionary society in her church and was the teacher of the first mission study class. She was interested in all the enterprises of her church. Her children were educated at Elon College. She represented her local church in annual conferences, attended many sessions of the Southern Christian Convention, and took a great interest in the people and the work of these bodies.

An excellent and useful woman has gone to her reward. The funeral and burial were at the Clark home in Mecklenburg County, Virginia. A large crowd attended. Floral tributes were beautiful and abundant. Services were by the writer, her pastor.

C. E. NEWMAN.

LENISTER.

William Carter Lenister, son of the late Luck and Lula K. Lenister, was born on January 15, 1917, and died in Richmond, Va., on May 29, 1944.

August 29, 1935, he married Miss Annie Isaac, who survives him with one daughter, Betty Jean Lenister. He is also survived by his mother, now Mrs. Jeff Catt of Richmond, two brothers, Maynard Lenister of Norfolk and Rubert Lenister of Richmond, one sister, Mrs. Genette Gill of Richmond, and his grandmother, Mrs. John Hill of Virgilina.

The deceased spent several years in the Christian Orphanage. He joined Union Christian Church when a small boy. At the time of his death he held a good position in Richmond. He was brought back to Virgilina and the funeral and burial were at the town cemetery, conducted by the writer and Rev. E. R. Harris. A large crowd composed of members of the family and friends attended. The floral designs were beautiful.

C. E. NEWMAN.

HARDEN.

God's plans like lilies pure and white, unfold;
We must not tear the close-shut leaves apart—
Time will reveal the chalices of gold.
And through patient toil,
We reach the land where tired feet,
With sandals loosed, may rest.
When we shall clearly see and understand,
I think that we will say,
"God knew best."

We, the members of the Men's Bible Class of Providence Memorial Church, holding in esteem our beloved teacher, Col. Junius H. Harden, wish to express our sympathy and a feeling of mutual loss to his loved ones.

We are thankful for his long years of loyal service.

We wish a copy of this to be placed upon the minutes of the class, a copy to be sent to the family and one to The Christian Sun for publication.

McBRIDE RICH,
BOB FARRELL,
C. R. WHITFIELD,
Committee.

CHARGE TO A CHAPLAIN.

Some days hence, you will stand before another tribunal and receive a commission in the naval chaplaincy. That commission will impose on you great responsibility and will set your feet in a way which you will follow perhaps for years. It may carry you to shell-swept decks, beneath death-filled skies, into tropical hells.

And then one day, if the fortunes of war are kind, you will come back home again. You will find a nation at peace perhaps with the world, but at war in its own soul. Millions of faces will still be pressing against the windows of America's social and racial ghettoes, despairing of the dawn.

Cruel men will still be scheming to achieve power, scorning all appeals to justice. . . . And in that world, too, you must exercise a dangerous ministry of judgment and of healing.

The commission given you here tonight at your ordination into the Christian ministry is equal to these things. To be sure, there will be moments in your ministry—if you are honest with yourself and your God—when your certainty will waver and your sense of mission become dim; there will be dark days of the soul, black nights of the spirit. If you know the pain of the world, the anguish of your own heart will rise to question the justice of God. If you know the fears of men, acids of doubt will gnaw at your message.

But the meaning of your ordination into the ministry of Christ is two-fold in character: it attests not only that you have chosen this high profession, but also that you have been chosen by One who has power to sustain you in it. And this I charge you as you enter upon the uncertainties of your ministry: remember always that He who is your Great Commander is likewise Redeemer of all men, of all stations and orders of life. As you walk in his service, may you know continually his saving strength. For, says Christ, I have chosen you and ordained you.

—*Liston Pope.*

SCHOOLS AND RELIGION.

(Continued from page 7.)

principle of separation of Church and State," adding that it is "unsound in our democracy which has stood consistently against emphasis upon racial and religious differences." Besides, she said, there would be administrative difficulties that would result in "serious interruption in the processes of an already over-burdened school curriculum, when this same program should and could be carried out quite apart from the public schools in channels worked out by the joint cooperation of the parents and the churches."

There is no man in any rank who is always at liberty to act as he would incline. In some quarter or other he is limited by circumstances.—*Blaire.*

Don't Blackout the Church College

By JOHN O. GROSS

War is always attended by evils that do not appear until the fighting is long past. One of the most serious of these is the break in cultural growth due to the loss of educational continuity between the generations. Lewis Mumford says the years between 16 and 24 are the most critical of a young scholar's life. He adds, "It is the work done during these eight years by way of intensive study, self-discipline and meditation that lays the foundation for the highest kind of achievement in the arts, the humanities and the sciences. These are not merely years of preparation, they are often years of high productivity."

Youth, capable of carrying without difficulty college work, should be made to understand that preparing themselves for leadership in our nation is not a mere privilege, but a patriotic duty. Our nation not only needs armed forces and defense workers, but it also must have trained Christian leaders capable of restoring order to a wrecked world. President Roosevelt agreed with this position in a public statement, when he said: "Later, we shall need men and women of broad understanding and special aptitudes to serve as leaders of the generation which must manage the post-war period."

From the point of view of the church, it is important for youth who possess an understanding and appreciation of Christian values of life to be in institutions that are concerned about these qualities. The distinct difference between the church-related college and the institution without affiliation with the Church is not in the subjects taught, but in the atmosphere where the classes are conducted. The church-related school that is loyal to the Christian faith creates a sincere desire to exalt the ideals and ideas of the Christian way of life. In this present period of uncertainty the Church should readily recognize the importance of maintaining its institutions of higher learning.

One way that the Church may help the schools, and at the same time help itself, is by directing its youth toward them. Frequently those who aid young people in selecting an institution of higher learning forget the value of the small college to a young high-school graduate. The president of a great university has called attention to the difficulties that freshmen have in finding their place and getting oriented in a large institution of learning. If some of these young people, he has said, could have the careful supervision of a small institution at least during their first two years of college work, they would be better prepared for graduate or professional training.

The Church maintains institutions of learning because it regards education with a spiritual emphasis as part of its mission. The youth need the sort of training that the church college can give; the college needs the youth to keep its educational program intact; the Church needs the youth to carry on its indispensable work in the world.

—Excerpts from an article in the Virginia Methodist Advocate.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, AUGUST 31, 1944. NUMBER 34.

Ministerial Number

What I Owe My Minister

1. **Respect.** I owe my minister respectful attention. He is the ambassador of God.

2. **Cooperation.** I owe it to my minister to search the Scriptures daily to see whether what he preaches is God's truth, and to obey if it is. (Acts 17: 11.)

3. **Generosity.** I owe my minister generosity; if his methods seem strange to me, I must not be so narrow as to insist that he change them to conform to mine.

4. **Trust.** I owe my minister trust. He should be able to serve the church unhindered by idle fault-finding.

5. **Time.** I owe my minister time to serve in the work of the church when and where he needs me.

6. **Encouragement.** I owe my minister encouragement. He has more vexations and annoyances than the average person.

7. **Prayer.** I owe it to my minister to pray for him every day, that God will teach him deeply in the Word, and that he in turn may teach others.

—Pentecostal Holines Advocate.

NEWS AND VIEWS

Rev. Duane Vore is enrolled at the Naval Chaplains' School at Williamsburg, Va.

Church services in the chapel at Elon College have continued through the summer months.

Rev. O. D. Poythress is assisting Dr. I. W. Johnson in revival services at Liberty Spring this week.

Speaking of books, "The Romance of the Ministry" is still a Calkin' good book!

The North Carolina and Virginia C. M. A. executive committee met at Elon College last Monday.

Rev. Emmanuel Hedgebeth supplied for Dr. Victor B. Chicoine at Winter Park, Florida, during the month of August.

Union Church, Burlington, has sixty names on its Honor Roll. The church has maintained a traveling library throughout the summer.

Rev. Walstein Snyder is supplying the pulpit of Kerr's Chapel Baptist Church each third Sunday morning until a regular pastor is secured.

It is reported that Rev. S. E. Madren has resigned his work in the Eastern North Carolina Conference to accept a pastorate in the Valley of Virginia.

Revival services will be held at Mt. Carmel, Walters, Va., September 3 through September 8, with Rev. J. Frank Morgan assisting the pastor, Rev. T. Fred Wright.

During July and August Rev. R. C. Mason of Portsmouth has led a group of young people in a period of "Singspiration" following the Sunday evening union services.

We have just received an announcement of the arrival of Nancy Carroll on August 9, in the home of Chaplain and Mrs. W. A. Grissom, Warrenton, N. C. We congratulate them.

Revs. W. J. and Mark W. Andes have concluded a brief vacation at the home of their mother, Mrs. A. W. Andes, at Harrisonburg, Va. Mark expects to enter Duke Divinity School in September.

Rev. Herbert G. Council is spending part of his vacation in Eastern Virginia. He will preach at the First Church, Portsmouth, the second Sunday in September.

Rev. T. Fred Wright, pastor of Antioch Christian Church, near Windsor, Va., announces revival services September 17 to 22. Rev. B. H. Watkins will assist in the services.

Randell Mason and Caroline Gort of Portsmouth and Tudor Williams and Grace Spivey of Newport News attended the Christian Endeavor Golden Jubilee Convention at Massanetta Springs.

Committees of the Virginia Council of Religious Education met in Richmond on Monday of this week to plan future activity. Superintendent F. C. Lester, who is a member of the Committee on Education, attended the meeting.

The opening date for Elon College has been postponed till Monday, September 18. This is on advice of the North Carolina Board of Health. However, there has not been a single case of poliomyelitis reported at Elon up to this time.

Dr. and Mrs. Will B. O'Neill are just concluding a month's stay in our lovely parsonage at Winston-Salem, N. C. Dr. O'Neill has preached at Winston and Salem Chapel churches during his vacation—to the delight of those who heard him.

Two leaders in the Southern Convention have been featured recently in *Advance*. An article on Colonel J. E. West by Robert Lee House appeared in the July issue, and one on Dr. H. Shelton Smith by Allyn P. Robinson appears in the September issue.

Rosemont had two fine services on Sunday, August 20: Dr. G. O. Lankford who served the church during 1917-1921 preached at the morning service. Chaplain Donald G. Creech, U. S. N. R., preached at the evening service. Robert C. Heath, Sp. (W) 2|C U. S. N. R., was the organist and Robert V. Ballogh, Sp. (W) 3|C U. S. N. R., was soloist. Before entering the Service Mr. Ballogh was one of the leading tenors of the San Francisco Opera Co.

MINISTERS' RETREAT AT FRANKLINTON COLLEGE.

At the close of our first ministers' retreat at Franklinton, it was unanimously voted to schedule another for the early fall of 1944.

This second retreat will meet on September 7 and 8, at Franklinton, and the program this year will center on Christian human relations, with special consideration of the problems of an enduring world peace and of race relations.

As chief leaders in these two basic fields we have secured Rev. Vernon H. Holloway of the Council of Social Action, New York, and Dr. Charles Johnson of Fisk University. Mr. Holloway's special field of study is International Relations, and he will bring to our discussion a wealth of current experience concerning the problems of peace and justice in the post-war era. Professor Johnson is known throughout America as an exceptionally able sociologist. As an analyst of human relations it would be difficult to find his superior.

As last year, there will be continuous opportunity for free discussion.

The program is given below.

H. Shelton Smith,
Chairman Program Committee.

THURSDAY, SEPTEMBER 7.

Morning.

10:45 Devotional—Dr. W. E. Wisseman, Greensboro, N. C.
11:00 The problem of justice and enduring peace in the post-war world.
Presentations:
Rev. Vernon H. Holloway, New York City.
Dr. Chas. S. Johnson, Fisk University.
Group discussion.
1:00 Lunch.

Afternoon.

2:30 Human Relations in the American Context.
Presentations:
Dr. Chas. S. Johnson.
Dr. W. T. Scott, Franklin, Va.
Dr. A. D. Beitel, Guilford College.
Group discussion.
6:00 Dinner.

Evening.

7:00 Vespers—Rev. J. Frank Morgan, Norfolk, Va.
8:00 Christian Faith and Human Community.
Presentations:
Rev. J. T. Stanley, Greensboro, N. C.
Rev. Vernon Holloway.

(Continued on page 14.)

One Pastor to Another

By Vere V. Loper

First Congregational Church, Berkeley, California.

Soon after my coming to Berkeley, a wise and able member of my congregation asked if we were living on the hill where we could get a view of the Bay Area. When I assured her that we had a magnificent view, she said: "Splendid; every minister ought to live on a hill and have a view." I never go to bed without looking out gratefully on that glorious sweep which starts to the far right with the glow of lights from the Richmond shipyards, where Liberty ships in rapid succession plunge down to make their way to the great waters. As the eye moves a little farther, the light of the Golden Gate bridge marks the place where ships fraught with destiny for many human souls come and go in the trackless Pacific. The eye moving to the left catches the flashing light of Alcatraz, the grim prison fortress which confines dangerous criminals. Beyond it the lights of San Francisco shine in a majestic semicircle, which is the constant witness of the vision of the builders of the material city. Another line of lights marks the Bay bridge, eight miles of beauty and engineering achievement linking two great areas into one metropolitan district. Then toward the far left the eye rests upon the campanile of the University of California silhouetted against the sky—silent witness to hall of learning. Just below are the lights of Berkeley and Oakland. Sometimes, when the night is clear, and usually in the daytime, I can see the Christopher Wren tower of my church in the midst of this impressive scene.

Yes, a minister should have a house on a hill. He should be able to see his church in a panorama which gathers great areas of life within its scope. If he cannot live on a hill, perhaps he has a church with a steeple. If he has, let him praise God and, climbing up into it, pray with open eyes upon the surrounding country that his church may be a beacon to those who live around it. Let him pray that he may keep the great sweap of his job before him and never be lost in its details.

Perspective.

I am satisfied that we shall never realize the complexity of a church, actually or potentially, unless we place it against the wide horizons of our world. Of course many experiences will help us to step back from the pressing demands of our job to visualize it in its wider perspectives. A book will do for one man what a house on a hill will do for another. Quiet days with the beauty of nature, moments of prayer and meditation with which a minister's days are opened, the lift of the warm and wise fellowship of kindred souls, all these and more will cause us to turn to God in the acknowledging testimony of the Psalmist, "He brought me forth into a large place."

In such moods we pastors look at our own churches. "How does my church measure up to what the world may rightly expect of us today? Have any bridges been left out which might add coordination and power to the various branches of my parish's activity? Are there any dark areas of omission and neglect where the lights should be shining?

The whole panorama will be within his constant view as the field of his active leadersip. He must live on a hill in the heart of his church. He will be quick to express appreciation for the splendid work of his parishioners and he will proffer a helping hand to mend fences and to care for neglected areas. His mind must bring forth broad plans for a well-coordinated church doing a balanced work in a community. He must never become so tied to his mimeograph or to his pulpit pronouncements that he neglects to keep the fragments of the total job clearly in mind.

Any minister who is alert and industrious will be overwhelmed with what might well be done. When a minister steps back from the confusing demands of his job, he discovers that there are only a few aspects of the life if his church which are central to his job. Religious education is one of them and in most churches it stands in great need of the minister's attention.

The reasons are obvious. Religious education has been going through a difficult period of transition. Sunday schools are rapidly declining in membership. The joy and thrill of the day when education by the church was going to solve all of our problems have ended. Slavish following of public school procedures and premature enthusiasm for weaker aspects of "progressive education" delayed the day when we stood on our feet as churchmen utilizing help from every source, but seeing the uniqueness of our own job. Many parents have become discouraged with church schools.

The minister is in substantitl measure responsible for this weakness and confusion in religious education. He should have known the elements of sound religious educational procedure and given stability in a period of transition. Instead he has frequently failed to give encouragement, support and due credit to those who carried the heavy responsibilities of this program in his church. He has been restless for quick results and blind to the slow and substantial growth which comes from a careful shepherding of the child which starts in the cradle and continues to the day when a new Christian family becomes the heart of a church whose roots are deep in the lives of the people.

As a Leader.

Where the going is uncertain and the leadership is shaky, there the minister must be found. Even if he has a director of religious education, this leader will do much better work if the senior minister is at his elbow with sympathetic and strong support in what he is endeavoring to accomplish. If there is no director of religious education, the minister fills that position.

The minister must accept increasing responsibility to see that there are vision, direction, flexibility, unity, and effectiveness in the religious education program of the church. He cannot assign his own proper leadership to any person or group in his church. If this department of the church does not move forward with strength, he is just as responsible for this condition as a major business executive would be if a great department under his direction was failing. If executives in business and government can give active leadership to the complex departments of their organizations, ministers can do a better job with our comparatively simple set-ups. At least we can put aside the foolish assumption that a good sermon is an adequate substitute for a strong program in the church school. A church is something more than a preaching station and that plus element, which makes a congregation into a church, is found mainly in its religious education program.

The leadership of the minister in religious education cannot be separated from his total job. The strength of his ministry will depend upon his capacity to see that every aspect of his ministry receives that attention which makes him a well-balanced leader of a rounded church

(Continued on page 10.)

THE EDITOR'S MESSAGE

SERMONIC DISCIPLINE.

We are sometimes tempted to look back upon some previous generation as the golden age of preaching. Why should it be so? Henry Ward Beecher was a great preacher. But some of the preaching of his day would not pass muster today. The general level of preaching has been immeasurably raised.

There is little excuse today for trite preaching. Any minister with a modicum of preparation and talent should be able to preach helpfully and effectively. Help is available. Since Henry Ward Beecher gave his memorable Yale Lectures on Preaching, approximately seventy other illustrious ministers have lectured on the same foundation, and the majority of this series is available in published form. And this monumental series is only one among many which is available to the aspiring minister.

With such a wealth and variety of books to be had, it is really humiliating to read that "The reading habits of clergymen are slovenly, without plan or discipline, and fall short of the standard one would expect of a group with such high educational background and so rich an opportunity for intellectual leadership." This newspaper report is doubtless overdrawn, but it contains enough truth to sting and many clergymen would find it impossible to stand and say, "Not guilty."

Listen to these stern, sound words: "It follows, therefore, at once that the first business of the preacher is to assign to preaching in his own thought and in his own practice the dignity that belongs to it. If something has to be done indifferently, let it be something else. A man's best may not be very good—that is not his fault; but anything less than his best when he stands before his congregation is scarcely less than an impertinence. To him who under the growing measure of life's swift current holds his pulpit in some respect and his people with it, preaching comes first; and because preaching takes time, he makes time— which is the only way to have time. Makes it without a scruple, deliberately and arbitrarily refusing to be caught among the wheels that turn the cranks, or by any crank that turns the wheels, of our often too elaborate church machinery."

Let this be a season of sermonic discipline. Let these words of Paul Scherer sink in: "If there is anything distressing, it is to listen to a man who goes on about something, runs off into little inaccuracies, comes back with an exaggeration, and winds up in an atmosphere of frenzied inadequacy."

PROPOSING A POUNDING.

Showers for the newly-wed, poundings for the new minister—so runs the custom. Even a good custom may become a tiresome duty and rob life of spontaneity, resilience and usefulness. The ministerial pounding of the usual and inevitable variety is distinguished by its lack of variety. Food, food, food. Surely no minister is ungrateful for food. There is a comfort in having a handy surplus in the pantry and no congregation is impoverished by a gesture of this kind.

The purpose of this editorial is not to put the damper on the parsonage pounding, but simply to propose an alternate or additional form. In the interest of variety and possibly in the direction of deeper need, it is proposed that the new minister, especially the young minister, be given a pounding for his library as well as for his pantry, and that this pounding be repeated at reasonable intervals. Would anyone say that the library is less important than the pantry, that it is less likely to suffer from ministerial poverty? Even as the wise farmer would generously feed the cow upon which he depends for nourishment, so the wise congregation will provide mental food for the minister to whom it looks for the "sincere milk of the word." The British Weekly made this editorial comment on Adam Burnet's "Pleading With Men": May it be hinted that church officers with the health of their congregations at heart, might profitably see to it that the minister is provided with a book which is apt to enrich his ministry by bringing vividly and movingly before him the supreme greatness of his calling."

May it be further hinted that the three books on preaching—those by Burnet, Luccock and Scherer—which are reviewed in this issue are an unexcelled trilogy and are appropriate gifts for your minister on any occasion. The magnanimous congregation may decide to give the entire series of the Lyman Beecher Lectures on Preaching (the early lectures which are out of print may probably be obtained from a second-hand book store) or the Moffatt New Testament Commentary, etc.

But, some will say, how does one know just what the minister needs in his library? Confidentially, there are ways of getting this information. The minister's wife or secretary will gladly oblige. A congregation which dares to adopt this creative form of pounding will give bread which perisheth not. This bread, cast upon the anniversary waters, will not return to the congregation void.

SATURDAY VS. MONDAY.

What is the significance of Saturday and Monday on the ministerial calendar? Sunday is the big day; so big that it may overshadow and obliterate these adjacent days. Saturday and Monday are strategic and determanitive. They may be ignored or abused at great peril.

Paul Scherer has this to say in his Yale Lectures: "You do not have to wait until Sunday morning to throw yourself on the mercy of God; you can do it the Monday before and have a few days in which to appropriate the mercy when it comes! . . . Things really do happen if after organizing your material you can let it stand awhile, sleep on it perhaps—I mean at night—and give that mysterious self of yours a chance, kindly if it will, peevishly if it must, to throw something at you out of the cellar."

Saturday is crucial. Dr. Scherer continues: "My Saturday mind shakes its head with considerable regularity at the way my Friday mind was operating and proceeds to check the culprit's weird and often unconscious motions. . . . Sometimes on Saturday morning, God says, 'Let there be light,' and sometimes there is. Things occasionally spring to attention like soldiers. The introduction becomes the first head; the first head, the third; the third, the second; while the second tears itself out of the middle and stands up at the very beginning."

There are really two Mondays that should influence every sermon, the previous Monday and the following Monday. Dr. Luccock, in "The Minister's Workshop," deals pointedly with the arresting thought, "Tomorrow will be Monday." This is his conclusion: "The true test is not, How beautiful does it sound on Sunday? but, how available will it be on Monday; how will it undergird a person for the strain of Monday's load; how will it rebuke a person for Monday's temptation to prod and self-righteousness and self-seeking; how strongly will it carry over to be a challenge and persuasion to the hard struggle to bring Monday's world more into harmony with Sunday's truth and with the purpose of Him who rose on a Sunday morning?"

No sermon should be able to escape the haunting and saving influence of Saturday and Monday.

R. L. H.

In the Minister's Workshop. Halford E. Luccock. Abingdon-Cokesbury Press. $2.00.

The dimensions, equipment and varied techniques of the minister's workmanship are strikingly presented in this book by America's outstanding teacher of homiletics. Two groups of ministers will want this book—those who have studied under Luccock an those who have not. One reviewer gives this true bill: "Here within twenty-two meaty and stimulating chapters is compressed the homiletical inventiveness which has been employed by Dr. Luccock in his own preaching and the gist of his teaching on homiletics through the years."

No one could more completely "unstereotype" preaching without being irreverent. Who else would think of these unique descriptions of sermon outlines? Forget them if you can: "ladder," "jewel," "skyrocket," "Roman candle," "suprise-package," "chase." Who has not heard or preached an "elephant sermon"? It has "so large a trunk before" and "such a little tail behind."

Luccock keeps you guessing. What will he say next? I like this: "Every preacher should be a pair of brothers, Moses and Aaron—Moses with the message of God in his heart and mind, Aaron with the skills of speech."

This indispensable book runs the breathtaking gamut from sermon germination to sermon delivery. "Making the Unconscious Mind an Ally" will prove to be a most helpful chapter to the average minister. Here and there are sentences like large mirrors before which we see our own preaching in its true form. For instance: "Even so simple a matter as the careless and inaccurate estimate of time may prevent a man from reaching the real point of his sermon with opportunity to enforce it. Many a man has preached for thirty years without ever having come within gunshot of having any correct idea of how many words can go into twenty-five minutes of time. So the preacher cuts at the place where cutting can be least afforded in the positive remedies offered."

R. L. H.

Pleading with Men. Adam W. Burnet. Fleming H. Revell Co., Publisher. Price $1.50.

The title of this book is taken from a striking passage in *Pilgrim's Progress:* "And whereas thou seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips; it is to shew thee that his work is to know and unfold dark things to sinners; even as also thou seest him stand *as if He Pleaded With Men.*"

The author has served as the minister of Westbourne Church, Glasgow, and St. Cuthbert's Church, Edinburgh, Scotland, a church with 3930 members. The book contains the Warrack Lectures on Preaching, which are the Scottish equivalent of the American Lyman Beecher Lectures on Preaching.

The preliminary lectures deal with "The Christian Fellowship," "The Significance of Worship, and "The Prayers and the Preacher." Here is one central and luminous sentence: "There will be more and more a living Church in this land as Jesus Christ is preached and preached, and men are made to see His prodigious magnificence."

It is impossible for a minister to read these lectures without serious heartsearching, without a painful and penitent review of his ministry, without a specific confession of his homiletic sins of omission and commission.

The concluding chapters deal specifically with the preparation and delivery of sermons. Here is a description of preaching according to the best Scottish tradition — preaching without ostentation, preaching which stays close to the central realities of the Christian faith and studiously avoids the clever or spectacular. For instance: "You will be wasting infinitely precious time, you will betray your trust, you will be a heartbreak to the Chief Shepherd, if you preach what has little or nothing to do with Him. Keep clear of mere 'fancy' texts that titillate and intrigue, but get little further than their own picturesquesness."

Basic and practical suggestions abound. Preaching is put into its proper setting. "It is in a context of prayer that the sermon is delivered."

A stern word of warning is included for those who become lax in sermon preparation. "There always lies in wait for those who do not submit to the discipline of writing the grave danger of becoming loose in expression, of multiplying synonyms, of falling back on tiresome and threadbare stock-phrases, and of being wordy and diffuse. Your ambition should be to school yourself in the opulence, the beauty, the genius, of your mother-tongue, until you have a feeling for fine and true expression, for what can be done by a word or phrase, and an ear for the sound and rhythm of a sentence."

There was a time when many of our American ministers studied in Scotland. This may not be practical now. But every American minister should enrich his preaching by reading these lectures by one who is skilled in the high art of *Pleading With Men.*

R. L. H.

For We Have This Treasure. Paul Scherer. Harper and Brothers. $2.00.

"Exquisite" seems to be the appropriate word to describe these Yale Lectures for 1943. Every minister should read at least one book by Paul Scherer. His dramatic and accurate use of words, his unique style, his wistful mood, his uncanny ability to come up on the blind side of truth—these qualities which characterize his previous books ("The Place Where

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News of Elon College

By President L. E. Smith.

CHRISTIAN EDUCATION.

There is a new demand for Christian workers—ministers, missionaries, pastors' assistants, church and Sunday school officials, and directors of the whole program of the local church. Church leaders are beginning to realize the necessity of training for Christian work if the Church is to move effectively into the wide avenues of Christian service that these cataclysmic days are opening for the Christian religion. The real folly of educating in the arts and sciences without due training in morals and religion is beginning to dawn upon Christian statesmen without respect to faith or doctrine. To train the mind without training the heart may prove worse than fatal.

In the rebuilding program of Elon College in 1923, following the destructive fire of that year, the dream of the late Dr. W. A. Harper was crystalized in a modern and adequately planned Christian Education building. This building was donated by Mr. M. Orban and family of Whittier, California as a memorial to Mrs. Orban's father, the Rev. Isaac M. Mooney, a consecrated minister of the gospel in the Christian Church. With the opening of this building for Christian Education, a very fine curriculum for this department was offered. Out of this period of training came some of our most efficient Christian leaders, such as, W. T. Scott, Jesse Dollar, Lucy Eldredge, Pattie Lee Coghill and others.

It is the present plan and purpose of Elon College to rebuild and extend its curriculum for Christian Education so as to meet as quickly as possible the insistent demand for prepared Christian leaders for all departments of the Church and community life. The study of the Bible itself must be intensified. Not only is the Bible being taught in our homes and churches but in our public schools as well. Many of our states not only permit the Bible to be read and taught in their public schools but are requesting the churches to provide prepared teachers for that purpose. There are not enough trained Bible teachers to meet the demands of today. Our church schools are not keeping abreast with the times. Recently a prominent Christian leader of Virginia asked me if Elon College could furnish at once eighteen young people to teach Bible in the public schools of his state. To our shame we had no one to recommend. This is a new field and a wide one. We are not prepared to enter it, but we shall be. Would you like to do this kind of work? If so, come to Elon College! Do you have the money for college expenses? If not, communicate with me at once! We are prepared to assist you.

L. E. Smith.

MR. TRUITT'S PLAN SUCCEEDING!

Some weeks ago Mr. W. B. Truitt of our Greensboro Church and a famous Bible teacher in the Sunday school of his church had an inspiration to be of service to Elon College in these trying days. "Instead of making direct donations to the College," said he, "why not make such donations to the College through needy and worthy students. Students are the College's need anyway." We shall be more than one hundred students short of our normal enrollment for the ensuing college year, but if we had one hundred full pay students in addition to what the expected enrollment for 1944-1945 promises now to be, we certainly could make the grade in a wonderful way. Mr. Truitt is making his appeal in the name of Elon College to a number of churchmen, business men, corporations and churches to join with him in sending the College $450 sometime during the year 1944-45 to help one worthy student in college. The plan is that fifty per cent of the above amount is to be an outright gift to the student. The student is to obligate himself to pay the remaining fifty per cent to the College at a reasonable time after leaving school. The plan is succeeding. Three such scholarships have already been provided and no doubt there are other generous individuals who are considering giving this assistance to Elon College through some worthy student who is unable to pay college expenses. This is certainly a great opportunity for laymen, business men, corporations and churches to render a marvelous service that will live on and bear rich dividends in trained personalities for Christian civilization in the days that lie ahead. Will you please let us hear from you when you have made your decision? It would be fine if you could send the student along with your donation or promise to pay.

Young man, young woman, you who have always wanted to go to college, who have watched your friends and classmates go, and with heavy hearts and disappointed souls have been forced to turn aside to other things, now is your opportunity! This is your day! Don't let the opportunity pass. Write for information without delay.

ELON OPENING DATE POSTPONED.

At the request of the Department of Health of the State of North Carolina, practically all schools, including senior colleges, have postponed their opening date as late as Monday, September 18. According to our custom Elon College had planned to open on Tuesday, September 6. The postponed date is requested by the state on account of the prevalence of poliomyelitis (infantile paralysis) in the state. The disease certainly has not reached epidemic stage in our section. During the whole season there have been only six cases in Alamance County, and they pretty well isolated. The majority of these cases have recovered without permanent disability. It seems rather strange that schools should be closed when moving pictures and other public gatherings continue without interruption or embarrassment. In practically all other departments of life business continues as usual. Elon College, however, is happy to comply with the request of our state and to cooperate with other sister institutions in the suggested program.

Our faculty is complete. Prospects for a student body are very good. The physical plant is being put in first-class condition and we shall certainly purpose to be ready for the opening on the above date as announced—September 18.

THE FIFTH SUNDAY AND CHURCH OFFERINGS.

During my absence from the College receipts from Sunday schools and churches have not been reported as is our custom. Many of our Sunday schools and churches have been most helpful in sending contributions. These contributions have helped tremendously. In fact, we could not have made the grade without the help of our friends. If the Sunday schools and churches who have not sent con-

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Pilgrim Fellowship

"Youth at Work in the Church"
Rev. RICHARD L. JACKSON, *Editor.*

YOUTH AND THE RURAL CHURCH.

By Rev. A. Greig Ritchie.

In a speech at the Carolina Institute of International Relations in 1943, Dr. O. E. Baker, formerly of the U. S. Census Bureau, stated that in one hundred and thirty years, ninety percent of the people of the United States will be the descendants of the present rural, southern people. That is, if the present trends in the birth rate continue. And today less than ten per cent of the nation's people are living in the rural South. Does not this unusual situation demand a renewed interest by the church in the rural people of the South? More important, does not our denomination—in origin a rural church—have an opportunity to make a lasting contribution to the future of our nation?

Much has already been done by the Christian Church in the rural South. Out of proportion to its numerical strength, our church has influenced the area in which it exists. But important as these contributions are, they are not enough to really make a lasting impression. We have more work to do; and by the location and nature of our churches, we must do it or perish. As a rural church, we are not growing. Of recent years, the growth of the Southern Convention has been in city churches. Important and necessary to our survival as these are, they indicate that we are not doing the necessary work in our rural churches.

My concern is what can the young people, and particularly the young people of our churches, do to meet present needs.

First, we need more churches that have organized group work for the young people. It is not enough to have a young people's Sunday school class, with class meeting for business, religious and social activities once a month. Nor does the society with its eight to eighty grouping add much to the solution. Instead, there is need for a group of young people organized under the leadership of the minister and his wife, or some consecrated lay couple, who will instill Christian ideals as they relate to rural life. The young people must be allowed to do their own thinking, to make their own mistakes, to have their own successes. As Paul said, "To work out their own salvation, with fear and trembling." I heartily agree with Dr. L. E. Smith when he says we need a full-time young people's worker to organize the youth in our local churches.

There are many difficulties in having a youth fellowship in a rural church. Distance is one problem; how to get to and from the meeting place, where there is no transportation available. This alone is perhaps more responsible than anything else for the lack of young people's groups in rural churches. But Jesus said, "Where two or three are gathered together in my name, there will I be also." Two or three that are on fire can soon leaven a larger number. In the Valley of Virginia I know of two eight-year-old girls who by their persistence made their minister and Sunday school leaders organize a group for their age. And it worked.

Leadership is another hindrance. The minister with three or more rural churches finds very little time that he can give to young people. His time and his talents are usually claimed by other groups. But the minister knows that the future of his and every other church depends upon the growing youth, for they will be the church of tomorrow. When the minister finds a demand by his young people, he can and usually will do his share in helping them to meet and plan activities. If he cannot help himself, or even if he can, he should always be able to enlist some of the deacons or other lay leaders of the church and community in giving counsel to a group. As a rural Y. M. C. A. worker, I have met some strange situations; and some very busy men, who were not only willing but even eager to help young people. One of our deacons told me recently he knew a school where a Boy Scout troop was about to fail because the principal could not find three men to serve as a troop committee. The district scout executive asked for the names of the three most capable and busy men in the community. He was back soon with those three busy men as the troop committee. That happened in a rural school!

Programs are another stumbling block to young people. A new group nearly always has difficulties in planning the first few programs. Most groups have difficulty in planning every program. It seems a characteristic of youth to be always failing to do their part. But is this any more true of youth than of adults? Often I think it is less true. Young people, if interested, can and will plan their own programs. Our youth fellowship has had a good series of programs this year—better than in the past two years. Most of the topics were things intimately related to our community life, though we had a series of fine programs on Japanese-Americans, because one boy got concerned about their problem as he read the *Pilgrim Highroad* and the *Missionary Herald.* Some of the better discussions, all led by members of the group, were on "After High School, What?" "The Value of the Movies"; and the meeting after when we evaluated the movie which the group attended, that was the best attended meeting we had. There were more for the discussion than there were for the movie party! Programs on "My Dream Boy" led by a girl, and "My Dream Girl" led by a boy, were not only funny, but also eye-openers to what each group thought of the other. One surprise I received was to find that a program foremost in demand by the group, half of whom are not church members, was "Why Join the Church?" I look forward to learning things at that meeting, for I am to lead the discussion. Another program in demand was "Harmful Effects of Tobacco." This is a tobacco-growing region, and the boy who volunteered to lead the discussion grows tobacco.

Our group likes to have worship services. From the extreme of a disorderly, long business meeting, but very much enjoyed because of its informality, to a well conducted devotional is a common experience for us. The group likes to sing, and has devoted several meetings to that alone when someone happened to fail to plan a program. Long worship programs put the working boys to sleep, but the girls enjoy them. Reading a chapter each meeting from the book, "By an Unknown Disciple," has become popular.

Note.—This interesting article will be continued next week, when Mr. Ritchie will tell of some of the other problems of the rural youth group and the practical ways in which they may be solved.

Missions
The World for Christ

YOUNG PEOPLE'S WORK IN THE SOUTHERN CONVENTION.

Dear Friends:

Our Mission Year draws to a close. Let me help you evaluate your work with your young people.

1. Have you had a mission study book review?
2. Have you helped them use *Pilgrim Highroad,* The Christian Sun, *The Missionary Herald,* in their programs?
3. Have they carried on a mission project as suggested in the Spring Bulletin?
4. Have they made their goal financially?

I should be eager to hear more about your work with the young people in your annual report.

As we labor into the night these hot summer days, let us be thinking about our plans for next year. How can the women of my church best help our young people to grow "mission conscious"? Every church and community has its own problems. A program suitable to one would not be worth while to all. However, here are some suggestions which you can think about:

1. Set aside a night for book reviews. With members of our families "somewhere in the Pacific" and with Indian Reservations near by, the mission study books of this year are most enticing! The foreign book on "Southeast Asia" and the home book on the "American Indian." Come to the fall conferences prepared to purchase your study books.
2. Select one of our own missionaries and study his life. Write Dr. F. C. Lester at Elon College for literature.
3. Try out a project, one that calls for real work and plenty of fun like the "Million Hour Service Plan." Write the Home Mission Board, 287 Fourth Ave., New York, N. Y.
4. Entertain the Service men's wives and mothers.
5. See that the young people have a representative at the fall conference.

Please let me help you in any way I can. We must not let our young people down. The future world will be no more noble than they. Let's help them approach these tremendous problems in a Christ-like spirit; let us lead them into being "Mission Conscious."

Most sincerely yours,
Pegi C. Ritchie,
Young People's Superintendent,
N. C. Woman's Board

It is time for those churches wishing aid from the Mission Board for the coming year to make application through the Home Mission Committee of the local conference. The Mission Board is scheduled to meet on September 26. At that time, appropriations for the year beginning October 1 will be made.

MISSIONARY OFFERINGS.
WEEK ENDING AUGUST 24, 1944.

Sunday Schools.		
Durham, N. C.	$	10.34
Newport, Shenandoah, Va.		6.50
Rosemont, Norfolk, Va.		45.13
Total	$	61.97
Individuals and Churches.		
A Friend	$	10.00
Hope Mills, N. C.		26.00
Total	$	36.00
Total for the week	$	97.97
Previously acknowledged		24,434.95
Total since Sept. 1, 1943		$24,532.92

Gratefully,
Mattie Cox Parker,
Secretary.

A LITTLE HELP, PLEASE!

If we receive about six hundred dollars more—$565.05 to be exact—we will have raised TWENTY-FIVE THOUSAND DOLLARS for Missions during our fiscal year. This does not include the amount we have raised for the Committee for War Victims and Services. It would be too bad, if coming this close to such a splendid goal, we should fail to raise a mere five hundred and sixty-five dollars. So I am asking for a little help, from two sources. First of all, perhaps there are individuals or Sunday schools or churches which would be glad to make a love-offering to Missions over and above what they have already given. Every dollar we receive thus will help to put us over the top. Send your gift at once, please.

Or it may be that there are Sunday schools, or churches, or organizations, which have funds for Missions, which they have not yet sent in to the Convention Office. All such organizations are asked please to send such funds at once so that they will reach the Treasurer before August 31. We will appreciate your generosity, your courtesy, and your cooperation in this matter. If everybody helps a little, we will reach our goal of $25,000.00.

And thanks, everybody, for all that you have given through the year, which has made it possible for us to raise this good sum for Missions.

Sincerely yours,
H. S. HARDCASTLE, President,
Mission Board.

Norfolk, Virginia,
August 24, 1944.

The Southern Convention

Rev. F. C. Lester, *Superintendent.*

Asheboro church had a party on Saturday evening, August 19, in honor of their new minister and his bride, Rev. and Mrs. C. C. Thomas. Superintendent Lester, his wife, and Miss Crew enjoyed the evening with these friends.

Long's Chapel and Mebane are now linked into a pastorate under the leadership of Rev. Ellis N. Clark. Plans are under way for Long's Chapel to build a parsonage and eventually to have a full-time minister.

A recent letter to ministers gave the wrong date for the ministers' retreat at Franklinton. The right date is September 7-8. Ministers will please note the date—and pardon the mistake. The retreat will be worth attending.

Apple's Chapel is considering plans for an addition to the church building that will care for Sunday school, social gatherings and young people's work. Such improvement will make this one of our best rural church buildings. Rev. J. L. Neese is the pastor.

The superintendent hopes to worship with Rev. J. E. Neese and his good people at Bay View next Sunday. That church is rapidly coming to self-support, and is in need of more space for Sunday school purposes. They have a beautiful little church, and have a fine prospect for growth.

Timber Ridge is our one church in West Virginia that is connected with the Southern Convention. At present there is no pastor of the church. The superintendent is scheduled to preach there the third Sunday in September and administer Holy Communion. This is a good field for a minister who wants to serve a grand old country church high up in the hills.

CONVENTION MINUTES.

Minutes of the recent session of the Southern Convention have been printed and distributed. There are a few additional copies in the Convention Office. They are available for those who wish them.

In these minutes will be found the new Constitution and By-laws adopted by the convention.

There were many other important matters voted on. All who deal with matters that relate to the work of the convention should have copies. They are free as long as they last.

CONVENTION FINANCES.

The budget for the biennium beginning July 1, 1944, was increased by $4,500.00. Five hundred goes to Superannuation, a thousand to Home Missions, a thousand to Foreign Missions, and two thousand to the Convention Fund. These additional amounts are greatly needed, and they seem to be possible because the income of our people has increased.

The amounts apportioned to each conference are also different. Three conferences have a larger amount, and the other two are asked for less. This is because the latter had been rated too high, or so it was thought.

Conference apportionment committees will notice a considerable difference in the amounts asked for the various items of the budget. Hence the apportionment committees will need to give time to the restudy of apportionments to the churches.

It must always be remembered that apportionments made by convention and conference are not legal taxes levied on the churches. This is merely the method used to suggest to the churches the needs of the boards and institutions of the convention. If the conferences and churches will respond cheerfully, the work being undertaken can be accomplished.

COUNCIL PER CAPITA FUND.

The General Council of Congregational Christian Churches receives no funds designated for boards and institutions of the denomination. The Council is supported by a per capita gift from the churches.

The amount requested is eight cents per church member. At the Convention in Reidsville the amount suggested was seven cents cents per member, but that was a mistake that the Executive Board voted to correct by asking the churches for the eight cents requested by the General Council itself.

Six cents of this is used to operate the Council. One cent goes into a travel fund from which delegates to the council sessions receive aid on travel expenses. One cent goes to international and interdenominational church work, including the World Council of Churches.

For the past two years Eastern Virginia churches have contributed to the per capita fund. The Virginia Valley Conference voted to request the churches to share in it. It is hoped that the other conferences will request their churches to share in this denominational support, and that all churches will respond.

This is another step towards taking our part in the work of our denomination. We have been giving only a nominal sum to the Council. Now we will give like the other churches.

THE FALL PROGRAM.

"The first object of the fall is to impress upon the church members themselves and upon the community the fact that your church has set for itself a definite piece of work to do and that it is setting about its task with a spirit of confidence." This statement heads the discussion for September in "The Church Calendar Plan" which is furnished to all pastors by our denomination.

Our ministers are asked to meet in a Retreat at Franklinton, September 7 and 8 so they can plan to work as a unit and not merely as separate units.

Religious Education Week begins September 24, and concludes with World Wide Communion Sunday, on October 1. This is a time when the entire community should become aware of what your church is doing in the field of religious education. From now until World Wide Communion Sunday is the time to enlist new members in your church organizations.

Our Eastern Virginia and North Carolina women complete their year with Seiptember 15 and hold their annual conferences on October 3 and 6. Their reports will be excellent, and plans for the new year will be challenging.

November is the time for Annual Conferences and for Thanksgiving. There is likely to be greater reason than usual for thanksgiving this year. The Church should see that the community humbly returns thanks to Almighty God.

The local church will do well to consider plans for the entire program that leads up to Christmas celebration in which all the people worship the Prince of Peace. Pastors and leaders will need to plan together very definitely for every step of the way. The needs of the world are upon us. We should do our best.

ONE PASTOR TO ANOTHER.

(Continued from page 3.)

program. Religious education will be involved in every major aspect of the pastor's total job. Let us run through some of the larger divisions of the minister's work and confront anew what may well be expected of even the busiest parson. And since I know how easy it is to suggest for others to do, I will confine myself entirely to those items in which I have had personal experience.

As a Student.

The minister is a student. Unless he is constantly studying, he is not growing and everything he does is limited in its horizons. Christ finds it as difficult to use a mind which has gone to seed as a soul which has atrophied through fear. Books on religious education need never demand a large part of the reading schedule of a minister, but one book a year in the field of religious education would do wonders for most pastors. I found considerable value last summer in reading "Faith and Nurture" by H. Shelton Smith. I wonder if many ministers have not discovered a new world through reading Hartshorne's book, "Character in Human relations." The average minister of a strong church has no time for reading the minutia of religious education procedure, but a speaking acquaintance with the *International Journal of Religious Education* will keep him up to date with a small expenditure of time. Some books which are on my reading program for the near future are: "Religion for Today," by A. J. W. Myers, and "Christ and Christian Education," by W. C. Bowers.

As a Preacher.

The pastor is a preacher. On several occasions during the year he might well preach specifically on themes bearing on religious education. This is particularly to the point during National Family Week and at the fall observance of Religious Education Week. I have found much value in sharing the pulpit at such times with others. Religious Education Weeks through the years have seen young people, educational leaders, and parents assisting me in the pulpit in driving home the central importance of the church as it functions in the field of education. The termination of youth conferences has found young people reporting to their church on what the conference meant to them. Both Religious Education Week and Mother's Sunday (or Parents' Sunday) call for the preaching ministry to deal constructively with the church and the home cooperating in the basic task of building Christian families. The minister who carefully plans his preaching could easily anticipate a ten years' preaching program on Christianity and the family, which would utilize at least two Sundays a year for the task of inspiring the family to fulfill the possibilities which Mrs. Wieman sets forth in her splendid book, "The Family Lives Its Religion." Many other themes, such as "A Word Before Your Marriage," may well be sprinkled through the year so that our preaching may come to direct grips with a Christianity which functions in daily life.

Planned preaching can be balanced preaching. Let the minister look over his themes for a few years and see how the great basic concerns of religious education have come out or failed to appear in his Sunday morning preaching program. In some cases, such as in missionary messages, I have found the indirect approach keeps the congregation from vanishing. But in the great topics of race struggle, post-war planning, and other fields of vital concern, which call for an educational treatment, the direct announced approach through a sermon is appreciated by the people who turn out in increasing numbers when a sermon title promises a realistic handling of a vital current issue.

As a Teacher.

The pastor is a teacher. To a considerable extent this function is exercised through the pulpit, but it remains in the educational process aside from the sermon. I greatly value the pastor's training class, which meets during Lent each year. I know some ministers are not willing to do any teaching before they preach, but during Lent I have for some years met with young people in the ninth grade and above, who have not joined our church. By putting forth some real effort we get together a group of thirty to fifty young people each year. I have a wonderful congregation, which averages over 600, twelve months of the year, waiting for me at eleven, but I think those forty young people are worth whatever it may cost the sermon. The program is integrated with the church school. It is a priceless opportunity to summarize and round out what the young people have been taught there. I find them ready for a highly condensed survey of the history and nature of their faith, Biblical scholarship, church history, Christian thought, and church practice. It is precious opportunity to prepare them for the destructive thought which many will meet in college. I have frequently been amazed, as the minister of a university church, to discover how little conception the average college student has of the thinking of his own minister. These young people could be saved so much if only their ministers in pastor's training classes or pre-college conferences, would with utmost frankness speak of what they do and do not believe.

I cannot understand how any minister can be so distant from his young people that they do not continually ask him to speak to their evening groups or so busy that he does not accept these invitations in preference to any others with joy as a splendid opportunity for some genuine teaching in the field of religion. Mid-week and Lenten services are also invaluable educational opportunities. Every meeting of any church group has many rich possibilities which we have neither realized or utilized. A place in the adult education program must also be found for courses on premarital group counseling and family relationships.

As a Pastor.

The minister is a pastor. He welcomes the child into the world by calling on the mother while she is still in the hospital, This is the child's first Sunday school call and the Cradle Roll takes over at this point. I remember one mother of several small children who said to me, "Must I have another baby before you call on me again?" The minister in calling is constantly alert for new material for leadership in the church school and youth activities. Much time spent in routine pastoral work is now given to pastoral counseling, where the educational process, with such central problems as marriage, is being completed and individualized in accordance with the needs of a particular bride and groom as they approach the altar.

As a Priest.

The pastor is a priest. He is helping to build the capacity to worship as well as leading in worship. I greatly admire what Boynton Merrill has done in conducting worship services even for the youngest in a children's chapel, but I have entered this realm only in plans and aspiration. When the minister has the children in church for a part of the worship, he builds the service with their needs in mind even though adults suffer a bit. But more particularly the pastor sees that his youth have training in conducting worship. The high school

(Continued on page 13.)

Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

SAUL REJECTED AS KING.

Lesson X—September 3, 1944.

J. Everett Neese, *Guest Editor.*

Golden Text: *"Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."*—I. Samuel 15:23.

Lesson: I Samuel, 13, 15, 31.

Printed Lesson: I Samuel 15:10-23.

Devotional Reading: Psalm 15.

Note to Teacher.—The pupils of your class should go forth from this session with one primary thought in mind, i. e., no matter how striking a personality one has, no matter how energetic one may be, no matter how successful he is in business, if his life has been lived in conflict with God, that man is a failure.

Introduction.

In Saul we have the making of a great king and leader. A person with ability and leadership, had he possessed the quality of complete obedience, his success might have made him the greatest king the Hebrew people would have ever known. Saul's selfish ways, however, met in conflict with God's ways. Thus disaster, tragedy and complete failure resulted.

Events Leading Up to Saul's Rejection.

In the 13th chapter of today's lesson, the Israelites and the Philistines are preparing for battle. In strength the Philistines are superior to the Israelites, and Saul's army is becoming disintegrated. An encounter with the Philistines seems very near. As was the custom, a burnt offering was generally made before going into battle so that God would be their helper. Samuel had told Saul to wait seven days for him at Gilgal. The seventh day was at hand and Samuel had not come. Thus Saul intruded upon the rights of the office of priest and himself offered a burnt offering to God. As soon as this ceremony was over, Samuel arrived and Saul began to make excuse for his act (vv. 11 and 12). Here we have a record of the first of many excuses Saul offered at different times in his life in an effort to exonerate himself when he was rebuked by the Prophet.

"The real offense of Saul here," says W. J. Blakie, "was that he disregarded the absence of God's prophet and representative, of the man who had all along been the mediator between God and the king, and between God and the people. . . . The significant thing in Saul's state of mind, as disclosed by his act, was that he was not really bent on complying with the will of God."

This is where so many of us fail in our Christian living: i. e., we are not quite ready and not quite willing to bend our will to the will of God. And the result is that we, too, become rejected of God; not according to God's will, but according to our own choice.

God Rejects Saul as King.

As soon as Samuel arrived at Gilgal, he was aware that Saul had disobeyed God. Thus, speaking for God, Samuel said, (v 13). "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee," and (v. 14), "Now thy kingdom shall not continue." It would appear that Saul's act was one of direct rebellion against God's will. It might have been, that if Saul had repented of this act, God would have reversed his decision. But such was not the case. Not for a person whose selfwill was such as Saul's.

Another act of disobedience on the part of Saul more firmly clinched God's decision of his rejection of Saul as king (ch. 15). The battle of Michmash was over and the Philistines had been so defeated that they would not be a great menace to the Israelites for some time. So Samuel commands Saul to go against the Amalekites and destroy them and all their property (v. 3). Saul goes as directed by Samuel. The victory against the Amalekites is complete, but Saul's selfwill and own determination overrules God's will and Samuel's command. King Agag and the best of the sheep and oxen and lambs, Saul saved and brought back with him.

Samuel came to Saul after his return and Saul said, "I have performed the commandment of the Lord." (v. 13.) A deliberate misrepresentation of the truth. For at that moment Samuel heard the bleating of the sheep and the lowing of the oxen. Then Saul began to make excuse for not obeying God. The result was that Samuel delivered unto Saul in clear, understandable, but harsh phrases the fact that God had repented for ever making him king.

Saul's confession, "I have sinned," could not have been very sincere, for he excused his sin by saying, "I feared the people and obeyed their voice." Since Saul was king, this excuse was unreasonable.

There is a similarity in Saul's life and the lives of people today. We commit our sins and then try to excuse ourselves to God. Saul's condemnation should be a lesson to us.

Samuel and Saul separate. The man representing God withdraws from the man whose only interest is selfwill.

Saul's life is a road leading downward and away from God. A series of events from the high-light of apparent success to the deep, abiding darkness of suicide—so marks Saul's life (ch. 31). The Philistines who had grown strong during the approximate thirty years lapsing between Samuel's and Saul's separation, were again warring against Israel. Saul's three sons had died in battle, his armor-bearer lies dead beside him, his shield and spear represent his remaining possessions; he casts his shield aside and leans heavily upon his spear. Saul's span of life has met a tragic end.

One may have character, ability, honor, a sense of responsibility, etc., but if he lacks the spirit and presence of God, his life is doomed to failure. The same is true of a nation.

"For some children the kindergarten is an indispensable preparatory step for the formal education beginning in grade one; for all children it is highly desirable."—*W. H. Slayton,* Superintendent of Schools, Waltham, Mass.

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FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

DEVELOPING GIFT APPRECIATION.

By RUTH T. KNIGHT.

Issued by the National Kindergarten Association, New York City, these articles are appearing weekly in our columns in response to requests.

“*The Child's First School is the Family.*”—Frœbel.

It was Betty Jo's sixth birthday and the party being over, I began putting the house in order. As I passed the living room window, I stopped to watch the youngsters in their dainty pastel dresses skip merrily along the sidewalk, gay paper hats set jauntily on their heads.

Then I wondered where Betty Jo was. She always went part way with her friends; now she was nowhere to be seen.

Unexpectedly, I came upon her seated on the staircase, her head in her arms, crying.

“Why Betty Jo! What are you crying about? Didn't you enjoy your party?” I asked. “Your little friends all seemed to have such a good time, and they brought you so many lovely presents.”

“But, why did Mary Jane have to give me that old cream pitcher that we play house with?” sobbed Betty Jo. “Everybody knows it is an old thing.”

“Let me see it,” I said.

Betty Joe got up halfheartedly and fetched the pitcher.

“Look at it—all cracked!” she exclaimed, sniffling and drying her eyes. “Besides, it's a funny-looking thing. And I gave Mary Jane a pretty brace-let for her birthday.”

“Where did you get the money for the bracelet, Betty Jo?”

“You gave it to me,” she answered in surprise.

“But Mary Jane's mother has all of Mary Jane's many brothers and sisters to feed and clothe, so she probably couldn't afford money for a present for you. So Mary Jane gave you her little pitcher. She knew you liked to play with it. She thought you'd be pleased . And I don't think its funny looking. As a matter of fact, I think it's very charming. A little Dutch girl and boy are painted on it and an old Dutch mill!”

I turned it bottom side up, from force of habit, and saw in bold print, “Made in Holland.”

“Why!” I exclaimed, “This was made in Holland—that delightful land of tulips and wooden shoes. Let us go and see what we can learn about Holland.”

I took Betty Jo's hand and we went into the library. First, we gave the globe a twirl and located Holland on the map. Then, taking a book from one of the shelves, we seated ourselves comfortably in a big chair.

We learned so many interesting things about the home of the little pitcher that Betty Jo began to see her gift through different eyes. Already, young as she was, the china pitcher was giving her a panoramic view of little girls in voluminous skirts and crisp white caps and aprons; windmills propelled by ocean winds to rid a land of surplus water; fields of waving grass where lazy cattle grazed, and acres and acres of tulips making a riot of color. She was seeing a land made fertile by canals and dikes, a land of beauty and simplicity.

“I'm glad Mary Jane gave me that pitcher,” she said, smiling happily.

“Tell her so, when you see her,” I answered. “We must find out things about your other presents, and then you can tell each one of the children how much you are enjoying their gifts. And, Betty Jo, remember this: when ye are going to buy anything we should look it over and think whether or not it is worth the price. But there is *no price* on a gift, so we look at it differently. We look only to find what there is that makes us glad.”

“Now suppose this pitcher had not come from Holland or from any place in particular. What about it then, as a gift?”

Betty Jo looked at it thoughtfully. “It would still be good to play with—and if that was all that Mary Jane had—”

“Yes,” I answered, “you are quite right.”

Dear Boys and Girls:

Wednesday afternoon I went on my first fishing trip! Mother said that I might tell you about it in our page this week. I'd like for you to write and tell me about the first time any of you went fishing if you will.

Mr. and Mrs. Kennedy and their son, Davey Lee, invited us to go with them. Mother fixed some picnic lunch to take along. I was so excited about going that I could hardly stand still long enough to get dressed. Mother made me put on my shoes and socks even though I did not want to do so. I love to go barefooted, don't you? I wore my long overalls and sport shirt. Mother wore her new slack suit that Aunt Helen sent her. While we were waiting for the Kennedys to come, I ran down the street to tell W. L. Deen, my playmate, that I was going fishing and that I'd come to play with him after I got back.

I saw the car coming and called to mother that they had come for us. We went by the iceplant where Mr. Kennedy got some ice to put in our drinks. He put it on the floor in the back on some paper. It melted some and made a puddle of water which ran under my shoes where I stood looking out of the window as we drove along. I did not mind for it made my feet feel nice and cool! When we got out on the highway we stopped at a filling station to get some gas and some bottled drinks. I got orange crush!

I enjoyed the ride very much for it was the first time I've been that far out of Sanford this summer. Along the highway there were goldenrods in bloom. In the fields were cows, mules and horses. We went across Deep River and on up the highway until we got almost to the Rocky River Bridge. There Mr. Kennedy turned down a country lane into the woods. When we had gone about a half of a mile, Mr. Kennedy parked the car. We got out and fixed the fishing lines to the long poles which Mr. Kennedy had tied to the top of the car.

Soon we were ready and away we went through the woods down to the river. Mother had to help me get through the briars and bushes in some places and I didn't like them very much! But I liked to walk where the leaves were thick and deep. Mr. Kennedy and Davey Lee got to the river first. When we got there Mr. Kennedy was putting a worm on his fishhook. Mother put one on her hook, and Davey Lee put one on his mother's hook. I'll be glad when I get big enough to put bait on mother's hook for her.

Mother took me down to the sandbar with her at the edge of the water. I asked mother where all of the water was going and she said it would finally flow into the ocean. There were muscle shells on the sand and I had fun picking them up and playing with them. Part of the time I watched Mother and Mrs. Kennedy fish. Mr. Kennedy and Davey Lee walked out on the rock and up the river on the rocks to where there was deeper water. Fish stole the worms off of Mrs. Kennedy's and Mother's hooks, but the fish went scooting down into the water so quickly that they could not pull them out! We sat on rocks after a bit and took off our shoes and put our feet in the water.

Mother and Mrs. Kennedy and I went back to the car when it began to sprinkle rain. We fixed the sandwiches; spread the cloth and made a table to put our supper on. I carried the drinks from the car for the table. I could hardly wait for Davey Lee and his Dad to come I was so hungry! We didn't catch any fish, but we had plenty of fun, and plenty to eat!

Your friend,
Oliver Todd.

ONE PASTOR TO ANOTHER.

(Continued from page 10.)

young people in our parish served the communion with such beauty that the deacons of the church were asked to work with the minister until they were as good as their children. We may never teach our elders to pray in public, but the pastor can teach young people to conduct worship with reverence and dignity. Is any education more significant?

As an Executive.

The pastor is an executive. His first educational responsibility as such is to see that a strong board of religious education exists and is given as dignified a place in the church organization as is granted to any other group of the church. A minister cannot work intimately with all the boards and groups of his church, but he will keep close to his board of religious education. If the minister is to be a leader instead of a pack horse he will get the best possible leadership for this board and place squarely on their shoulders the responsibility for the religious education program of the church.

The minister who sees the picture in the large will stimulate this group to recognize the weaknesses in the educational program, the possible points of expansion, the procedures which will strengthen the total scheme of the church. He will not hesitate to encourage them to experiment with new methods or be embarrassed if many of them fail. If the old approaches won't work, encourage the board to try new approaches. A series of seminars, which have been carried forward in two parishes of which I have been a minister, started because a board of religious education gave up the effort to conduct an adult class on Sunday morning. We asked what approach would yield results in adult education and decided on a mid-week dinner followed by a major address to the entire group and continued as the people scattered to six classes meeting simultaneously. Each of the six classes had more people in it than we could muster for a mid-week meeting or an adult class Sunday morning. This has worked for ten years with very little modification. A minister must carefully think and plan with his board to get the job done in new ways if old methods fail.

The minister works as an executive to see that proper approaches are made to such changes as seem wise in the religious education program. I have been in two churches which changed the hour of meeting of the lower department of the church school so that the little children could go to church school at the same hour as the parents go to church. In one case this change was an immediate and almost complete success. In the other it limped because the ground was not properly prepared by questionnaires to parents and consultation with teachers. When this happens, the minister is primarily to blame for he, as the leader of the total enterprise, is especially responsible to see that all concerned in any church are properly consulted and effectively coordinated in their efforts.

The minister especially tries to make sure that the home and church are drawn together in every way possible to face their common responsibility and opportunity. The church announces plans only after determining what parents desire and will support. The parents are completely informed, their cooperation sought in pastor's classes for youth. They are consulted in regard to changes in hours and programs. They are invited by young people's groups to have tea with them and their leaders several Sunday evenings in the year. They are organized into sponsoring groups and considered first in finding effective sponsors for other groups. The church makes available and encourages them to read the finest literature about the Christian home. Class mothers are enlisted among them. Parents are put as family representatives on the board of religious education so that they may have an important part in making as well as in carrying out the plans of the church for religious education. They are called together by departments of the church school to be informed as to what the department is doing, to meet the teachers of their children, to make suggestions for the consideration of the staff. Religious education is a cooperative enterprise in which the church and the home are two major factors. The minister always remembers this and tries to make them partners in an effective working team.

Sometimes a minister inspires his board of religious education to make a careful study of the curriculum to ascertain whether it is well balanced. In my present parish the board under the skilled leadership of a trained social investigator (a member of the church) made a survey of the entire school and recommended procedures for strengthening the program. A minister should know whether such studies are needed and should stimulate his leaders to make them.

The minister makes a constant effort to keep from being drawn into the expenditure of an undue amount of his time and effort in any one detail. He remembers that he must see his church from a high hill and inspire, enlist and train leadership which will provide a program of Christian experience and growth for the children, young people and adults of the parish.

* * * * *

The task which I have outlined is too great for any of us to accomplish all of the time, but we dare not be satisfied with less as our objective. We will not seek the safe harbor of the pulpit. The clock hastens on and will not allow us time to achieve what we are eager to do, but we will try to see that we do not leave things undone because we become so engrossed in details that we forget the great basic objectives of the ministry. We will take time to stand on a hill to catch a glimpse of our job against the broad horizons. We will not be pushed about by petty demands, the easiest thing to be done at the moment, or the insistence of others who would direct us. We, as pastors, will know what we want in our churches in broad outline and will see that our efforts help to fill out the total scheme we have envisioned. We will keep religious education as the center and see that its opportunities, which overlap every other department of our work, are realized to the full extent of our capacity.

—Courtesy of The Division of Christian Education.

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

The Orphanage farmer and his group of boys do not eat much idle bread these days. It is haying time and the weather has been real pretty and an excellent time to cure and bale hay.

After the hay has been cut and cured enough to bale, one runs the side delivery rake and the pickup baler follows. This machine keeps six boys busy. One runs the tractor, two feed the hay into the baler, and two little boys ride on the side and put the wires through and tie them. Then another group follows with the big truck and loads the bales and hauls them to the barn. The little fellows who work on the truck have the most fun. It is some distance to the barn from the field and they enjoy riding from the field to the barn and back. They are happy to do the work to get the ride on the truck.

During the haying season, filling the silo has to be done too. It takes about three days of hard work to fill it. Green corn is heavy to handle and we always have to have two extra men to load it in the fields. One boy runs the corn cutter that ties it into bundles and the men load it on the wagons. The boys drive the wagons to the silo and throw it off on the table where Mr. Wagnor and Mr. Hilliard feed it into the cutting machine, which cuts it up and blows it into the silo. Then we have a group of little boys to pack it by running over it as it falls in. They make a play game out of it and have lots of fun.

You see it is a complete organization backed up by cooperation on the part of each group, and the work succeeds. It is the same principle that has made the Orphanage work here a success. Our churches, Sunday schools and friends have always worked as one large organization and have always been so cooperative and loyal to us in this work that it has always been a real joy to serve the church as its servant in this work here.

We feel that we will continue to have the same loyalty and cooperation in the future as we have always had. Our slogan this year is "Twenty-eight years of service as Superintendent and twenty-eight thousand dollars our goal for the year 1944."

We feel sure our Sunday schools, churches and friends will see to it that we reach it.

Chas. D. Johnston,
Superintendent.

REPORT FOR AUGUST 31, 1944.

Amount brought forward		$16,974.61
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Hope Mills	$ 23.00	
Piney Plains	10.00	
		33.00
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 13.40	
Cypress Chapel	10.00	
Windsor	8.25	
		31.65
N. C. and Va. Conference:		
Mt. Zion	$ 7.68	
Reidsville	8.00	
		15.68
Western N. C. Conference:		
Randleman		3.00
Virginia Valley Conference:		
Newport	$ 4.70	
Winchester	7.34	
		12.04
Special Offerings.		
A Friend	$ 10.00	
Mrs. Sara E. Barney	5.00	
Special refund	1.08	
		16.08
Total for week		$ 111.45
Grand total		$17,086.06

FRANKLINTON RETREAT.

(Continued on page 14.)

9:30 The Lord's Supper.
Celebrants:
Dr. Jesse H. Dollar, Newport News, Va.
Rev. W. M. Lake, Graham, N. C.

Friday, September 8.

Morning.

8:00 Breakfast.
9:00 Devotional.
9:15 Goals and experiments in human relations.
Presentations:
Dr. Chas. S. Johnson.
Rev. Allyn P. Robinson.
Group discussion.
12:30 Lunch.

Afternoon.

2:00 Techniques of adjustment in human relations.
Presentations:
Dr. Chas. S. Johnson.
Rev. Vernon H. Holloway.
Group discussion.
4:30 Adjournment.

N. B.—Meals and lodging will be provided for $1.50. Blankets and linens are available. Of course, those who prefer may bring their own.

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EVERY CHURCH FAMILY
EVERY MINISTER

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1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

BOOKS REVIEWED BY THE EDITOR.

(Continued from page 5.)

Thou Standest,'' ''Facts That Undergird Life,'' etc.) are literally studded in this, his latest book. Having read this book, one's thinking and writing will thereafter be inevitably touched by this ''Scherehesque'' style. Chapter headings and sub-titles are an index to the mystical qualities of this poet-author-preacher: ''A Constant Pageant,'' ''Dethroned Powers,'' ''The Pain God is Allowed to Guide.'' ''In the Thraldom of Sin,'' ''The Divine 'Yes' in Christ,'' ''Full Power to Speak.''

The interesting background of these lectures is given by the author. ''The bulk of it has been set down bodily with a kind of ready-made framework lifted here and there from Paul's epistles; and that because I have been continually impressed, all along the road, with the appropriateness of his counsel, both direct and contingent, to all and sundry who would essey to be not disciples only but ambassadors of the word. . . . For your encouragement, I add that we shall make our journey from place to place at least within sight of one whom God chose to be his most valiant spokesman in a time strangely like our own. Nobody could sit down, as I did not long ago, and read straight through the letters of St. Paul, especially in the translation which Dr. Moffatt has given us, without realizing how much of what is said there sounds like the penetrating whisper of some ardent fellow-traveler who knows even in the dark each turn of the road.''

The disciplined imagination of a great preacher is revealed in these two sentences: ''If your life is charged with anything, there are not many times when it touches another that without strain and without priority something may not happen in the Kingdom of God. I like to think of that day when Paul's life touched Luke's, up there in Troas; and a gentle physician who it may be had come in to see a sick Jew went out to be an author and a saint.''

Those who desire an intimate audience with one of America's most able preachers will find that privilege in the pages of this book. Wisdom about God, the world, and preaching, are superbly shared in every sentence. Only a master craftsman could coin this typical epic sentence: ''And so I say, who knows but that driven out of our ruined Edens we are actually crossing today the threshold of an era, centuries long it may be, when there shall be wrought out, not without suffering, it may be not without catastrophe, a new synthesis between the divided halves of our age-old inheritance; when the spirit of man shall once again, because humbly under God, lift tall with its rightful heritage, sacrificing none of its gains, but centering them where they have to be centered: its brave and stubborn hopes shaped by a will that is braver still and more stubborn; its deep and dark condition matched only by that other who holds in his scarred and steady hands the swinging movement of the years.''

R. L. H.

FIFTH SUNDAY OFFERINGS.

(Continued from page 6.)

tributions would join with those who have, the future of the College would be brighter and its success more nearly assured. The superintendent's office has forwarded to my office each week the contributions received from churches and Sunday schools for the College. We are most grateful for the help of our friends. The total receipts to date are considerably ahead of what they were last year. It would be fine if we could reach the goal set by the Convention—$12,500—and I believe we will.

L. E. Smith,
President.

REPORT TO AUGUST 24, 1944.

Previously reported		$5,361.79
Churches.		
N. C. and Va. Conference:		
Greensboro, First	$ 26.73	
Happy Home	8.00	
Burlington	102.00	
Eastern Va. Conference:		
Bethlehem (Nans.)	8.51	
Mt. Carmel	3.96	
Eastern N. C. Conference:		
Mt. Auburn	9.80	
Turner's Chapel	2.90	
Hope Mills	23.00	
Western N. C. Conference:		
Flint Hill (R)	5.00	
Virginia Valley Conference:		
Mayland	29.50	
Newport	27.75	
Sunday Schools.		
N. C. and Va. Conference:		
Burlington	$ 33.01	
Ingram	50.00	
Union (Va.)	5.00	
Durham	16.58	
Pleasant Grove	15.51	
Eastern Va. Conference:		
Portsmouth, First	5.32	
Liberty Spring	14.00	
Eastern N. C. Conference:		
Chapel Hill	3.12	
Oak Level	2.00	
Wake Chapel	8.59	
Virginia Valley Conference:		
Bethlehem	5.08	
Winchester	5.80	
		411.16
Grand total		$5,772.95

A friend, through Dean D. J. Bowden, has offered to pay the expenses at Elon College of a consecrated young person who will offer himself as a missionary. Are you interested? Do you have someone to recommend?

Envelopes addressed to Elon College and containing $325 in government bonds bought in the name of the college, but without the name of the donor or sender have been received. This is certainly a generous act and is greatly appreciated, but the college would like to know the name of the donor.

Charge to a Young Minister

By REV. HOWARD J. CHIDLEY, D.D.
First Congregational Church, Winchester, Massachusetts

As you enter the pastorate of your first church, I do not know what it will mean to your people, but I know that for you it will be critical as surgery and sacramental as Calvary. I charge you to be a "preacher of the Word." The test of your education is not the examinations you have just passed before graduating from the theological seminary. The test of your education will come ten years hence in the type of books you are then reading and in the general character of your intellectual interests. You cannot be an interesting preacher for any considerable period of time without constantly feeding your mind. To do this you must read constantly over a wide range of human interests. No truth is alien to your field. Many ministers go mentally stale at forty. It is "the peril that wasteth at noonday," and must be avoided as the plague. But reading is not enough to make your sermons vital. You must also find sermon material in the lives and experiences of your people. This knowledge gained from life in the raw must be kneaded into the material you receive from books as the blood and bone and sinew of your preaching.

This brings me to the second point. I charge you to be a faithful pastor. Nothing knits a people to their minister more firmly than for him to call upon them in their homes. Be especially conscientious in the care of the sick. The psychological and spiritual factors in healing are being more and more recognized. "Be not ashamed of the Gospel of Christ" as you visit the sick. They are hungry for some spiritual word from you. And yet, I am sorry to say, many ministers are inordinately timid about mentioning spiritual things to the sick. A doctor recently said to me: "You ministers are missing a great opportunity in not talking religion more frequently with sick people. Many a man sends for me, and then says, 'I don't want any of your pills or prescriptions, doctor, I want you to talk to me.' I know that he wants to talk to me about religion—about what I think concerning life after death and such things as that. You ministers should take advantage of these opportunities to talk religion to your people." My own experience corroborates what he says. If, as John Jay Chapman once said, after a long experience in the hospital, one does not know the resources of the Christian religion until he sees them from the bottom of a well, it is our grateful duty to help our parishioners find those resources in their times of illness.

I charge you to be a priest to your people. In Puritan days the minister was known as the parson. Some say the word has the same meaning as person, because he represented the Person—God. People doffed their hats to the parson, as he walked down the streets, out of respect for his position. That custom, good or ill, has gone out. I think unfortunately so. The minister should be a man apart. I know all that is being said about the necessity of his being a good mixer, and all that. It can easily be overdone. A gay old bird was dying recently in a hospital and sent for his minister, who was also his personal friend. The minister dropped in at the hospital on his way to a golf game. He was dressed in his golf togs. This informality so enraged the sick man that he told the minister to get out, and then he added, "I want a real minister." Precisely what he meant by a real minister, I leave you to guess. The Roman Catholic priest has the advantage of a distinctive garb as a badge of his office. We Non-Conformist ministers have none. I am glad of that. But it puts an added responsibility upon us to exhibit the priestly quality by our walk and conversation. We must have reserve without showing reserve. It is a hair-line to walk, but it can be done. And the reward is great in the respect of our people. Be instant, in season and out of season. Carry the badge of your priestly function in your character.

God bless you as you enter the work of your first pastorate. You will never forget it. May its memories be sustaining and happy ones as you look back upon them across the years because you will have been to these people a faithful preacher, pastor and priest.

—The Seminar Quarterly.

Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, SEPTEMBER 7, 1944. NUMBER 35.

Mrs W C Wicker 1-1-45

A Prayer For Labor

By JAMES MYERS

O God, Thou art Thyself the great Creator, the Master Workman. Has Thou not also revealed Thyself to us in Jesus the Carpenter, whose roughened hands bear eternal testimony to the dignity of toil?

We sense Thy presence in the upward surge of the masses, who with the awakened self-respect of children of God, have through the centuries cast off the shackles of slavery and serfdom, and stand now gazing toward the dawn of a greater freedom.

We praise Thee for those brave spirits who have led the way, who have dared to risk even their children's bread in organized endeavor to improve the lot of all; who for their unselfish devotion have been condemned as outcasts of society; endured prison; sacrificed their lives as martyrs to the cause.

Help Thou the labor movement of our day to be worthy of its heritage. Unite in high purpose the workers in the factory and on the farm. Preserve them from temptation to selfish complacency in partial gains for any favored craft or race or nation. Guard their leaders from lust for personal power. Guide them in the service of common good.

Help the workers of all lands to stand shoulder to shoulder for justice and peace among the nations. Save them from the sin of selfish nationalism. Give them a wider vision of world government with justice and liberty for all.

Grant to labor the wisdom to seek a world of peace and plenty by means of organization and the ballot, keeping their movement free from hate and violence, building into the co-operative commonwealth those spiritual values which alone can make it endure.

Bring, at last, all workers by hand or brain into world-wide brotherhood; into closer fellowship with Thee, O God, the Father of us all. Amen.

NEWS AND VIEWS

Mrs. J. E. McCauley visited friends in Richmond last week.

Labor Day Sunday is being observed throughout our churches either on September 3, or September 10.

Rev. J. E. McCauley recently assisted Rev. D. M. Spence in revival services in the Valley of Virginia.

Russell and Dorothy Truitt, efficient workers in our Newport News Church, have moved to Greensboro.

Chaplain LeGrand Moody was recently cited, according to an Associated Press report, for bravery in the European invasion.

Rev. W. J. Andes will assist Rev. J. E. Neese in revival services at the Bay View, Norfolk, Church, September 13 to 22.

Rev. G. H. Veazey and Mrs. Veazey spent part of his vacation at Newport News, Va. They visited at the office of The Christian Sun on their way back to the Valley of Virginia.

President L. E. Smith took a much-needed and well-deserved rest during part of August on the coast of New Jersey. He has returned to Elon with renewed vigor to push the work of the college and the Million Dollar Campaign.

Another student enrolled in Elon College is the equivalent of a goodly gift to the institution. There is just time to find another person who should attend college and get him registered for the opening of the fall term.

The Spring Hill Congregational Christian Church will hold a Revival Meeting, September 11, through September 15. Dr. Frank H. Lewis of Portsmouth, Va., will be the guest speaker. Song services will begin promptly at 8 P. M., with special music each night.

The Religion and Labor Foundation, of which Dr. Liston Pope, editor of *Social Action,* is the chairman, will hold an important conference in Pittsburgh, Pa., on October 10, 11. The theme of the meeting is "The Right to a Job," and it is expected that this will be one of the largest meetings ever sponsored under these auspices.

VIRGILINA LETTER.

The writer of this letter has recently been on a vacation with Mrs. Newman, attending the Bible Conference at Massanetta Springs. Some twelve or more of our ministers were there.

On Thursday, August 10, it was my great delight to go with our editor and four others to Winchester to attend the Virginia Valley Central Conference. I was impressed with the progressive spirit and business way this body evidenced in carrying on its work.

Virgilina and Liberty have held series of meetings in July. Brother Thomas Madren was with me at Liberty. He preached good sermons and delighted the people in every way. Dr. S. C. Harrell was with me at Virgilina. Dr. Harrell is a strong preacher and has a fine personality. Both churches were strengthened, and twenty members were added.

I am looking forward to taking up my usual routine following the August vacation, refreshed in body, mind and spirit.

C. E. Newman.

COMBINING RECREATION AND STUDY.

It was a privilege to combine recreation and study at one of the famous Bible Conferences of America during my vacation. Speaking at this conference for several addresses was Rev. Adam W. Burnet of St. Cuthbert's Church, in Edinburgh, Scotland, a church of nearly 4,000 members. Dr. Burnet took great passages of the Bible and showed how they were used for the need of the age in which we are living. There was Bishop Edwin Holt Hughes of Washington, D. C., with several sermons on most vital present-day subjects, which held his congreagations of more than a thousand church men and women in the great mountainside tabernacle in rapt attention.

Dr. John A. MacKay, president of the Princeton Theological Seminary, spoke to ministers on the sacredness of the minister's calling, stressing personal rightness of spirit and mind as essential in the minister. Dr. MacKay also spoke on the interna-

(Continued on page 15.)

HISTORIC WINCHESTER.

The Ninety Sixth Annual Session of the Virginia Valley Central Conference was held in the historic City of Winchester, Va., August 9, 10.

Winchester, one of the three oldest cities in the state, dates its beginning to 1732, and for a number of years was known as Fredericktown, in honor of the King of England. In 1752, the name was changed to Winchester, being named in honor of a city in Hampshire County, England, by that name. One of the oldest homes of the community was built about 1735, on a tract of land known as "Abram's Delight" and settled by Abram Hollingsworth about 1730. Abram Hollingsworth's home is mentioned in various diaries and travel journals in the period, 1735-1745; notably in the accounts of John Fothergill, a minister of the Friends or Quakers, sent from London to Hopewell in 1736, and in several of the diaries of the Moravian missionaries traveling in this section in the 1740's. One of Abram's sons became a prominent minister among the Quakers and traveled over much of North America. His name was Isaac Hollingsworth, and it was he who built the the present, beautiful stone house, erected in 1754. The City of Winchester recently acquired this property and it is expected that it will become a most interesting museum, as it is furnished with the finest mamogany furniture and other antiques of great value. It is now known that this is the oldest house within the city limits of Winchester. Abram's father came to visit him in 1737 and was killed by a buffalo while out hunting not far from the home of his son, and his body was buried in the family grave yard near by.

"Glen Burnie," the former residence of Colonel James Wood, founder of Winchester and birthplace of his son, General James Wood, tenth Governor of Virginia, is still standing in the western suburb of the city. The estate is owned by lineal descendants of the builder.

Another land-mark in the City of Winchester is the Frederick County Court House, erected in 1840. It occupies nearly the same spot as the first Court House built in 1745-51, by Colonel James Wood, who was the first county clerk, on land dedicated to the public use by Thomas Lord Fairfax. Around the grounds of the original building there used to be a five-foot wall and within were whipping post and pillory, significant of two forms of punishment then in use.

(Continued on page 15.)

Southern Convention Office

Rev. F. C. Lester, *Superintendent.*

Rev. S. E. Madren has accepted the Harrisonburgh pastorate in the Virginia Valley, which includes Antioch, Beulah, Linville and New Hope.

Our church in Winston-Salem is lending its facilities to the Fries Memorial Moravian Church while the latter is constructing a new building. The two churches are to have a combined Sunday school and morning service each Sunday, perhaps for the remainder of this year. The Morovian pastor will preach for both groups except on such occasions as the superintendent or someone else from our group can preach for them.

That much-discussed book originally known as the "Principles and Government of the Christian Church" is really to be printed. It is expected that within a month copies can be secured from the Convention Office. It is being printed in heavy paper cover only, with the expectation that changes will need to be made when the Convention meets two years hence. The price will be 35 cents per copy, or $1.00 for three copies. To be sure of getting the books for your own use and for study in the churches, why not order now?

MRS. JAMES OSCAR ATKINSON.

Today they brought home the mortal remains of Mrs. James Oscar Atkinson, held a memorial service, and laid to rest the body of one of our neighbors. It was a lovely service in the college church that stands in view of her old home. The flowers were eloquent in their silence and beauty.

She was known best by her husband. Her name is written in no hall of fame. She was seldom seen in public during the later years of her life. She was the companion and helpmeet of one who stood high in the councils of our Church. By her wifely duties he was permitted to take a prominent place among the leaders of his day. Her daily devotion to her household gave him the time to use his facile pen and eloquent voice for the cause that was dear to his heart. She was like the ancient Jewish woman, busy about the household, while the husband was known at the gate.

This is the story of many another wife. Without thought of self, the home-making wife is the inspiration of the man whose fame goes far and wide. "Her children rise up and call her blessed."

For many a month Mrs. Atkinson suffered greatly. As August came to its end, her body found rest, and her spirit went back to the God who gave it. One can easily believe that today while family and friends were gathered to pray for courage to live nobly in this world, Mrs. Atkinson, the real Mrs. Atkinson, was rejoicing with her husband in the presence of the Christ whom they had so faithfully and devotedly served here on earth. So may it be henceforth and forever more.

LOOKING TOWARD THE FUTURE.

In missions the next year should be better than the past. There are churches that need help, and always there are opportunities for expansion, for the building of new churches.

For nearly a year our Winston-Salem church has had no resident pastor. They certainly should have one soon.

At Chapel Hill we have a church building in the shadow of a great university, but there is no pastor. One is greatly needed to work with our faithful few and to serve other town people and students.

After a long search we have found a fine couple to work in the Blue Ridge mountains. Rev. and Mrs. Allan Gleason are busily engaged there now, and we will certainly want to strengthen their hands.

Asheboro has recently secured a new minister, Rev. C. C. Thomas, and that devoted group of church people will need help in building the new church they so badly need.

The convention investments in the Valley Pastorates is now paying good dividends. Some of the churches are making a noble effort to become self-supporting.

In many other places the Mission Board can do excellent service and greatly strengthen our Church, if the board has adequate funds.

To arrive at the needs of the foreign work, multiply our convention needs by a hundred, perhaps a thosand. It is impossible to conceive of what really could be done around the world, if we had the money and the workers. Churches, orphanages, colleges, hospitals, without number will be needed to rebuild that which has been destroyed by war. Millions of hungry people must be fed. And the gospel of love is desperately needed. If ever we expect to tell the story of Jesus with the hope of redeeming the world, we better do it within the next five years. After that may be too late.

A SPECIAL OFFERING FOR ELON COLLEGE.

It was our hope that when the debts of Elon College were paid the college would be able to make its way without difficulty. But we had not expected that a war would take a third of our students. The war came, and the students are gone.

This means that our college should have additional help, that it must receive more funds for current expenses or go into debt again. Since we do not like debts, the only alternative is to give the college more money.

This matter was referred to the executive board of the convention, and the executive board requests the churches to make a special offering for the college. The amount should be about the equivalent of the conference apportionment for the college. The date designated for the special offering is September 10, or such other time as the churches may think best.

This is a very important matter, and it is sincerely hoped that all churches will give it careful thought and relieve the college of the embarrassment of going into debt. If materials for a program are needed, they can be secured by writing either to this office or to the college.

RECEIPTS DURING AUGUST.

August is not usually the month in which the largest amounts are received. However we are delighted to report the following:

Home Missions	$ 722.92
Foreign Missions	700.15
Christian Orphanage	748.22
Elon College	676.04
Christian Education	414.30
Superannuation	78.61
Convention Fund	339.47
War Victims and Services	161.86
General Council Per Capita	15.00
Total	$3,856.57

These figures are from the books of Mrs. Mattie C. Parker, Treasurer of the convention, and include all the gifts from the churches for these enterprises.

Most of the gifts come direct to the Convention Office for Mrs. Parker to record and distribute, as requested by the convention. It surely does help when those sending money, fill out the blanks furnished by this office. We are all grateful for your co-operation.

THE EDITOR'S MESSAGE

POSTSCRIPT ON LABOR DAY.

Labor has its perennial problems which cannot be preemptorily solved and dismissed in a day. The church has often ignored these problems or dealt with them in a most elemental or superficial way. Was it not Roy L. Smith who said that in the last great Methodist Confernece there was only one representative of labor? Dr. Fred Norwood recently stated that the church must face the problems of labor or face a mission from the world designed to convert the Church.

Dr. Douglas Horton, you will recall, spoke at the General Council about the responsibility of the church in the realm of our occupational life. This was described as being "the most necessary single new task confronting the church today, "one which no denomination is better equipped to do than our own denomination" (See The Christian Sun, July 13). Here is the authentic voice of a modern prophet.

The Presbyterian Church, U.S.A., recently recommended that "The church recognize that Christian discipleship involves one's vocation, whether that of business executive, labor leader, or any other, as an opportunity for service to God and His Kingdom." It was further and more specifically recommended that "The Board of Christian Education undertake in every possible way to help the youth of our Churches to understand the issues in industrial relationships, and to come to know those persons in management and labor who are working for constructive advances in industrial relations; that the seminaries take whatever steps are necessary for the preparation of students for understanding and action in respect to industrial relations through study, firsthand contact with industrial conditions, and supervision in ways by which a church may provide Christian leadership in the industrial field."

The most immediate and definite problems of labor are related to the war effort and to jobs for returning veterans. President Frank P. Graham of the University of North Carolina, a public member of the War Labor Board, voiced the feelings of many Christian people last week in the statement:

"We bow our heads in prayer and sorrow, appreciation and hope, because of the heroism and death of our finest youth on the islands of the Pacific, the beachheads of France, the fields of Europe. We bow our heads in shame and indignation because of any profiteering, black market, wildcat strike or an irresponsible corporation's defiance of the war policies of the nation. The nation is lifted up by heroism and sacrifice. The nation is let down by strikes or defiance."

He added that the two great responsibilities on the home front are maximum production and minimum inflation.

The General Assembly of Virginia did not pass any legislation to aid the returning servicemen directly, but the State Planning Board is cooperating with every city and town in setting up individual projects, and we are told that the Old Dominion has $20,000,000 ready to spend on various labor projects.

RURAL CULTURE.

Greig Ritchie has been writing about rural youth. Youth Fellowship, Pilgrim Fellowship, Rural Fellowship, these are subjects of primary importance. We read that "A Tree Grew in Brooklyn," but the majority of our great family trees grew in the country. We must continue to look to the country, not only for farmers, but for preachers, teachers and laymen. There is a tendency for young people in cities to become sophisticated and preoccupied with interests other than religion, whereas the rural youth demonstrates a genuine, wholesome interest in religion. We must seek by every means to keep alive, cultivate and stimulate the rural resources of leadership. We must seek also not to educate them away from the land, but to educate them back to the land.

Mildred Jensen Loomis has been writing in The Christian Century on the subject, "Live on the Land." She laments the fact that our civilization has largely surrendered food to the factory. Says she, "The real saving of the productive home is in eliminating distribution costs." She then goes on to expound an interesting and rather profound philosophy of rural life which merits consideration.

"I share the conviction that a predominantly rural civilization will help drive the scourge of war from the earth. Ours is a civilization based on steel. Ours is a system most successful in times of war. In depression years, the steel business falters most. Tremendous investments in steel plants stand idle; thousands of men and families are unemployed. Ralph Borsodi challenges us to the fact that there is a limit to the heavy steel which peacetime business can use. A civilization which insists on its citizens' working on steel instead of on land will have periods of hunger. A centralized steel industry is destined—in low periods—to grasp at armament as outlet for its products.

"A civilization geared to producing factory-beltline things faster than people need or can use them, seeks over expanding markets. As leading nations become surfeited with things, a scramble for markets develops. The flood of things brings 'national interests' into conflict. A steel-centered, thing-producing civilization heads straight into war. A conviction grows that we must change the nature (not only the administration) of the method in which necessary things are produced. I for one believe it should change in the direction of a predominantly rural culture."

R. L. H.

Knowledge in order to be fully valued should be kept in the back room occasionally and not canstantly displayed on the front porch. —Kindleberger.

Labor Day

By John G. Ramsay,

Public Relations Representative of the United Steelworkers of America.

In 1882 the Knights of Labor paraded in New York City on the first Monday of September, and later, in 1909, the first Monday of September was observed as a legal holiday as Labor Day throughout the nation.

It is well that we of the Christian Church on this Labor Day in 1944 consider the history of the labor movement and consider the spiritual and social implications of a movement that has today a membership of over six million members.

On the fifth day of September, 1774, the first Continental Congress assembled in Carpenters' Hall, Philadelphia, Pennsylvania, and in 1787 the national convention framed the present Constitution of the United States of America. The birth of this greatest of all democracies was in the hall of the trade unionist. In tradition, therefore, the first responsibility of organized labor is to preserve democracy. To do this, progressive modern unions unite regardless of race, creed, color, or nationality; all workers, both men and women, eligible for membership.

Through many hard-fought bitter battles, labor's right to organize has been established. Long before this right was given legal status, the churches have upheld the right of labor to organize into unions for collective bargaining.

The Federal Council of the Churches of Christ in America has for years maintained that: "The churches should stand for the right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good."

The Federal Council has also recognized the need for unions to be industry-wide and of national scope in order to make these principles effective. The Federal Council declares in a Labor Sunday Message: "Experience has shown that since industry is often organized on a national or even wider basis, labor unions of corresponding scope are needed if workers are to be adequately represented in truly democratic relations, and if industry-wide standards are to be maintained."

Through the efforts and struggles of organized labor in the past we have gained many of the benefits we now enjoy as a Christian nation today. Some of these which we are apt to accept without due consideration of the struggle of the workers through their unions are:

Free Education and Child Labor Laws—Organized labor fought long and persistently for our free Public School System and for the child labor laws that we now value so highly. It is hard for us to realize that less than a century ago (1848), "petitions were sent to Washington praying for a ten hour law, and a law restraining persons from employing children in factories over eight hours a day, and obliging those employing them to give them an opportunity to obtain a common-school education." We must watch closely the infringement of the Child Labor laws during the pressure of war.

Workmen's Compensation — Little do many of us realize the stark tragedy that came into many American homes before a long struggle on the part of organized labor brought about our compensation laws. A friend of mine at the age of eight had to go into the mines to earn a living for his mother, brothers and sisters after his father had been killed in a mine accident. He tells about an accident in which a mule he was driving was killed. He was able to jump to safety. He was fired because the mule cost the company fifty dollars. He then realized that if he had been killed, it would not have cost the company anything. That was the way it had been when his father was killed and he had to go to work. This boy grew into manhood and became a union leader who helped to build the compensation laws that have meant much to the industrial worker's safety, and the welfare of his family.

The American Standard of Living—It has taken a constant struggle on the part of organized labor to build and maintain a decent standard of living of which Americans can be proud. Even today the struggle goes on. It is being fought before the National War Labor Board between the United Steelworkers of America, CIO, and the Steel Trust on the issue of the Little Steel Formula in which wages of all workers were frozen while profits and prices were soaring. This has meant that the living standards of many of our people were lowered, while the sons and daughters who had helped to raise the family standards, were giving their lives to their nation. The steelworkers in their case have asked that a Guaranteed Annual Wage be given the wage earner so that our nation's economy can be balanced and farmers, professional and business men can have steady customers.

The Future—In looking into the immediate future organized labor feels that it is imperative to plan for full employment and where we fail to do so, to assume our full responsibility for any who are denied the right to earn a living. The CIO has listed the following as essentials which must be assured to everyone if we are to secure the peace we are all looking forward to. They are:

1. A job at union wages, or a business or profession that pays.
2. A well built, convenient home, decently furnished.
3. Good food, clothing and medical care.
4. Good schooling for children, with an adequate chance for a healthy, happy growth.
5. An income through social insurance in case of sickness, old age, early death of the wage earner, or unemployment.

Victory in the peace involves the accomplishments of these ends. It is the task, the responsibility and the determination of organized labor to see that they do not become merely a pious slogan. Poverty in the midst of abundance is a great social sin. Labor is determined to eliminate this sin of want. The church also must be more concerned about these social sins and take responsibility to change the conditions that cause them. Dr. E. Stanley Jones says, ". . . an unchristian social order produces more thwarted and disrupted lives than any other single cause." Man does not live by bread alone, but man does need food in order to live.

Today the basic human body needs are being earned through war production while ten million are employed to destroy all that we produce. What a tragic waste of material, energy and lives. How much better it would have been if we had spent the cost we now spend for war, in sending ten million of our people on luxury liners to carry the goodwill of our nation to the far corners of the earth. To finance goodwill instead of ill-will is not an idle or impractical dream. Even now we can win the war and lose the peace unless we have a plan to share our God given abundance with all the world.

To organized labor the caring about our fellowmen in this material sense is the first real test of brotherhood. The Church is also concerned about the earthly life as well as the

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News of Elon College

By President L. E. Smith.

EDUCATIONAL OPPORTUNITIES FOR RETURNING VETERANS.

Our interest in our boys in uniform is at a high pitch. They have our prayers, our faith, our interest and our money. They are fighting our battles for us and we want them to win. It means everything to us for them to win. Victory will mean as much to us as it will to them, but when the war is over, what will be our attitude—the attitude of the general public? Will our interest in them be as great or will we again become intensely interested in ourselves regardless of the consequences? They will need our interest, our help, as much when they are discharged as they do now while they fight.

Some will be wounded, maimed for life. Some will be without positions or jobs. Some will not be fitted for any worthwhile position. Our government has not forgotten the aftermath of the last World War and is planning, if possible, to prevent a repetition of the same following this war. Provisions are being made for the care and treatment of all bodily afflictions regardless of the nature. Hospitalization and professional care will be provided for all veterans.

Educational opportunities will be provided at the expense of the Government for all whose training was interrupted on account of the war and who desire to continue their training in college. The veteran will be given the privilege to choose his own school and to enter accordingly. The Government will pay his expenses not to exceed $500 per person for the regular college year and in addition will pay $50 a month for subsistence for a single person. For married persons it will pay $75 a month, and if there are children an additional amount for each child will be paid. This is as it should be. We, our whole country, will be greatly indebted to those who have risked their lives, their all, for freedom and for country. We can scarcely repay them for their services and their sacrifices.

Those veterans who are wounded or otherwise disabled will be glad to accept the Government's assistance and will follow directions, but what about those who have not completed their education? Will they accept the Government's offer to send them to college at its own expense? That is the big question, but it shouldn't be. They above all should know the need and the value of a good, practical education. They have to study and study hard to learn the science, the craftiness of modern warfare, and no doubt hundreds and hundreds of thousands owe their lives to what they learned in camps, in the swamps, on the hills and mountains, and on the drill fields in this country before they set their faces toward the battlefields. Civilian life after the war will be different to what it was when they went away. It will be more difficult to succeed in civilian life. Competition will be keen. Casualties in business and the professions will be plentiful. Veterans will need to be highly trained, alert and capable and emotionally as well as physically fit if they are to take their places in a society that is sensitive and highly competitive. It is to be hoped that our boys will not miss this opportunity that our Government is making possible for them—not simply because it is free to them at the expense of the Government, but because it will be so helpful to them personally in every practical and theoretical way. Trained and fitted for the opportunities that shall be presented them will mean that they shall not only be able to take advantage of such opportunities but to make good in their undertakings.

Elon College is preparing and will be ready to supply the needs and meet the demands of our service men when they are ready for college. The College will be happy to receive them and count it a privilege to serve them.

THE MILLION DOLLAR CAMPAIGN.

That is a high sounding title. It thrills us. The very idea of undertaking to raise one million dollars for our college is inspirational, but it is also challenging.

It is a challenge to our imagination. When you think of Elon College, its total constituency, the cramped atmosphere in which it has always existed, the meager funds upon which it has been compelled to exist, can you imagine it having one million dollars at its disposal—enough money to enable it to live and to serve efficiently and comfortably?

It is a challenge to our generosity. We have never felt that we were able to give largely or generously to our college. There are so many causes that call for our support and our own personal needs and wants are so great, how could we ever give enough that when the gifts are brought together they would total one million dollars? That is a lot of money, but we are a great people, abundantly able to give whatever we make up our minds to give. We have more than 30,000 people in our Convention, not including the alumni who are not members of our Church. For 30,000 people to give one million dollars would mean less than $35 each. We could do this if we wanted to. Of course, many would find it difficult to give $35, but many more would be ashamed to give that little.

The other day one of our older ministers said to me, "How are you getting along with your million dollar campaign for our college?" I replied, "Not so good. There have been so many changes, postponements and delays, that the original enthusiasm has waned a bit." He said, "Well, we must get it going again. How much would every member—man, woman and child—in our Convention have to give to get the million dollars?" "Less than $40." He said, "Well, we certainly should do that." When you get 30,000 people interested in the same thing and determined to do that thing, it will be done.

When we sit down to reckon with the fruits of Elon College in our Church and in the field of higher education for the past fifty-four years, when we lift the curtain of the future and read the meaning of the years that lie ahead in terms of Christian Education, it would seem that we would arise to the last person to do our full duty and realize complete victory therein. The fields are ripe unto the harvest but believing laborers are few.

It is a challenge to our faith. When we first face a worthwhile task—one that is worthy of our best—we are inspired. We are ready then and there to do our share; but as the time and opportunity to do our share are delayed, our enthusiasm begins to wane and our generosity begins to fail. Many questions arise. We are not so sure about the advisability of our doing what we could, what we first thought we could do or if others would join us in the giving. If we

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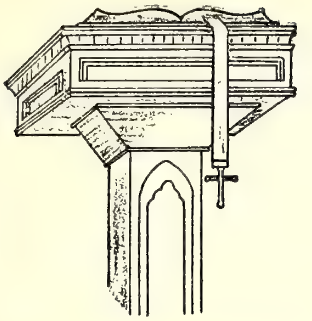

THE CHURCH AND CHRIST'S GOSPEL.

By Rev. Emmanuel S. Hedgebeth.

> *"Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."* Matt. 16 : 18.
>
> *"But he turned, and said unto Peter, Get thee behind me, Satan thou art an offense unto me; for thou savourest not the things that be of God, but those that be of men."* Matt. 16 : 23.

Did Jesus change his mind about Peter? Seemingly, these two statements are contradictory; actually, they are not. They reveal the depth of Jesus' understanding of people and of human institutions. The Peter who said, "Thou art the Christ, the son of the living God," was the rock on whom Jesus was to build his church and to whom Jesus was to deliver the keys of the kingdom. The Peter who rebuked Jesus, because He reached the decision that He must go into Jerusalem, which was inevitable if he was to accomplish his purpose, was Satan on whom Jesus must turn his back. How could Peter be both? The answer to this question will give us an understanding of both the weakness and the strength of individual Christians.

A good man, by reputation, can do more evil than a disreputable and evil man. A man of power, wealth. position and influence can exploit the confidence of people and is in position to do more insidious and deadly harm than all the drunkards and reprobates in any community. Such a man, may I hasten to add, can also do infinitely more good than hundreds of people who are lacking in his advantages. Good and evil have the same common source in human life and society—the moral choice of the individual.

The nature of the Church is not unlike human nature. The Church can be and is both the Body of Christ and the anti-Christ. It is both the "rock" upon which the Kingdom of God is to be built and the Satan which stands between men and the Kingdom of God. Ardent Catholics make the mistake of saying that the Church is only the Body of Christ. Jehovah's Witnesses make the mistake of assuming that the Church and institutional religion are only the anti-Christ. Protestants generally have not used either symbol enough in their thinking about the Church. The anti-Christ is an effective and valuable symbol to be used against evil men who, by their lust for power, rise to plague our world from time to time, but the symbol should not be reserved for exclusive use in regards to them. The Church often has been and often is the anti-Christ, a force keeping men out of the Kingdom rather than leading them in to it. Martin Luther sensed this when he wrote: "For where God built a church, there the Devil would also build a chapel."

Karl Marx understood only half the truth when he said that religion was only an opiate, to be used to put people asleep and hide the real issues of life from them. Certainly, there is a brand of religion proclaimed quite loudly and strongly which is exactly what Karl Marx said it was. It offers "pie in the sky by and by." It talks a great deal about religion, but very little about humanity. It preaches much about the books of Revelation and Daniel, but rarely mentions the Sermon on the Mount. There is also a religion which awakens, which brightens life, which arouses the human conscience, which inspires worship and stirs men to action. This is Christ at work! The Church preaches both. The first is the gospel of the anti-Christ, the latter is the gospel of Christ. The obvious fact emerges. The gospel of Christ transcends the Church. The Church is not always true to Christ's gospel, and when it insists that the false gospel it preaches is the gospel of Christ, the Church, then, becomes the anti-Christ, the most formidable obstacle between men and God's glorious Kingdom.

To what Church do you belong? The very question implies division. Our answers indicate provincialism and sectarianism. If Jesus could but hear our discussions as to why we belong to particular denominations and churches, He would surely say, "Get thee behind me Satan; thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men."

To what Church do you belong? Congregational Christian, Methodist, Baptist, Presbyterian, Episcopal, or any one of several hundred other denominations, are the usual answers to the query. Once in a while, however, there is that rare spirit who sees beyond these divisions and says, "I belong to the Church of Jesus Christ, that fellowship of men, women and children who love God and see Jesus as the way of life and the Redeemer of all mankind. Incidentally, I am a member of the Congregational Christian Church. Denominational lines mean little to me. National barriers are unimportant. I belong with all who can say with me, 'Thou art the Christ, the son of the living God.' "

There are two forces at work in the Church which always threaten to make it the anti-Christ rather than the Body of Christ. The first is denominationalism and sectarianism. Denominationalism will perish, and I hope God will speed the process. We already see the evidence of this in merged churches, in statements from army and navy chaplains. We see it in the cleavage between Fundamentalists, so-called, and Modernists, so-called, which has beset practically every major denomination in national conventions, this year, except our own. There are many instances where ministers and laymen feel closer to people in other denominations than they do to certain groups within their own. Dr. E. F. Scott has brilliantly shown in his recent book, "Varieties of New Testament Religion," how sectarianism beset the early Church. He shows the radical differences between Peter and Paul about preaching the gospel to gentiles, between Paul and James, and numerous other cases where there was division both in belief and practice. Dr. Scott points out, however that they all united in the ancient, simple, Christian affirmation, "Jesus is Lord."

Paul, in the thirteenth chapter of I Corinthians, very ably shows how all the differences in the early Church can be resolved by love. "Though I speak with the tongues of men and of angels . . . though I have the gift of prophecy, and understand all mystery and all knowledge; and though I have all faith . . . though I bestow all my goods to feed the poor . . . " These are differences in religious perspective. As they are besetting the Church today, they beset it in the early years of its existence. But they are not most important. Love is all important. It is more important than even faith or hope. With love, the Church is the Body of Christ, preaching Christ's gospel. Without love,

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Missions
The World for Christ

THE WORK MOVES FORWARD.

Readers of THE SUN recall the pleadings of the late Mission Secretary, Dr. J. O. Atkinson, for money with which to do missionary work in this country and around the world. Those who remember will be glad that his pleading is still bearing fruit.

The report this week indicates that during the past year our people of the convention have contributed $25,520 for missions at home and abroad. This is more than in any recent year. It is a delight to be on the up-grade in such necessary work. All who have had any share in this giving to missions can rejoice in the success achieved. Some have planted the seeds, some have watered the growing plant, and God has given a goodly harvest. To all who have had a share, we give sincere thanks..

F. C. LESTER,
Superintendent.

IMPORTANT NOTICE.

All applications for missionary aid should be made to the Mission Board with the approval of the committee on Home Missions of the local conference, and should be in the hands of Mrs. Mattie Parker, Secretary, by the fifteenth of September. Please note both proceedure and date.

MISSIONARY OFFERINGS.
WEEK ENDING AUGUST 31, 1944.

Sunday Schools.	
Mt. Bethel, Summerfield, N. C. . $	22.95
Newport News, Va.	13.10
Ingram, Va.	4.76
Shiloh, Ramseur, N. C.	6.96
Bethlehem, Suffolk, Va.	3.45
Pleasant Ridge, Ramseur, N. C.	7.00
Linville, Va.	7.22
Suffolk, Va.	50.00
Mt. Lebanon, Shenandoah, Va.	5.00
Willing Workers Class, Shallow Ford S. S., Elon College, N. C.	14.30
Mt. Gilead, Louisburg, N. C.	3.00
First, Richmond, Va.	10.00
Youngsville, N. C.	6.00
Oakland, Suffolk, Va.	15.00
Christian Temple, Norfolk, Va.	200.00
Happy Home, Ruffin, N. C.	5.39
Total $	374.13
Individuals and Churches.	
Mr. C. D. Johnston, Elon College $	5.00
Mr. Garland Gray, Waverly, Va.	200.00
Lynchburg, Va.	26.51
Mr. & Mrs. O. S. Mills, Norfolk	25.00
First, Portsmouth, Va. (extra)	50.00
Mr. Cyrus Shoffner, Liberty	3.00
First, Asheville, N. C.	28.00
Suffolk, Va.	15.00
"A Friend"	5.00
Mrs. M. C. Faucette, Brown Summit, N. C.	1.00
Leaksville, Luray, Va.	5.00
Miss Virginia Webber, Dayton, Ohio	1.00
L. L. Vaughan, Raleigh, N. C.	10.00
Col. J. E. West, Suffolk, Va.	2.50
Dr. and Mrs. F. C. Lester, Elon College, N. C.	25.00
"G. 86, Albion, Maine"	2.00
Misses Willie and Patti Adams, South Boston, Va.	4.00
Mr. and Mrs. Oscar F. Smith Norfolk, Va.	200.00
Rev and Mrs. J. L. Foster, Elon College, N. C.	5.00
Total $	613.01
Total for the week $	987.14
Previously acknowledged	24,532.92
Total since Sept. 1, 1943	$25,520.06

We deeply appreciate the special gifts for missions which carried us beyond our goal. We raised $2,805.94 more than last year, and just think what this will mean to our Mission work!

We take this opportunity to thank each individual, Sunday school, Sunday school class and church for the ''extra'' contributed for the missionary cause this year just ended. We feel that it has been a very successful year and we are happy over the work accomplished.

Gratefully,
MATTIE COX PARKER,
Secretary.

DR. BELL RETIRES FROM ACTIVE SERVICE.

Rev. Enoch Frye Bell, D. D., of Brookline, Massachusetts, retired on August 31, after 42 years of distinguished service with the American Board of Foreign Missions, as a missionary, as editor for 22 years of *The Missionary Herald*, and as Editorial Secretary for the board.

Dr. Bell began his career as a missionary to Japan in 1902. When ill health in his family compelled his return to America, he became a secretary in the Foreign Department of the American Board. During this period of service he not only corresponded with the mission field but made several official visits to Japan, Mexico, the Philippine Islands and South China.

He became the editor of *The Missionary Herald* in 1921, and held this post with distinction for 22 years, or until 1943. Under Dr. Bell's editorship *The Missionary Herald* became one of the best missionary publications in the country. His editorials guided the ecumenical thinking of both laymen and ministers in the Congregational Christian churches.

Through the years Dr. Bell has served as a member of many important boards of directors and trustees. He has been a trustee of International College, Izmir, Turkey; Anatolia College, Thessaloniki, Greece; Clifton Springs Sanitarium, New York; and a director of the American Congregational Association. He was for years a member of the Committee of Reference and Counsel of the Foreign Missions Conference. Dr. Bell is a member of the Fortnightly Club, the Winthrop Club and the Sons of Colonial Wars.

Born in North Hadley, Mass., in the Congregational manse, with English, Scotch and Dutch ancestral roots reaching back into colonial New England and New York, Dr. Bell was educated at Phillips Exeter Academy, Yale University, Auburn Theological Seminary and Andover Theological Seminary. He received his honorary degree from Middlebury College in 1925. He was ordained in 1902 in Leominster, Mass., just before leaving for Japan.

In a special minute of appreciation passed at the 135th Annual Meeting of the American Board in joint session with the General Council at Grand Rapids, it was said of Dr. Bell, among many other things: ''His wide acquaintance with churches and ministers has given him a warm place in the heart of the denomination. His keen sense of humor, his overflowing friendliness and the depth of his spiritual life, have made him beloved by his fellow officers of the Board, by missionaries and by a wide circle of church leaders. Perhaps his greatest gift has been his own contagious Christian personality.''

The law of harvest is to reap more than you sow. Sow an act, and you reap a habit; sow a habit, and you reap a character; sow a character, and you reap a destiny.

—G. D. Boardman.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

A REMINDER.

Reports from missionary societies in Eastern Virginia and North Carolina are to be in the hands of your district superintendent and your treasurer not later than September 15. It is necessary that this information be in on time so that Year Books can be ready for distribution at the annual conferences the first week in October. Please be prompt!

MRS. WISSEMAN UNDERGOES OPERATION.

All the readers of this page will be sorry to hear of the illness of our president, Mrs. W. E. Wisseman, who underwent a minor operation on Tuesday of last week, but is reported to be getting along fine. We pray that she will have a speedy and complete recovery.

MEMORIALS FOR MISS McCLURE.

In a recent letter Mrs. E. Philip Jones, president of the Franklin, Va., Missionary Society, says that her society has given a Memorial for Miss McClure. The following society reports show that several others have done the same. It would be fine if every society in the Southern Convention would follow this example.

Mrs. Jones also says: "During the past year we have had a definite, informative, inspirational study based on 'Ventures of the Church.' The meetings have been well attended. We have met the Standard of Excellence requirements and have given two Life Memberships. Under the Mission Council's direction we look forward to the new year with high hopes."

OUR SOCIETIES REPORT.

CIRCLE LEADER EXPRESSES GRATITUDE.

As the Barrett's Circle of Bethlehem Christian Church comes to the close of another year, the leader for the past three years would like to express her love and appreciation to the members for their faithful and loyal support. We have thirty members. They may not have realized that they were doing any special good, but by their unconscious influence they may have started waves of blessing that may deepen the Christian spirit of the circle. They are workers together with God in this life and are fitting themselves for the higher work and joy of the life to come.

The circle has presented attractive programs. Our attendance has been excellent. We have paid our apportionment and had a part in many other good causes—remembering the sick with visits, flowers and cards; sending our boys in service boxes at Christmas; giving to religious education; giving several Life Memberships and giving freely toward improving our church.

Two members of the church taught the study book, Mrs. Paul Yates and Mr. J. E. Harris. Many of our members got the benefit of this inspirational review.

The circle feels it has followed its slogan, "Going Forward," and also feels that with a loving spirit one may perform life's humble duties.

Mrs. R. O. Luter.

STALEY SOCIETY HAS GOOD PROGRAMS.

"A Tea for Missionaries" was one of the highlight programs of the W. W. Staley Missionary Society of the Suffolk Christian Church, Mrs. W. V. Leathers, president. This thirty-first anniversary play opened with a mother urging her athletic young daughter to forego a game of tennis in order to meet her guests of the evening, six visiting missionaries. The young girl was so impressed and inspired by the experiences and travels of Marguerita Wright of Mexico, Lois Dille of Africa, Thelma Wynn, appointee to Africa, Lillian Pickens of India, Gertrude Rinden of China and Helen Smith of China, that she decided to become a missionary.

Following the theme of the year, "Are We Venturing for Christ?" unusual programs were centered around the presentation of the Yearbook by Miss Virginia Brinkley, the chairman of the program committee; a review of Dr. Miller's book, "We Who Are America," by Mrs. J. F. Morgan of the Rosemont Christian Church; a Christmas program with an international restaurant scene depicting the customs, traditions, stories and contributions of various countries at the Christmas season; a review of Dr. and Mrs. Wiser's book, "For All of Life," by Mrs. Thomas L. Woodward; two open forums on "Ventures in Living" conducted by Miss Gladys Yates; a discussion of the "Book of Acts" by Miss Clara Fisch; and a summary of the year's programs by Miss Julia Brinkley.

Inspirational devotionals, group singing, membership participation in programs, group discussions, attendance at conventions and conferences, outside speakers, social gatherings, and the constant efforts of our five group leaders — all contributed to what we feel was a most worthwhile year of fellowship, religious enlightenment and prayer.

Mamie Basler,
Secretary.

PRESENT MISSIONS TO ENTIRE CHURCH.

We are grateful for God's mercy and protective power during the past year. We are also appreciative of the fine cooperative spirit existing between our president, Mrs. R. W. Iseley, and the entire group.

Our missionary society holds regular monthly meetings in the homes of its members. A prepared program, consisting of a devotional, reports, reviews and business details, constitutes the meetings. This is followed by a social period. Occasionally we have socials to which we invite friends for an evening. Sometimes these are in the form of a picnic, a stew, or a Christmas party.

For our Friendly Service, boxes were sent to the Japanese evacuees and Greek relief. The sick are remembered with flowers, cards and visits.

Missions are presented to the youth in the church by pageants, use of pamphlets, etc., recommended by the Superintendent of Literature. Annie B. Kerr's "Strangers No Longer" is being used in the young people's class.

We met with Monticello Missionary Society to hear Mrs. W. E. Wisseman review our home study book, "We Who Are America," and the Monticello Society met with us to hear Dr. J. H. Lightbourne teach the foreign book, "For All of Life." Both meetings were a success. The book of Acts is being taught by our pastor, Rev. W. W. Hall.

On Memorial Day there was a special memorial written by the reporter of the society commemorating the lives of deceased members of the church. The society has lost one of

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"
Rev. RICHARD L. JACKSON, *Editor.*

YOUTH AND THE RURAL CHURCH.

By Rev. A. Greig Ritchie.

(Continued from last week.)

Getting the timid and the young to take a part in the program is sometimes a problem. Some youngsters can always be counted on to forget or to be absent if they have been assigned a part. But when every member in the group is expected to lead a discussion and plan and conduct a worship program, everyone is conscious of his share in the group. But this fails unless the group is all of about the same age; for the eight to eighty group, this seldom succeeds. There are always some who by nature are not gifted to lead in public. We have partially solved that by letting this person plan his program, but getting one of the natural leaders to carry out his plans. This works, for the natural leader, in trying to do his part well, makes suggestions to the less-gifted person; and by his help often draws out more than is expected. We've had some sad experiences when the scripture was mispronounced and mumbled under the breath. Frequently a good reader will stop dead and ask for the proper pronunciation of a word, and usually the group is polite and kind to the leader, for their turn is coming.

In the past two and a half years, we have seen our entire membership change; and a younger group has come into being. Only one or two of the first group remain. The war program has taken most of the young people above high school age out of the community. Many of the girls work in town and have to return to their boarding house on Sunday afternoon before the Youth Fellowship meets. That meant that our leaders had to be developed quickly and from youngsters who were not accustomed to the group. This was not so much a handicap as a blessing, for knowing their ignorance, the elected officers were quite conscious of their limitations. There have been many who visited the minister and asked for help on how to conduct a meeting or to plan a worship service or a party. There is greater satisfaction in helping the uninitiated than the more sophisticated leader. Frequent changing of the officers, a thing the minister was afraid would handicap the group, has been another blessing. In six months time a leader does run out of ideas and get tired of the work. And a new leader with new ideas, prompted by past experiences as a follower, has kept the leadership fresh and wide awake.

Ours is not an unusual group, neither are its achievements great. They are important, but far from the capacity of the group to achieve. It has been a healthy change in a time when it was necessary to cut the meetings from weekly to every two weeks, to find that after the initial slump in members, we now have an average attendance almost double that of a year ago. And to have almost the same individuals present each meeting, though transportation is still a problem, is most pleasing. Somehow a group consciousness has been formed.

What has all this to do with the future population prospects? A great deal, I think; for here are youngsters who are realizing that rural life is not all work; that there is time and place for worship and social functions. Here is a group that is learning, as it faces the problems of youth, to face the problems of adult farm life as a group. Perhaps half of the group will leave the farm and go to the city. But one thing stands out in my mind; namely, that the most active leaders of the group are the ones who are most inclined to the farm as their future life work. Perhaps this is the unusual feature of our group, for of the high school graduates in the past fifteen years in this community, only one is a farmer today. Several live on the farm and share a crop in addition to their other work. And very few were taken from their own place to serve in the armed forces. Yet here is a group of young people that are conscious of a future on the farm for them. Perhaps this is a trend of the times; certainly, the rural scene is brighter now than at any time since the 1920's. At least the youth fellowship has had a share in stressing the future of the farm; and a share in educating the future ninety per cent of the population of the United States that will stem from the rural South.

O'KELLY'S BIRTHPLACE LOCATED.

For the information of the brotherhood, I will say that after 45 years of investigation, I have found that Rev. James O'Kelly was born in Virginia, apparently in Mecklenburg County, near the North Carolina line, in 1738. State and location are given in his "Essay on Negro Slavery." His age is from his Testament in the Elon College library a few years ago, which stated that he died on October 16, 1926, in the 88th year of his age. This would be a good piece of information for ministers to paste in their Bibles for future reference. It is passed along for what it is worth. The brother kept his identity close, and it was sought in many libraries before we located his birth place, and his age as given by Rev. J. P. Lemay, had him too old according to his statement.

W. E. MacClenny.

REVIVAL SERVICES AT HINES' CHAPEL.

Revival services were held in the Hines' Chapel Christian Church during the early part of August, with Rev. Walstein Snyder preaching throughout the meeting. The pastor and congregation were alike greatly blessed and inspired by the deeply spiritual messages brought by Brother Snyder. There were twelve young people who came forward for conversion during the week, eight of them united with the church upon profession of faith on the closing night of the meeting. The spiritual atmosphere of the meeting came to a very fitting climax with the serving of communion at the close of the last night's service.

The pastor, who has been with the Christian Conference for less than a year, has spent some of the happiest months of his ministry since accepting a call from Hines' Chapel and Belew Creek churches. He has especially been encouraged by the visible results seen in the spiritual life of the young people.

W. Walter Hall,
Pastor.

When you have lived long in this world and outlived the enthustic and pleasing illusions of youth, you will find your love and pity for the race increase tenfold, your admiration and attachment to any particular party or opinion fall away altogether.

—*Jos. H. Shorthouse.*

THE CHURCH AND CHRIST'S GOSPEL.

(Continued from page 7.)

the Church is an imposter. It is the anti-Christ preaching the gospel of the anti-Christ.

The second force at work in the Church which threatens to make it the anti-Christ is nationalism. It seems extremely difficult in wartime to explain to patriotic Americans the real danger of this force. The church that cannot transcend the national culture in which it exists, is certainly the anti-Christ. This is not because the nation is evil. It may be good and just. It is because its gospel becomes too much concerned with the ways of men and too little concerned with the ways of God. It is because it places in the place of Christ's gospel the gospel of patriotism and nationalism. Patriotism is good, but as Edith Cavell said, "Patriotism is not enough."

There has been much discussion about flags in the Church. Many good, Christian people disagree with me, but I do not believe that either the American flag or honor rolls have any place in the Church. As a citizen of the United States, I am proud of our flag. It is our national symbol, but it isn't a Christian symbol. It, rightly, should be displayed in parks, on streets, in schools and the other countless places where it is displayed, but not in the Church. The same is true of the Honor Roll. We admire the courage of the youth who have been called upon to endanger their lives. Their sacrifices should be recognized by the community, but they are not in the service of the Church. An Honor Roll containing the names of those who have gone out from a church in the service of the Church and God does have a place. The symbols of the Church should remind us of God, of Christ, of his suffering, of the universality of our faith. Anything less has no place. For those who disagree, I address one question, Is it your patriotism or your allegiance to God which motivates your objection? We must be Christians first and Americans second, not Americans first and Christians second. There is a real difference, though the two are not contradictory.

Of course, flags and honor rolls are not our worst sins in this respect. I used them only to dramatize the temper of our minds, to show how our patriotism and our nationalism, when given primary emphasis can blind us to the universality of our faith. Then, the gospel becomes the gospel of the anti-Christ, not because patriotism is wrong, but because it is not enough. Too low a goal will keep us away from our final objective as much as no goal at all. When our gospel becomes less than Christ's gospel, it becomes the gospel of the anti-Christ.

The Church is as true to Christ's gospel as are its members. Pious, correct, profound utterances of the minister which are undigested and untried by the congregation, make the Church an anemic, ineffective organization.

The Church sometimes strays from Christ's gospel by its division and nationalism when one part of the gospel is said to be the whole gospel or when nationalism blinds it to the universality of the Christian faith. When the Church strays away from Christ's gospel and claims that the gospel it proclaims is Christ's gospel, it is preaching the gospel of the anti-Christ and can bring immeasurable evil into our world. When the Church remains true to Christ's gospel, it is the Body of Christ bound together by love. In the words of Baring-Gould: "Crowns and thrones may perish, Kingdoms rise and wane, But the Church of Jesus Constant will remain."

MILLION DOLLAR CAMPAIGN.

(Continued from page 6.)

are to do this job, and we must, we must believe—believe that Christian Education is needed, that our cause is just, that we are able and that others will match their gifts with ours until the goal determined upon is reached.

It is a matter of faith, but we were taught long ago that "faith without works is dead." This million dollar campaign is a challenge to action. We may let our imagination run wild, persuade ourselves that we are able and generous, but the College will not have the necessary money for endowment, for scholarships, for improvements, buildings and equipment—all of which are so necessary—until we put "the cash on the barrelhead."

It is not only our privilege to give but to take our cause and appeal to the hearts and purses of others that they may add their gifts to ours, until the grand total is one million dollars. We can do it. We are the only ones to do it, and when we really start, it will be done. There is great joy in victory for the right. Great results have never been realized without great faith.

CHURCH OFFERINGS.

The College wishes to express its gratitude to the Sunday schools and churches for their generous offerings during the summer months. The total to date is considerably more than any previous year during the last ten. The total amount appearing under this title is not credited alone to the churches. There are some individual gifts counted in, but even so, the offerings have been most generous and of great help to the College. Perhaps there are Sunday schools and churches who have not contributed, who would be glad to make advanced payment on their conference apportionments.

The postponement of school puts the day of receipts from the incoming student body off for two weeks or one-half of the month. This will work an additional hardship. The College expenses are daily. When the income stops, there is no way to stop expenses. Every dollar helps greatly and is genuinely appreciated.

REPORT FOR SEPTEMBER 7, 1944.

Previously reported		$5,772.95
Church.		
N. C. and Va. Conference:		
Asheville	$ 28.00	
Sunday Schools.		
N. C. and Va. Conference:		
Mt. Bethel	$ 14.90	
Eastern Va. Conference:		
Newport News	$ 11.20	
Oakland	6.12	
Richmond, First	5.00	
Suffolk	28.51	
		93.73
Grand total		$5,866.68

LABOR DAY.

(Continued from page 5.)

hereafter, and as one studies the social pronouncements of the three great religions, Jewish, Catholic and Protestant, one finds a beautiful unity of thought that goes beyond our sectarian beliefs and shows the mind of God at work in the minds of men.

On this Labor Day in 1944, let the Christian Church and Organized Labor join with each other, seeking and following God's will so that his Kingdom will come on earth as it is in the Kingdom of Heaven. Let each industrial worker in the Church take his full share of responsibility in the labor movement, and build together, under God, the future of our children and our nation.

Character is not made in a crisis—it is only exhibited.

—*Robert Freeman.*

Sunday School Lesson

By **Rev H. S. Hardcastle, D. D.**

DAVID ANOINTED KING.

Lesson XI—September 10, 1944.

Golden Text: *"Man looketh on the outward appearance, but the Lord looketh on the heart."*—I. Samuel 16:7.

Lesson: I Samuel 16:1-5, 11-18.

Devotional Reading: Psalm 72:12-19.

A Man with Compassion for Those Who Fail.

"And Jehovah said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from being king over Israel?" It had been evident for some time that Saul had been slipping, that he had failed to live up to his promise and privileges. And there were perhaps many people who cared little about it, and who perhaps thought that Saul was getting just what he deserved. But Samuel had the true pastor's heart. It grieved the older man when he saw the tragedy that had taken, and was taking place. Nevertheless, Samuel mourned for Saul," says the record. The world needs folks who care for those who fail ,who have compassion for those who have made a mess of living. If ever a fellow needs a friend, it is when he is down and out.

The story is told of Tolstoi, the great Russian novelist, and a great Christian later in life, that he met a beggar on the street one cold day, who asked for alms. Reaching into his pocket and finding nothing, Tolstoi said, "My brother, I am sorry, but I have nothing to give you." "Ah yes," said the beggar, "but you have given me something; you have called me your brother."

The Servant of the Lord Must Be Gentle.

Samuel had a "ticklish" job. He had to select Saul's successor and even anoint him, while Saul was yet king. And Saul was cross and cruel. It was taking his life in his hands for Samuel to do the thing that God had commanded him to do. God often commands his servants to do difficult and dangerous things. One has sometimes to say straight things and to do strange things for the Lord. It requires tact and diplomacy, Christian diplomacy. Many a minister could have handled difficult situations and disgruntled people, if he had used Christian tact and courtesy. He does not have to be brazen to be brave. He does not have to be dirty to be diplomatic. Church work is for the most part, volunteer work. One does not have to use "soft soap" but he should use the oil of gladness and courtesy.

Walking in the Dark, and Seeing the Light.

"Call Jesse to the feast and I will show thee what thou shalt do; and thou shalt anoint unto me him whom I name unto thee." Samuel did not know what he was to do, or at least whom he was to anoint, when he started out on his strange mission. God had not shown him the end of the journey, but he had shown him clearly the first step. And as he walked in the way of the Lord, God led him and revealed his will more fully. It is ever thus. Obedience is the organ of spiritual knowledge. I did not have the slightest idea of what I was doing or where I was going the night I got out of bed and in utter abandon yielded my life to God, and told him I would do what He wanted me to do. But I, being in the way, the Lord led me, as Abraham's servant said. A young person concerned about his life's work or the outcome of a decision which he has made need not be concerned with the far ends of the journey. He needs only to keep his mind clear and his heart sensitive, and God will lead him on. Jesus said, "He that doeth, shall know."

Man's Standards, God's Standards.

"Man looketh on the outward appearance, but the Lord looketh on the heart." Jesse had eight sons. The very first one that came before Samuel impressed the old man. Surely this was the Lord's anointed, he thought to himself. He was the oldest, the most mature, a fine looking fellow of promise. But not he, or any of the other seven young men, every one of them perhaps a fine fellow, was the one God had chosen for Saul's successor. God's standards are not man's standards. We are away off in some things, perhaps in many things. Heaven's scales are not our scales, its weights not our weights, its judgments not our judgments, its honors not our honors. Jesus put it all in a striking statement when He said that "the first shall be last and the last first." Many a so-called "big-shot" in the eyes of the world is a "mighty small potato" in God's sight. Many a large gift in the sight of the world is small change in God's sight. Many a seemingly trivial deed is larger by God's standards than some supposedly mighty deed.

The Undiscovered King.

"There remaineth yet the youngest, and behold he is keeping the sheep." Jesse had not even bothered to have David, his youngest son, come in for the feast. It never occurred to him that it was he whom Samuel would anoint at God's command. But it was not from the seven sons who appeared before him that God selected his king, but it was the young fellow who was tending the sheep. Well, that was no accident, or freak occurrence. God is always doing that. Read the news accounts, for instance, in the papers today and so often the hero of some thrilling adventure in today's war is some kid who just a year or two ago was a farmer boy back in the "sticks" or a fellow who was unknown even to the folks in his community. And call the roll of God's great ones, and often they were formerly boys and girls from humble homes and obscure places on whose heads and hearts God put his hand and called them into his service. Mr. Preacher and Mr. Sunday School Teacher, and Mrs. and Miss Sunday School Teacher, you may be teaching a youngster right now, whom God will use in a large way, if you help that youngster to become acquainted with God and help him or her to understand how God speaks and what one must do when He does speak. Talk about romance—here is romance, the romance of righteousness.

Music Hath Its Charms.

This young fellow David was a man of great parts. He was young, he had a complexion that would be the envy of all the girls today, he was strong and sturdy, he was courageous, he was prudent and bright, and he had the spirit of genuine goodness in him. It was evident that God was with him. And he was an accomplished musician, he played a harp well. What a shame it is, and in some cases a tragedy that so few young folks can play musical instruments. (What a task it is to get piano players for the average Sunday school!) Thus it was that when Saul got one of his "spells" David would play something on his harp. And then as now, music had its charms. What splendid possibilities there are

Continued on page 14.)

CHURCH WOMEN AT WORK.

(Continued from page 9.)

its most beloved members in the death of Mrs. Russell R. Waynick. As a part of the memorial service, a Memorial Certificate was presented to her husband by Mrs. R. W. Iseley on behalf of the society.

A Mother's Day program prepared by Miss Angie Crew was given. Roses were presented to the youngest mother, Mrs. M. B. Jarvis, and to the oldest mother, Mrs. A. D. Gerringer.

All requirements for the Standard of Excellence have been met, except attending the Spring Rally. Our president started with a carload, but unforeseen circumstances prevented her from reaching her destination. Even though we may not attain the goal set for us by the convention, we realize that we have accomplished much and have been greatly blessed therein. "Not what you give, but what you share; for the gift without the giver is bare."

Vera L. Gerringer,
Reporter.

BOND BOUGHT FOR ELON COLLEGE.

The Woman's Missionary Society of Oak Grove Christian Church has had a very good year under the leadership of our president, Mrs. W. K. Parker, and the cooperation of the members.

We observed Armistice Day with our District Superintendent, Mrs. J. Rollie Gayle, and our Spiritual Life Superintendent, Mrs. I. W. Johnson, and the good women from Damascus Society as our guests for the day. Two very impressive services were enjoyed at this meeting. We took a thank offering of $14.50 which was divided with the Damascus Siciety.

We observed the World Day of Prayer with all organizations of the church taking part. At this meeting we took an offering to buy a bond for Elon College. We raised enough to buy a hundred dollar bond and sent it to Dr. L. E. Smith.

The book of Acts has been taught by our Spiritual Life leader, Mrs. Elsie Eason. In May, the Damascus and Oak Grove societies studied together our home and foreign books, with women from the two societies reviewing "We Who Are America" and "For All of Life."

We had delegates at the Conference and the Spring Rally; sent boxes to Greek Relief; contributed to religious education; have sent sunshine baskets, trays, flowers and cards to our shut-ins. Our apportionment has been raised. At our August meeting we raised money to send to Mrs. Truitt for a Life Memorial for Miss McClure, whose life was spent doing missionary work for her loved ones in a foreign land.

It is a glorious opportunity as well as a happy privilege to share our gifts with others at all times. Missions means truly sharing God's richest blessings with the less fortunate peoples of the earth.

We give God praise for this year's work, and pray that we will be able to do greater things for Him in the year to come as we go about our unfinished business.

Mrs. W. K. Parker.

NEW GROUPS AT CAROLINA.

At the close of last year the Carolina Missionary Society elected superintendents for the young people, the children and the cradle roll. At the beginning of the new year the young people and children were organized. The children's attendance increased at each meeting until the polio epidemic struck Alamance county. Since that time there have been no meetings.

Last fall the society decided to clothe one of the little girls at the Christian Orphanage as a friendly service project. The young people helped with this project and both groups have enjoyed this bit of service.

We were happy to have Mrs. Mattie Cox Parker with us in July. Mrs. Parker made us acquainted with five of our missionaries..

Reporter.

FINDS YEAR BOOK HELPFUL.

The Woman's Missionary Society of the Holy Neck Christian Church, Holland, Va., has enjoyed a pleasant and happy year. We have developed spiritually under the leadership of our Spiritual Life Superintendent, Mrs. Arnold Slater. We have studied the book of Acts.

At the beginning of the year the program committee arranged all programs for the year and printed a yearbook for each member, containing all meeting places, dates of regular meetings, socials, etc. It has been such a help to have the work all planned at the beginning of the year.

A public service was held on the fifth Sunday morning in October. We used the playlet, "Each One, Teach One." The fourth Sunday morning in November a public service was held at the church and Mrs. J. Frank Morgan, president of the Woman's Conference, was the guest speaker. The Thank Offering was received at this meeting.

In December a Christmas party, with exchange of gifts and drawing of names for this year, was held in the church hall.

In February the society met in the church hall for an all-day meeting. In the morning we had our regular business meeting, devotional program and the opening of the calendar bags. A most delightful birthday party, under the supervision of Mrs. Slater, was held in the afternoon, this being the twenty-eighth birthday anniversary and the birthday of our president, Mrs. B. D. Jones.

We met with the Holland Missionare Society for the World Day of Prayer service, three other church societies in the community sharing with us.

Mrs. Thomas Woodward of Suffolk taught the foreign mission study book at a joint meeting with the Holland Missionary Society, and at a later date Mrs. J. F. Morgan taught the home mission book to the same group. Rev. Arnold Slater gave a review of the young people's mission book at our regular March meeting.

We met for our regular meeting in August at the church. After a short business session, the Junior and Cradle Roll members held their public service, which was very much enjoyed by all.

Our meetings have been full of inspiration and interest, and the attendance good throughout the year. Ten new members have been added to the roll. More than one-third of our members attended the Woman's Conference, and more than one-half attended the district rally at Oakland. We took a box for Greek Relief to the rally. Copies of the "Upper Room" were sent to the twenty boys from our church in the armed forces, and a sunshine package sent to our shut-in member.

We are now planning our next year's work, and we hope to do even better work in the future than we have done in the past. With the help of the Master, we are sure we will accomplish more during the coming year.

Mrs. David Howell.

INCREASE GOAL BY $100.

The Woman's Auxiliary of Reidsville Church has had a good year under the leadership of our president, Mrs. Carrie Fields. We increased our apportionment $100, and it has been paid in full.

We observed the World Day of Prayer, with all the other churches in our city taking part. Our Friend-

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We sometimes have some touching scenes in our work here. We have three little boys who lost their mother several years ago. They were sent here to live. They are splendid little boys. The smallest boy is especially fond of his father who is now in the army and located in Oklahoma.

Before the father went to the army, he would visit the children occasionally and all three would cling to him while he was here, especially the youngest one who would have his arms around his neck most of the time. The father has been located in California and other distant states for two years, and the little fellows will often say, "I wish daddy would come to see us." Sometime ago, their uncle, who looks very much like their father, came to see them and the little boy had almost forgotten how his father looked and when he saw his uncle he thought it was his father and ran to mee him with outstretched arms. Think how his little heart melted when he found he was mistaken.

Last week the father phoned the writer that he had gotten a furlough and would arrive the next morning. We thought the suspense would be too great and we did not tell them until the next morning. We had them to dress up in their Sunday clothes and they could hardly wait to see daddy. They went out to the corner to get the first glimpse of him.

And what a happy meeting it was. After the hugs and kisses, they proceeded to show him the Orphanage plant. They carried him to the barn to see our pretty cattle, the mules and the hogs—and then, they had to play ball with him. We are grateful that he could come to see them, as it satisfied that longing in their hearts to see daddy. Who could measure the joy that filled their little hearts when daddy came.

We noticed in the paper a few days ago that the Orphanage has lost another boy in the war. He was a fine boy while here and worked his way through college with the help of his mother and sister. He was an officer in the army. He gave his all, that we might continue to live in a free country.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 7, 1944.

Amount brought forward		$17.086.06
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Mt. Gilead	$ 3.00	
Plymouth	12.76	
		15.76
Eastern Va. Conference:		
Oakland	$ 15.00	
Richmond, First	20.00	
Suffolk	50.00	
		85.00
N. C. and Va. Conference:		
Asheville	$ 28.00	
Bethel	5.54	
Graham Prov.-Memorial	21.00	
Happy Home	4.09	
Mt. Bethel	20.79	
		79.42
Western N. C. Conference:		
Big Oak	$ 9:50	
Hank's Chapel	10.10	
Ramseur	20.00	
Shiloh	7.86	
Smithwood	5.08	
		52.54
Valley Va. Conference:		
Linville		7.64
Alabama Conference:		
Christiana	$ 3.25	
Pisgah	3.53	
		6.78
Total for week		$ 247.14
Grand total		$17.333.20

SUNDAY SCHOOL LESSON.

(Continued from page 12.)

in music as an aid, or as an expression of worship. It can soothe, comfort, inspire, arouse, ennoble, transform. And it does not have to be great music if it is good music. Indeed, one suspects that all too many churches go to such extremes to have great music that they fail to have good music. In any event, let every church look to its music as a factor in influencing life.

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3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

RECREATION AND STUDY.

(Continued from page 2.)

tional situation in the various religions of the world. Dr. Roy L. Smith, editor of the *Christian Advocate,* the official organ of the combined Methodist Church, and one of the greatest preachers of Methodism, discussed in several addresses the Christian aspect of the international political situation, and the place of the churches of America in our present American scene. Dr. E. Stanley Jones, in several stirring addresses, stressed personal consecration, the power of a Christian America and international peace.

Perhaps one of the most popular speakers was Dr. Norman Vincent Peale, young pastor of the great Marble Collegiate Church of New York City, who made his addresses toward the thought of helping the average church member to live without his manifold fears, worries and doubts. Along this line, with a different approach, were the Bible studies by Dr. Andrew W. Blackwood, a professor in Princeton Theological Seminary. Dr. Robert E. Speer, internationally known missionary expert, brought several messages exalting Jesus Christ and his power to save the world. Dr. Charles L. King, the moderator of the Presbyterian Church, U. S., preached several sermon calling for reconsecration to the Christ. It was my privilege to hear all of these and some others, taking notes on thirty-three of the addresses and sermons.

These conferences were held near Harrisonburg, Virginia, at Massanetta Springs. I had my family with me, and we greatly enjoyed the mountain scenery, air, water, food and fellowship, as well as the great sermons and addresses. Such inspiration makes one's own study of the Bible and preparation of sermons, much more interesting to himself, and more helpful to others.

JOHN G. TRUITT.

HISTORIC WINCHESTER.

(Continued from page 2.)

The remains of Thomas Lord Fairfax, proprietor of the Northern Neck of Virginia, who died in 1781, are buried in a crypt beneath Christ's Protestant Episcopal Church. Also, within the city limits and within the enclosure of Mt. Hebron Cemetery, still stand the ruins of the old Lutheran Church. The site was given by Lord Fairfax in 1753. During the Revolutionary War, 1775-81, the church was used for a barracks. It was burned in 1854.

R. A. WHITTEN.

CHURCH WOMEN AT WORK.

(Continued from page 13.)

ly Service went to Greek Relief. We had our annual School of Missions, with Dr. George Shepard and Miss Angie Crew as our leaders. The first night of the mission school we served a fellowship supper which was well attended.

Our society has sent in $10.00 for a Memorial for Miss Mary McClure. We shared in many local projects this year, also.

Our group served meals to the Southern Convention which met in our church in May. We enjoyed the fellowship and inspiration which came through entertaining the Convention.

Mrs. W. E. Wisseman reviewed the home study book for us.

We hope to have a good delegation in Durham for the Conference in October. May God bless us, every one.

MRS. D. E. MITCHELL,
Secretary.

HOLLAND PROUD OF JUNIORS.

The Woman's Missionary Society of the Holland Christian Church has almost completed a year of unusual interest and enthusiasm. The work and activities planned by our very efficient president, Mrs. J. R. Darden, have been accomplished with much satisfaction.

Both study books for this year have been taught—"For All of Life" by Mrs. Thomas Woodward, and "We Who Are America" by Mrs. J. F. Morgan. They are very interesting teachers and we hope to have them with us again.

The society has taken out one Life Membership, has contributed a valuable box of clothing to the Orphanage and one to Greek Relief, and has made donations to the Red Cross and the Japanese Evacuees.

As means of raising a special fund, the society has entertained the Ruritan Club and used the calendar bag plan, which brings in 78c per member a year. We find this helpful when extra money is needed.

The Bible study was made very impressive by Mrs. H. T. Jones. The World Day of Prayer was held in joint session with the Holy Neck society.

All requirements for the Standard of Excellence have been met, and we feel that each member has enjoyed the year's work.

Holland has had a very active Junior Society this year. On Sunday morning, August 27, they presented a public program. After having a very effective worship service in which candles were lighted to represent the different countries, they gave a book review of "Tommie Two Wheels," one of their study books. It was a lovely service and we feel quite proud of the Juniors and their leader.

MRS. W. J. HOLLAND,
Cor. Secretary.

The government can destroy wealth but it cannot create wealth, which is the product of labor and management working with creation.

—*"Alfolfa Bill" Murray.*

LABOR SUNDAY MESSAGE

From the Federal Council of the Churches of Christ in America

The purposes which Jesus Christ announced as He began his ministry are today, as in every day, a charter for his Church: "To preach the gospel to the poor . . ., to heal the broken- hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Loyal to his purpose, the Church must have an active sympathy with all who are in any kind of need, suffering from any form of injustice or struggling for a better life.

A major problem of social justice facing America this Labor Day is that of planning adequately for the millions of returning soldiers who must find their way into productive industry at the very moment when industry is undergoing the terrific adjustments incident to a return to peacetime production. A way can be found through consultation and cooperation between management and labor to make such adjustments, and at the same time maintain production at a level that will continue to guarantee full employment.

Such employment is the key to a continued prosperity for it assures a steady demand for consumers goods through placing adequate purchasing power in the hands of the people. In our system, industry can continue to produce only so long as markets are available; and markets depend in large part upon adequate purchasing power created by the maintenance of full employment.

Therefore, the Christian Church, proclaiming the essential worth of personality, would be remiss in its solemn duty did it not reaffirm again this Labor Day its belief that a Christian society is under sacred obligation so to organize itself that everyone willing and able to work may be guaranteed some meaningful occupation. The Christian Church must point out that a society which can do this under the pressure of total war must also do so under a peacetime economy.

Thoughtful Americans are looking beyond the present crisis and formulating plans that will guarantee a greater security in the postwar world. Failure of society so to organize itself as to achieve such security would constitute the admission that the ends now being fought for at such staggering cost in lives and materials are not worth maintaining once the sacrifices have been made and the victory of arms assured.

In order to maintain full employment in peacetime, the problem of production must be tackled along three main fronts. Organized labor should be encouraged to maintain and strengthen its recent great gains which have already helped to raise the general level of living. At the same time, labor is under the solemn responsibility so to discipline itself as to merit the approval of fair-minded people. Responsible labor leadership must make its contribution to the common good on the basis of justice to the employer and to the general public as well as to labor.

Our American industrial system, with its mutual dependence on capital and labor, will hold the respect of society to the degree that it can succeed in adapting its program to the demands of a world economy. Any tendency toward a narrow isolationism or economic imperialism on the part of industrial leadership would constitute a betrayal of the millions who are making such sacrifices on the world battle-fronts, and would constitute a step toward World War number three. Our churches as part of a worldwide fellowship could not but resist such a development. We appeal, therefore, to management and labor alike to cooperate wholeheartedly in a program for world-wide peace and prosperity.

Modern society has never been confronted by the problem of overproduction but of underconsumption, largely through lack of purchasing power. Basic human needs in terms of food, clothing and adequate housing have never fully been met even in prosperous America. The task of providing for such human needs will require an industrial effort sufficient to give an adequate return to labor, management and capital. An important part of this task will be the relief and rehabilitation of the world's stricken areas.

The Church is not called upon to devise schemes of social organization or technical plans for industry, but it must manifest its deep concern for the spirit and motive of our economic life. In order to be true to its Lord, who "came not to be ministered unto, but to minister," it must constantly urge service to the common good.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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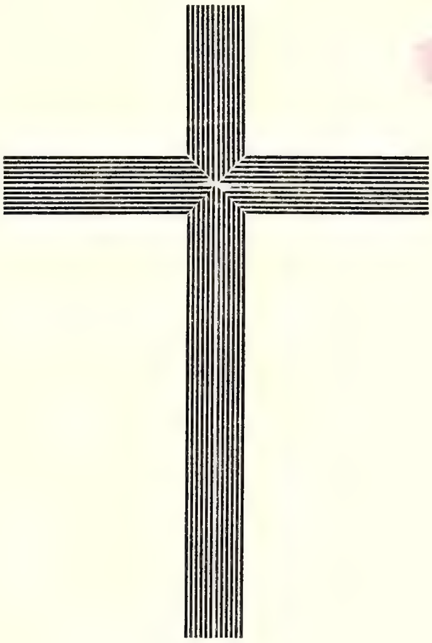


Victory

Found on the body of an Australian Soldier.

Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life:
Rejoice, whatever anguish rend the heart,
That God has given you the priceless dower
To live in these great times and have your part
In Freedom's crowning hour,
That ye may tell your sons who see the light
High in the heavens—their heritage to take—
"I saw the powers of darkness take their flight;
I saw the morning break."

NEWS AND VIEWS

The Ministers Conference of the Eastern Virginia Conference will be held at the usual time next Monday.

Superintendent F. C. Lester was in Richmond the latter part of last week, attending a meeting in connection with the recently organized Virginia Council of Churches.

There will be an all-day home-coming, with dinner served at the New Elam Christian Church, on the first Sunday in October. The public and all former pastors are cordially invited.

Next Monday is opening day at Elon College. We hope for the college an opening day that will surpass even the most optimistic expectations of Mr. Colclough and Dr. Smith.

Dr. John G. Truitt, pastor of our Suffolk Church says that the church has set as a goal for this year a minimum attendance of 500 at the morning worship services. This is a most laudable goal, and we are sure that this church can easily attain it.

We welcome Dr. I. W. Johnson and the "Suffolk Letter" back to our columns. Dr. Johnson has been taking a well deserved vacation, since he has been writing this feature ever since the death of the late Dr. W. W. Staley, with few interruptions.

O'KELLY'S CHAPEL ANNIVERSARY.

The One Hundred and Fiftieth Anniversary of O'Kelly's Chapel will be held on the second Sunday in October. A cordial invitation is extended to all ministers, members and friends of the Christian Church to attend the meeting at this historic church. It may be of interest to readers to know that the original floor in the church is still in use. Details of the program will be given later.

DIRECTOR OF RELIGIOUS EDUCATION WANTED.

The Suffolk Christian Church is seeking a director of religious education. The salary will be $1,500, or more for an experienced person. Any one wishing to apply for the position, or to recommend some one for the position, may get in touch with the pastor, Rev. John G. Truitt, D. D., Suffolk, Virginia.

PORTRAITS OF CHRIST.

The following is a series of sermon subjects which are being given on Sunday nights at the First Congregational Christian Church, Newport News, Virginia. The theme for the series is "Portraits of Christ."

The Charming Christ, The Humble Christ, The Friendly Christ, The Compasionate Christ, The Enduring Christ, The Courageous Christ, The Praying Christ, The Suffering Christ, The Redemptive Christ, The Indwelling Christ, The Changeless Christ, The Benevolent Christ, The Joyous Christ, The Triumphant Christ, The Eternal Christ.

The first in the series was given by the pastor, Rev. Jesse H. Dollar, on Sunday night, September 3, and the series will continue until Christmas.

The Newport News Church has entered a very busy fall season. The annual Stewardship emphasis is under way. The pastor is preaching from Stewardship charts, which have been enlarged so that the entire congregation can see and read them. The Every-Member Canvass is scheduled for September 24. Religious Education week will be fittingly observed the following week, climaxing with World Wide Communion Sunday on October 1. The annual Spiritual Emphasis Week is scheduled for October 22-29. The preaching will be done by the pastor. The week will be preceeded by cottage prayer meetings, visitation from house to house, with everybody being asked to cooperate.

WOMEN TO MEET.

The Woman's Missionary Conference of Eastern Virginia will meet on Friday, October 6, 1944, at 10:30 A. M., in Suffolk Christian Church. Mrs. Robert E. Chandler of Tientsin, North China, an American Board Missionary, will speak to the conference. All women are asked to bring sandwiches.

The Young People will meet on Friday evening, September 29, at 8 o'clock, in the Suffolk Church. They expect to have Rev. R. L. Jackson as the principal speaker.

It is hoped that the pastors of our churches as well as the officers and members of societies will see that every organization is well represented at these annual Missionary Conferences of our churches.

Mrs. J. F. Morgan.

THE SHENROCK PASTORATE OF THE VALLEY CONFERENCE.

While not largely attended, the revival held at Bethlehem Church, July 30 to August 6, accomplished great good. Rev. R. E. Brittle brought real inspiring gospel messages each evening. On Sunday, August 6, a dedication service was held, when the new lighting fixtures, new pews and memorial windows were dedicated. Mr. Brittle brought his final message on that date using for his subject, "The Contribution of the Rural Church." Rev. F. C. Lester, D. D., Superintendent of the Southern Convention, delivered the dedicatory sermon. The dedicatory service was led by the pastor, Rev. Guy H. Veazey.

Lunch was spread on the church lawn, where all present enjoyed a bounteous feast. The women of the church and community spared no effort in making this a very pleasant part of the program.

In the afternoon, Dr. M. L. Weekly, a former pastor, gave an address on "The Church of Yesterday." Rev. R. L. Williamson, another former pastor, who could not be present, sent a written address on the subject, "The Church of Today," which was read by Mrs. A. E. Conquist. Mrs. Conquist made a few additional remarks concerning the history of the church and gave some interesting data. Mr. Roy A. Larrick, president of the conference, was present and spoke on "The Church of Tomorrow." The final message was delivered by Rev. Robert A. Whitten of Winchester.

Brother Veazey is doing a fine work in his parish, and the people are responding to his splendid leadership in an excellent manner. We rejoice with both the pastor and people of the Shenrock Pastorate in the good work they are doing, and pray for them as they seek to extend the Kingdom of Christ in that field.

The new roof on Bethlehem has recently been finished. Mr. and Mrs. John Moyer have given paint to refinish the interior which will be done as soon as a painter can be secured.

R. A. Whitten.

INSPECTION FOR FIRE HAZARDS.

For a dime or ten cents in stamps, the International Bureau of Architecture will forward a blank form for use in examining the church property to discover fire hazards. There were 2,800 church fires in 1942, with a loss of $5,100,000. Most of them could have been prevented.

Address E. M. Conover, Director, 297 Fourth Ave., New York 10, N. Y.

FAILING THE CONSCIOUS OBJECTOR.

There are several, of course. But the darkest wartime failure of the churches, in our estimation, is the failure to deal fairly with the conscientious objectors that churches and ministers have created.

There are some seven thousand conscientions objectors in the Civilian Service camps. Hundreds more are in prisons. Not a great number, to be true. But most of them are there because of the teaching of some minister or church. The government provides the physical equipment, but makes no provision for the feeding or clothing of these men. The cost is thirty-five dollars per month per man. This must be paid by the objectors, themselves, or their friends. As some of these men have the obligations of families it is a serious matter.

Long before Pearl Harbor this journal protested the action of pacifists who stormed youth conferences asking boys and girls to sign pledges of non-participation in war. It was silly to assume that such pledge cards could avert war. All it did was to put impressionable youth "on the spot." Thousands signed them who now serve in the military forces.

But out of the pressure education some pacifists were developed. Not many to be sure. For instance, the great Methodist Church has but 605 in the C. O. camps. The Presbyterians, but 151. Yet the churches have failed to raise money to support these few. The only groups which have played fairly with these young men are the Mennonites, the Brethren and the Friends. They have backed up their convictions with cash. But the wealthy Methodist, Baptist, Presbyterian, Disciples and others have failed to do so. A recent study has shown that these major denominations have raised about one-half the amount of money necessary to care for their own.

Of course, the pacifist leaders must take the greater part of the responsibility. American religious pacifists have shown themselves to be splendid talkers but mighty poor executives. Their energy has spent itself in obstructionist tactics in denominational gatherings where they have, many times, assumed a "holier than thou" attitude but they have failed to put cash on the line to aid the young men who are now in camps and prisons because they took seriously the pacifist teachings. Pacifist speakers sounded like a "million dollars" but their loyalty to their own looks like "thirty cents."

While the pacifists must take the larger part of the responsibility, a share rests upon the rest of us. These conscientious objectors are a part of the church. They are entitled to its support. It should be a matter of shame to every minister of the so-called great denominations that the care of the young men is left to the weaker Mennonites, Brethren and Friends. Churches which permitted the pacifist propaganda in the pre-war years certainly should share the responsibility created by such tolerance.—*Editorial in Church Management.*

ARMISTICE DAY.

The rapid progress being made each day by our forces in Europe, seems to indicate an early and a successful conclusion of the Atlantic phase of the war. As churchmen, I believe we should be aware of the possibilities of this date and of the weeks and months thereafter. Since the European areas are so much nearer to us, and so much more familiar to us, the coming of Victory in this area will incline us to feel that the big end of the war is over—and so it may prove to be. Even so, we will need to remember that there are hundreds of thousands of our men in the other theatre undergoing experiences we little suspect, and tens of millions of people dependent on our leadership for their liberation. For many families in our churches, V-Day in Europe will bring little relief, since their personal interests lie in other directions.

I write this to encourage our various churches to make the wisest possible use of this tremendous surge of emotion which will doubtless be felt among us. Can we not save ourselves from allowing it to be wasted, or worse still, spent in drunkenness and destruction. The solemnity and dignity of our people will be tested in that time. I should hope that we might on that day assemble in our churches, having worked out an impressive service in which prayer, and thanksgiving, and rededication of ourselves to Christ would be foremost. If the peace after the war is to be more than an armistice, then, in the name of the Prince of Peace, we need to humble ourselves in prayer and serious purpose. As the Church, we, by our faith and influence, have a real contribution to make to the cause of world peace.

J. R. CUNNINGHAM.
President,
N. C. Council of Churches.

THE CHURCH AND THE RETURNING SERVICE MEN.

The readjustment of the returning service personnel to civilian life is one of the most important and immediate problems which will face the country when the war is over; and it is one in which the Church must be prepared to assume its full share of responsibility. Dr. Seward Hiltner, the executive secretary of the Commission on Religion and Health of the Federal Council of Churches, reminds us, however that: "Before the Church does any program planning to meet the needs of the returning service men, it should have a thorough understanding of their specific attitudes and problems." Several pamphlets have been published jointly by the Federal Council of Churches and the Christian Commission on Camp and Defense Communities, which should be very helpful in this connection.

In a foreword to one of these booklets, "Attitudes and Problems," Dr. William Barrow Pugh, chairman of the General Commission on Army and Navy Chaplains, points out that the problem of the returning service men is already here, as nearly one hundred thousand are returning each month. He declares that "None of the problems confronting the Church in relation to these men is more basic than the need to understand what their reactions will be when they finally come home."

A list of these phamplets and their price can be obtained from The Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

CONFERENCE NOTICE.

The Committee on the Ministry of the Western North Carolina Congregational Christian Conference is asked to meet on Saturday, September 23, 1944, at 9:30 A. M., with the Christian Church at Liberty, N. C. All Biblical students and licentiates of the Western North Carolina Conference are invited to appear before the committee.

BEN JOE EARP,
Chairman.

"Cocktail saboteur" is the only name that fits the drinking driver today. At a time when the nation is being geared to prevent the waste of human and material resources, the motorist who drives while under the influence of liquor is coming pretty close to treason.—*Don F. Stiver, National Safety Council.*

THE EDITOR'S MESSAGE

ARMISTICE DAY SERVICES.

Numerous ministerial unions have adopted resolutions urging that church observances be held when the war in Europe ends—the day of German capitulation—and that the churches emphasize the spiritual significance of the event by services of thanksgiving and dedication. It is also gratifying to note that Governor Broughton of North Carolina has advised that all observances of Armistice Day be kept "within reasonable bounds." The Governor urged that communities guard against "rowdiness and unlawful conduct" and against "horseplay or ruffian-like demonstrations." He also announced that he had requested the State ABC Board and County ABC Boards to close all liquor-selling stores throughout the State on Armistice or Victory Day and for at least the next day thereafter. Christian people will doubtless applaud this wise and courageous action of the Governor of North Carolina.

We hope that one or more services will be held in every church on that memorable day. ("A Service of Worship for Use by the Churches at the End of the War" has been prepared by the Federal Council of Churches, 297 Fourth Avenue, New York 10, N. Y., and is available at $1.50 a hundred copies.)

TEMPERANCE LEADER PASSES.

In the passing of Bishop James Cannon, the temperance forces of America have lost one of their most able leaders. In the thought of many people he was associated with National Prohibition and was considered a "back number." His platform appearance was by no means formidable; but his ability as a writer, as a legal and political strategist was unsurpassed among ministerial ranks of the last generation.

Our generation may not agree with his diagnosis and prognosis of the temperance problem. But the problem remains with us, and the problem is becoming more acute. When we face the shocking realization that during the last four years, literally millions of boys have learned to smoke, drink, curse and kill, how can we face the problems of demobilization with peace and complacency? The Temperance cause was not buried with the death of Bishop Cannon. That simply marked the passing of an era of education and legislation. We can only pray that the Bishop's mantle will fall on some young crusader who has the moral courage and social wisdom to challenge this greatest enemy of a Christian civilization.

FROM THE EDITOR'S MAIL BAG.

One's mail may at times be voluminous and yet monotonous, and again it may be exiguous and yet exciting. For the editor, mail is at once a thermometer and a barometer, indicating temperature, climate and pressure. There are times when every editorial written is a consignment to oblivion and the editor hibernates in a postal vacuum. Then a letter leaps out of the mail, banishes the sense of futility by the jubilant announcement of an unexpected colleague.

Few ministers could go on preaching indefinitely without some assurance of evidence of returns in appreciation or in character development. Few editors could go on writing indefinitely without some word of commendation or provocation. Naturally, editorials are written to be pointedly constructive as well as pleasingly mild. And the editor is humanly happy when an issue or an editorial escapes the editorial vulture, oblivion. The paralyzing influence of "just another editorial" and "just another issue" is occasionally broken by the assurance that one has "struck fire" or "rung the bell"! The most welcome letter is the one which indicates that real help has been given.

Specifically, here are two excerpts from recent letters which indicate that editorial pearls have not been cast before swine.

This letter from Dr. Elbert M. Conover, Director of the Interdenominational Bureau of Architecture, brought satisfaction: "I have read with appreciation the July 27 issue of The Christian Sun. I am sure your publication of the considerable amount of material on Church Building will be very helpful indeed. Already we have received letters from local churches as a result of the Church Building Issue of your excellent magazine. Incidentally, we helped lay out the building program of the Newport News educational building, a cut of which you published."

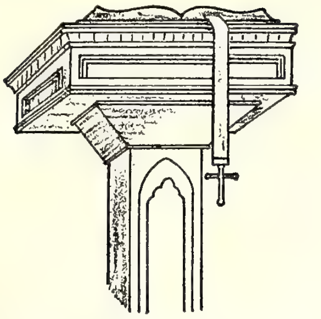
Rev. George Ossman, Chaplain of the Medical College of Virginia, comments as follows on the August 17 issue of The Christian Sun: "I am glad you made available the speech of Dr. Francis McPeek to your reading public, for it was worth-while. But that editorial of yours on 'A Christian Clinic' was grand. That is just the way I feel. From my experience here, I realize there is so much educational work needed among the staff to make them realize that religion can play a very important part in therapy.

"This summer I had the rich experience of teaching for six weeks in the Summer School of the Institute of Pastoral Care at the Massachusetts General Hospital in Boston. The school consisted of fifteen clergymen of different denominations. There were two Congregational ministers in the group. I am glad to see that your Church is so keenly interested in this field, and the copy of The Sun shows that it is being stressed upon the members of your Church in the South as well as in the North. Thanks again for your thoughtful interest and help. Every bit of education we can give is a step in the right direction in this much neglected field of work."

R. L. H.

We are apt to say that money talks, but it speaks a broken, poverty-stricken language. Hearts talk better, clearer and with wider intelligence.

—William Allen White.



WHAT ABOUT THE POST-WAR WORLD?

By Roy C. Helfenstein, D. D.,
First Congregational Church,
Mason City ,Iowa.

"According to His promise, we look for a new heaven and a new earth, wherein dwelleth righteousness."—II Peter 3:13.

The two most common topics of conversation today are—first, "Armistice Day," and second, "The Post-War World." More is also being said about these two considerations in the press, from the pulpit, and from the lecture platform than about any other two topics of current interest. During World War I, social and religious leaders talked much and wrote much about the Reconstruction Period, just as we now talk and write about the Post-War World. The reason that the world still has its wars and its Post-War problems, is that down through history too many people have been satisfied merely to talk and write about the problems instead of doing something definite to change the problems into programs. But something will have to be done besides talking about the problems this time, or there may be no Post-War World. The Post-War World will be but a repetition of the Pre-War World unless there is a change of heart on the part of the people of the world so that planning will insure action—a change of heart that will start the leaders and their followers now to begin to build or to rebuild the social structure for the Post-War days.

Social engineers may unroll their carefully designed blue-prints for the Post War World; political economists may present their various intriguing formulae to stabilize the world's business; reformers may prescribe their numerous cure-all panaceas for the world's social, economic and political ailments; the technologists may provide the necessary machinery and tools with which to supply all of man's material needs, and with which to build a new order of material relationships; but all this will be to no purpose, unless whatever is offered to serve the world's need is placed in the hands of people whose hearts are right with God and with their fellowmen. A genuine change of heart on the part of the people in high places and in low, is the imperative demand of the present hour—if a Post-War World any different from the Pre-War World is to be realized; or if, indeed, there is to be any kind of a Post-War World at all.

We on the Home Front may have some things to say about what the Post-War World should be, but the millions of War Service Men will have something to do about it when they finish their job over there and come back. It won't be just talk with them. They will turn our social protests and their social protests into social action. Program instead of mere protest will be the order for the Post-War World by the men who come back to act for themselves and for the millions of their buddies who won't be coming back.

We can easily imagine that they will demand that in the Post-War World, the Basic Freedoms must be accorded to all mankind; that they will demand that the individual shall come first—that the individual shall be society's first consideration and society's chief responsibility — that the state must be for the individual, and not the individual for the state. It is further easy to imagine that they will expose the chicanery and despotism of statism, and forthwith abolish bureaucracy, which is so closely related to fascism. It is further easy to imagine that the American flyers, soldiers and sailors, will speedily put their hands to the task of building for a purer and a stronger democracy, declaring that any attempt to centralize power in any group or clique, that any conniving to get the people to exchange freedom for the promise of security is positively un-American. We can, moreover, easily imagine that when the defenders of our freedom come back that they will decry all dogmatism, either in politics or in religion, as being unethical, unsocial and un-Christian—and as such, that it can have no place in the Post-War World.

Though we speak of and hope for World-Order, the truth is that the world never has had order. It has been disorder from the beginning, all because of humanity's unwillingness to follow the laws of Almighty God. Because of mankind's rebellion against God, because of man's repudiation of God's laws, because of his selfishness and greed, because of his moral blindness and spiritual indifference man has made disorder instead of order to characterize the world ever since history began. Historians tell us that there have been 817 wars in the past thousand years. What an indictment against the human race! But the hour has struck on the clock of human destiny announcing that the human race must now choose between peace and war; between battleships and friendships; between cooperation and extinction.

People but live in a fool's paradise who think that the sufferings and hardships, the tragedies and sacrifices of war automatically effect a sort of social redemption and the establishing of a better world-order. There is no redemptive power whatsoever in war to give us a better world-order. Such sentimental idealism is responsible for the pernicious disillusionments associated with war and for the persistent attempt of those who seek to attach glory to every phase of war effort. Degradation, and not redemption, is the result of every war.

The fact is that the Post-War World may be far worse than the Pre-War World, and far worse than the world of today. Only faith in and cooperation with God can keep it from being so.

The first responsibility of the Post-War World will be to prevent the possibility of World War III. Mutual protection for all nations and economic cooperation between all nations will be imperative in the Post-War World, which please God, must give no place to poverty and insecurity on any quarter of the globe.

The world seems so large and so intangible that most of us are inclined to ignore our personal relationship and our personal responsibility to it. And yet, no individual is qualified to live in the world unless he recognizes his relationship and accepts his responsibility to the world.

But the world is made up of fewer than one hundred different nations with approximately two and a half billion people. Seventy-three of these nations are now implicated in what is called "a global war." The destiny of the world depends entirely upon the thinking and the planning and the working of the individuals who make up the world's population. Hence every person of us shares in the responsibility for the Post-War World.

God gave the present to the people of this generation, and the people of the present generation have the major responsibility for the world's

(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

The vacation period has ended. A number of requests have come by letter and personal interview that the "Suffolk Letter" be resumed in The Sun. After a rest of several weeks it is a pleasure to make this contribution to our church paper. The writer wishes to thank all who have so kindly and generously expressed their appreciation of this service in the past.

Two weeks of our vacation were spent at Massanetta Bible Conference. This was the fifteenth season we have enjoyed that privilege. The program and the attendance surpassed the record for any previous year. Eighteen of the ministers of our denomination attended the conference this year. One season of faithful attendance will create a desire for returning the following year, in the opinion of the majority of people who attend. There is something that inspires one in that conference. The mind is stimulated by fresh thinking, the heart is enriched by deep experiences, and the soul is inspired by lofty ideals.

A number of rural churches are engaged in revival services during the month of September. Several were held during the last two weeks of August. At Liberty Spring the pastor was assisted by Rev. O. D. Poythress. Four new members were added to the church roll and the large congregations attested the popularity and fine work of the visiting minister. Bethlehem church held its meeting also during the last week of August. The pastor, Rev. R. E. Brittle, did the preaching, and he reported a very successful revival. This week, meetings are being conducted at Holy Neck, where the pastor is being assisted by Dr. W. T. Scott of Franklin, Va., and at Mt. Carmel, with Rev. J. F. Morgan assisting the pastor. The meeting at Union, Southampton, is in charge of the pastor, with Rev. O. D. Poythress assisting. Reports will be made later as to the number of members received.

The churches and pastors of the Eastern Virginia Conference are planning for the annual session to be held with the Franklin Church, November 1-2. Churches should send complete and accurate reports to the Secretary, Dr. John G. Truitt, before October 20. There is some confusion as to the method of paying Conference apportionments. The Conference is the final authority as to the method of making payments. It designates the amounts to be raised by the several churches, using the totals requested by the Southern Convention as a basis. The Conference, at the next session, should determine the method of making payments, if it desires to make any change. The Convention has asked for a very substantial increase in the apportionments for the various enterprises and expenses of the Convention for the next biennium. Every pastor should present this matter of increasing the Convention apportionments to his charge between now and the meeting of the Committee on Apportionments. The increase will average approximately 15 to 20 per cent for the Convention apportionments. The chairman of the Apportionment Committee is Rev. R. E. Brittle, Suffolk, Va. If any church has any request to make, please forward same to the chairman of the committee before October 15. It requires much time and work to prepare the report on Conference Apportionments, and all requests or suggestions should be presented to the committee before Conference is in session. If the Convention Office is to be continued on the basis proposed by the last session of the Convention and in keeping with the action of the Executive Board, it will be imperative that a large increase in the apportionments for Convention purposes shall be made by the various conferences for the local churches. The pastors and churches hold the key to the solution of the problem. No Convention action in this matter can succeed without the support of the local churches. The approval of the churches should be sought.

I. W. Johnson.

WAKEFIELD LETTER.

The three churches of Wakefield, namely Methodist, Baptist and Christian, united in a series of evangelistic services at the Christian Church on Wednesday, July 12, and continuing daily at evening until Sunday evening, July 23. Miss Lillian Russell, an evangelist of the Methodist Church, from Richmond, Virginia, conducted the services, assisted by the local pastors. The attendance was good and interest increased from the beginning. There were a number of reconsecrations and two professions of conversion. Miss Russell's messages were well prepared, impressively presented, and well received. She left a fine impression on the churches and community, with the spiritual life of the community revived.

At Ivor, the Methodist and Christian churches united in a series of special services beginning on the first Sunday in July and closing on the second Sunday evening, with Dr. John G. Truitt of the Suffolk Christian Church as guest speaker and director of the services. Congregations increased from the first service and encouraging interest was manifest in all the services. Dr. Truitt's sermons were of a high order, easily carrying his audiences with him. He is still growing in pulpit power and influence. On the last day of the meetings he drove with the writer out to Barretts Church where he delivered a stirring message to that congregation. There were a number of reconsecrations in the Ivor meetings, and the spiritual life of the churches was greatly stimulated.

Saturday, August 26, in the afternoon, our church here was the scene of a pretty wedding, when Miss Bernice Estelle Bailey, daughter of Mr. and Mrs. Kenneth Bailey of Wakefield, became the bride of Mr. W. P. Puryear, recently of the Panama Canal Zone. Their future address is not yet established.

It was the privilege of the writer to supply the pulpit of the First Christian Church, Norfolk, Va., for the pastor, Rev. C. H. Davis, who was away enjoying his vacation. Bro. Davis is held in high esteem by his church. We have held two pastorates with that church and were there when the present building was finished and dedicated, except the rear class rooms built in recent years. It was a joy to lead them in worship again, and to again have fellowship with friends of long ago. Then, too, it was my privilege to be with Rev. B. H. Watkins at Berea, Great Bridge, in their Home-Coming Services. It was my privilege to serve that church as pastor almost a half century ago, while located at Berkley. Brother Watkins seems to have a real opportunity there for enlargement.

Rev. P. S. Sailer, pastor of our Carversville, Pa., Church, once pastor of the Memorial (Norfolk) Temple, and organizer of the Christian Temple, has been visiting friends in Eastern Virginia. He supplied the pulpit

(Continued on page 11.)

News of Elon College

By President L. E. Smith.

THE SECOND MILE.

In exorting his followers to exemplify the Christian spirit in their relations to all men, Christ said, "Whosoever shall compel thee to go a mile, go with him twain." In this article, I am discussing neither compulsion nor distance, but I am hoping that many of our friends and churches will go "the second mile" in interest of our college. The Convention has generously provided for the partial support of the College through the churches by the apportionment plan. The amount apportioned for the College is $12,500. We have not at any time received this amount. Last year we received $9,974.71, which was an increase over previous years. We are hoping that all churches may send the full amount by the end of this conference year. Our needs are so great; we covet the generous support of our friends and churches.

The Convention, fully aware of the increased needs of the College in wartime, in addition to authorizing the usual apportionment for the College voted that an amount equal to the regular apportionment ($12,500) be apportioned to the churches for the College on a voluntary basis; that is to say, that all churches in the Convention are requested to raise the regular apportionment for the College in full, and in addition to go "the second mile" and raise a like amount for the College to help compensate for the loss sustained resulting from the drafting of young men for war work and the armed service.

The Executive Board of the Southern Convention in session at the College on July 20-21 considered the action of the Convention referred to, and voted that the finance committee of the Board should make the apportionment on the same basis of the regular apportionment and that all of the churches in the Convention should receive a voluntary offering for the College on Sunday, September 10, or the most convenient Sunday in September.

Dr. F. C. Lester, Convention superintendent, is working with the Executive Board in this undertaking. An appeal from Dr. Lester, together with special offering envelopes, has gone from his office to all churches requesting that this special offering be received and forwarded to the College. I am happy to give my "moral" support and to express the hope that every individual may take this appeal seriously and that every local church will give its congregation an opportunity to express its interest. If we could go "the second mile" for the College in the present unusual situation, it will be tellingly helpful at a most opportune time.

L. E. Smith.

NEWS ITEMS.

Sunday, September 10, was designated by the Executive Board of the Southern Convention as Elon College Day in the churches and it was requested that an offering be received for the College on that day to be applied on the voluntary apportionment. If your church did not receive the offering on September 10, won't you please see that it is received at an early date?

There will be a pre-opening conference of faculty members and student leaders of the College, Friday and Saturday of this week.

The College will open on Monday, September 18. After a brief orientation period, regular classes will begin.

The college buildings and grounds are being put into condition for the opening. Miss Ann Watson, daughter of the late Dr. G. S. Watson, who for many years was a trustee of the college, has been employed as supervisor of buildings and grounds.

Funeral services for Mrs. T. E. Powell were conducted from the college chapel on last Thursday afternoon at 2:30, and burial was in Magnolia Cemetery. Mrs. Powell was the wife of Dr. T. E. Powell who was a member of the college faculty for a number of years. Mrs. Powell's college mates will remember her as Miss Maude Sharpe.

EMMA WILLIAMSON ATKINSON.

I attended the funeral of Mrs. J. O. Atkinson, the former Emma Williamson, as we first knew her. There was a peculiar sadness in connection with this funeral, because there were so few people attending who knew Emma in her younger days. Emma Williamson was the adopted daughter of Mr. and Mrs. Willis Lee of Nansemond County, Virginia.

Emma's mother, who had a large family, was a sister of Mrs. Lee, and gave or loaned Emma to Aunt Jennie and Uncle Willis to rear, as they had no children.

Emma was what we called a bright-eyed, smiling girl of a lively and cheerful disposition, always making friends with her happy associations. I shall endeavor to relate her life as I knew it.

This is, of course, as I knew her in my early days spent at Elon College. When the doors were opened at Elon College, the buildings were not finished, and the boarding places were very few, and students were crowded into most any rooms available. This was very discouraging to these first students, as they had seen pictures of the finished product, but Elon College was just beginning, and many who came to this new place became discouraged, blue and homesick. Emma never felt this way about Elon College. She had been told the full situation and was able to adapt herself to the circumstances. Uncle Willis and Aunt Jennie were among the best supporters of this new enterprise, "Our College."

Prior to the opening of Elon, it was necessary to canvass the churches and get up students for the new college. The young professors had this job. Professor J. O. Atkinson, then a young professor at Elon College, was assigned to the Eastern Virginia district. There he met Emma, a girl of sixteen years, and was immediately attracted to her by her attractive and winning ways. As Uncle Willis and Aunt Jennie did not object to the match, the young professor, I am afraid, did not do much canvassing of other places. He had found what he felt was all he needed in this world. So thus, they became engaged.

The members of the faculty were not allowed to "go out" with the students, therefore Emma could not see her fiance only at home at such times as the Christmas holidays or during summer vacation. I greatly admired Emma and we became great friends. She confided in me her position as her "second best" friend.

To know her was to love her as she scattered sunshine everywhere she went.

Dr. Will S. Long, Jr.

Act well at the moment and you have performed a good action for all eternity.—*Ravater.*

Missions
The World for Christ

FOUR GENERATIONS CONTRIBUTE TO MISSIONS.

Dear Dr. Hardcastle:

My Dad received your letter a few days ago in regard to the amount needed on the Mission Goal for the year.

He gave me $6.00 to send to the treasurer. I added my $6.00, then made a talk at the Christian Endeavor Society and emptied the treasury of $4.46 that was on hand, and then took an additional offering of $4.05.

After coming home I talked my daughter into making an offering of $5.00. Then having gotten that far I called my son's wife (he is in Africa, in the service) and asked if her daughter, one year old, would make an offering to Missions, in order that four generations of the Dunn family might be represented; so she sent $1.00.

Hope the goal will be reached!

W. T. Dunn.

* * *

Note: Due to efforts such as this, the goal was reached and passed, as reported in last week's issue.

MISSIONARY OFFERINGS.
WEEK ENDING SEPTEMBER 7, 1944.

Sunday Schools.	
Bethlehem, Broadway, Va.	$ 3.30
First, Portsmouth, Va.	6.54
Hank's Chapel, Pittsboro, N. C.	6.40
Bethlehem, Elon College, N. C. .	5.00
	$ 21.24
Individuals and Churches.	
Winchester, Va. (Special)	$ 10.00
Total for the week	$ 31.24

Gratefully,

Mattie Cox Parker,
Secretary.

ROSEMONT JUNIORS.

The Junior Department of Rosemont Sunday School has had a very successful year. We have had our meetings on the third Sunday morning, which gave us a good attendance. We used the book, "Tommy Two Wheels" along with other items of news concerning missionaries, which the children thoroughly enjoyed. We had a party in June, played games and had refreshments. We also had charge of the worship program in the Young People's Department on the third of July. We have raised our full mission apportionment for the year.

Reporter.

WHAT ABOUT THE POST-WAR WORLD?

(Continued from page 5.)

future. What an opportunity! What a challenge! In the past, nations have been more or less obsessed by the strange delusion that they could live unto themselves alone, and yet every nation, from the day-dawn of civilization has depended to some extent upon other contemporary peoples. World consciousness on the part of the nations is a comparatively recent factor in human consideration. Time was when the world was not even conscious of itself, and when nations were not conscious of their inter-relationship, their inter-dependence. But social minded, thinking people in every land today, realize that there is no other way for the nations of the world to survive except on the basis of a mutually recognized interdependence and a policy of international cooperation—"all for each and each for all." The social order cannot long endure in the modern world under the weight of the social disorder occasioned by successive wars, for war is a vicious denial of every social and moral value. Society's only security rests upon life's moral imperatives. In recognition of this most pertinent fact, Anthony Eden, Britain's Foreign Secretary, recently declared: "Every national program in the future must be undergirded with definite moral purpose. Independence can only be secured through inter-dependence."

Super - race complexes, national hatreds, and social inequities can have no place in the world of tomorrow. In the Post-War World, any policy of isolationism will be suicidal for any nation. The nations will be compelled by necessity to cooperate, if from choice they fail to choose that better way. It is strange that the nations have not learned long ago what the American colonies learned so soon—that "In Union there is Strength"—that "United We Stand, Divided We Fall."

It is the high privilege of every man and woman to join with that host of world patriots who, in demanding the realization of a united world, will insist that the social and political order of the Post-War World shall be undergirded with definite moral purpose. Only thus can a new and better world order ever be realized.

We need fully to comprehend the irrefutable fact that if the old world-order of self-seeking and pleasure madness; the order of exploitation, strife, hatred and war—the order of narrow partisanism, rival imperialisms, political dynasties, obsessed dictatorships and pernicious bureaucracies is to be superceded by a new world-order of social minded free-enterprise and human justice, based upon altruism, good-will and cooperation—in short, if the dream of our text—"A world-order wherein dwelleth righteousness"—is to be realized, such can only come as men and women, boys and girls, like ourselves make the shift, by the help of God, from the present as it is, to the future as it ought to be. There is no such thing—indeed there can be no such thing—as a world without the human equation. Valleys, mountains, planes, lakes and oceans are but the setting for the world. They do not constitute the world. The human factor must be added to the setting. Humanity alone is responsible for whatever goes on in world relationships.

If the Post-War World is to be better than the Pre-War World, the days ahead must be faced and lived with both realism and idealism on the part of those who seek to lead as well as on the part of those who follow. Nor should we forget that the next act in the human drama will lay just as much emphasis upon the right kind of "fellowship" as upon the right kind of leadership." The wrongs in the various realms of life can be righted only by individuals like ourselves. God is depending upon the people of today to do the work of rebuilding "The World of Today" into "The World for Tomorrow." Into that reconstruction must go all that is good from the present world and all the good which, in the past, mankind has rejected. And the builders, too, must be made new, "new creatures in Christ Jesus," in order to insure the building of a Post-War

World "wherein dwelleth righteousness."

Every normal individual has his or her personal responsibility in helping to make the needed adjustments and readjustments, and in helping to put things not back into line, as some people say, but forward into line; for things never have been entirely in line with the divine purposes of humanity's God. These adjustments can be effected only by each individual looking, not for his own rewards and benefits alone, but by each individual also seeking to safeguard and promote his neighbor's interests. For these adjustments will be made by individuals recognizing and accepting their personal responsibilities, and by each individual dedicating himself to more unselfish service—resolving to perform a better piece of work each day in whatever line one follows—to be more proficient, to give greater values, to render better service as workman, clerk, agent, law maker, or in whatever capacity one may be engaged. Let such an attitude be assumed by people in every walk of life in any community, and that community will give a demonstration case to the rest of the world as to how, as if by magic, social wrongs can be righted, social maladjustments corrected, and the Kingdom of Heaven itself established upon the earth.

What a privilege is ours to gear our finite minds, our finite powers, our finite plans—to gear them in with the infinite mind, the infinite power, the infinite purposes of an infinite God; and thus become co-creators with God, the Author of life, in helping to create a Post-War World that shall be characterized by peace, fraternity, intelligent good-will, and cooperative effort.

There are three major opportunities which every normal individual has to cooperate with the God of heaven, the Creator of all life and the Designer of human destiny:

We can cooperate with God in the natural world by developing and putting into full and worthy use the natural resources which He designed and placed for man's advantage. We can cooperate with God in the social and political realms by ascertaining and promoting God's ideals and his wishes for the human family in all social and governmental relationships. We can cooperate with God in the spiritual realm by thinking his thoughts and by living in his fellowship, and by influencing others to become disciples of his Son, Christ.

In the morning of Creation, God spread out the broad plains and the valleys with their fertile soil as an invitation for man's cooperation. God also laid the wide areas of wastelands, the deserts, the marshes and the swamps as a challenge to man to make them productive. Men saw the deserts dry and parched by the burning sun, and responding to their challenge, he dug vast systems of irrigation connecting the waste lands of the deserts with the refreshing, life-giving waters of the lakes and rivers; and thus man, cooperating with God, made "the deserts to bloom as the rose." In the morning of Creation, God gave the universe the wild species of the plant kingdom, leaving the task and responsibility to man, in cooperation with God, to develop them into the higher types. This man has done in a marvelous manner. But in the morning of Creation, God also gave man his Adamic propensities, leaving the responsibility with man, in cooperation with God, to develop his Christ-like possibilities. In this, man has lamentably failed.

Man has cooperated with God to the limit of human capacity in developing and promoting the material interests and values. But what is the use of it all, if man fails to recognize God's providence and love back of these material blessings? What is the use of it all, if this material progress causes men to forget their God? "What shall it profit humanity if it gains all material values and loses its soul?" What is the benefit of having better modes of transportation than our fathers in the world's yesterday, if we are not able to conduct ourselves in a more useful and more becoming manner after we arrive? While humanity has not failed to cooperate with God in the realm of nature, he has miserably failed to cooperate with God in the realm of morals—the realm of character, the realm of practical goodness of life.

A few years before his death, the famous scientist, Thomas Edison, in conversation with Roger Babson, the renouned statistician, said: "If there is a God, I believe He has allowed humanity to go about as far in scientific and material advancement as He is going to let it go, until it catches up spiritually." Ponder well the significance of those words from one of the greatest scientists and inventors of the Twentieth Century.

The poet was right when he declared:

"We are blind until we see That in the human plan Nothing is worth the making if It does not make the man.

"Why build these cities glorious If man unbuilded goes? In vain we build the world, unless The builder also grows."

Hence, according to his promise, we look for a New World-Order "wherein dwelleth righteousness"—a World-Order in which the human values will be given first consideration—a World-Order in which progress in moral character, progress in genuine goodness of life, progress in the conduct of life, progress in the realization and promotion of human values, progress in all human relationships shall be the chief concern of human thought and the universal goal of human effort. Unless human need and God's will are made man's first consideration from here on, the present may not be the end of the beginning, but it will certainly prove to be the beginning of the end.

The test of our faith is not what we believe happened some two thousand years ago in Palestine. The test of our faith is what we believe would happen in our own city, in our own state, in our own America, and throughout the world today, if men and women would cooperate with God in promoting the moral and spiritual values of life as earnestly, as intelligently, and as faithfully as they have cooperated with God in the effecting of progress in the realm of nature and of material values.

With full appreciation of our debt to the past, our eyes are toward the future, while our thoughts are on the present in its relation to the days ahead. We cannot be content to put our God far back in history and to think chiefly of what He did in the long ago. Our faith is that God wills to be with us today as truly and as realistically as He was with Moses and the Children of Israel in Bible days, and as He was with our forefathers in the world's yesterday. We believe that from the beginning of time, God has sought to lead humanity to its Promised Land. So today, we believe that He is in his world, seeking to lead all humanity into its Promised Land just as definitely as He was in the world in that long ago, leading the Children of Israel to their Promised Land. And we believe that He wants us to cooperate with Him in building a Post-War World that shall be characterized by righteousness, justice, peace, good-will and a plenty of the material necessities for all. We all need to be old-fashioned enough to believe that God actually spoke to Moses and Abraham and the prophets of old, telling them what

(Continued on page 15.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

THE PRICE OF A LASTING WORLD PEACE.

By Rev. B. F. Buck, *Greeley, Col.*

The United States is paying the price of a military victory with millions of men, billions of dollars, tanks, airplanes, guns, hospitals, pensions, interest and a national debt for a hundred years. The United States, at the end of this war, will be the strongest military power of the world, with its army, navy and air forces. It may be thought powerful enough to take the lead in enforcing peace among the nations. But the history of the world tells us that the great military power of a conquering nation has never been able to enforce a lasting peace.

The price of a military victory will never pay the price of a lasting peace. The price is costly. Are the people of the United States willing to pay it? Are we willing to apply the Golden Rule in our business relations with other nations? "And as ye would that men should do to you, do ye also to them likewise." (Luke 6: 13.) Are we willing to consider our obligations to other nations as well as our rights? Shall we continue to say to other nations, We will buy your raw material at our price and sell you manufactured goods at our price? Are we willing to be a big brother to the small nations, helping them to win peace, justice and freedom for themselves?

The true greatness of a country lies in its moral and spiritual character rather than in armies and navies. Do we have that true greatness and are willing to show kindness, love, forgiveness and justice in our relations to all other nations and races of the world?

A lasting peace can be made only in the hearts of the peoples of all nations. It cannot be made around any peace table by politicians and war lords. The Sword of the Spirit must be used instead of tanks and bombing planes in the making of a world peace.

The bigness of the war power of the United States, with its warships, airplanes, army, navy and industrial plants, is an asset and a liability in making a world peace. It may become one of the feared nations of the world, suspected and mistrusted as other great powers of history have been, or it may be a leader among the nations of the world in making a lasting world peace.—*Scottish Rite News.*

* * *

Youth will play an important part in deciding which of these alternatives our country shall choose.

MUST OUR SUNDAY GO?

We are told that eternal vigilence is the price of liberty. It is true. There are conditions tolerated today because of the war—rules and regulations that govern our lives that would never be permitted by any liberty-loving people in time of peace. Unless we are very careful we shall find that these restrictions are perpetuated after the war and the yoke of bondage is permanently fastened upon us. It is not necessary to name these things. But, if war tightens restrictions around us in one respect, it removes them in another, and the one is as bad as the other. There are many signs of the latter also that are disquieting, and one of the most significant is the attempt that is being made to remove the sanctions and restraints that our Christian Sunday has imposed upon the people.

In Toronto, a determined effort is being made to have all restraints removed under the specious plea that the "boys" in uniform must have a good time in the city during weekend leave. It is asserted that the city is dull and boring, and that all moving picture shows and sporting places should be wide open, and that soldiers and their friends should be permitted to attend without let or hindrance. If these suggestions are heeded, one may be perfectly sure they will not be dropped after the war is over, but the plea will then be made that, as the entertainment people were so good as to provide for our fighting men on Sunday during the war, they should be permitted to perpetuate their "good" work thereafter.

That the most determined effort is going to be made to repeal all Sunday legislation and introduce into this country what is known in England as the "continental" Sunday there is little doubt. That is what we have for years expected, and have seen it coming. The pathetic thing is that the organized Church, like Samson shorn of his locks, seems unable to make any effective protest against those who would destroy her.—*The Evangelical Christian.*

AFTER THE WAR IS OVER.

There is a great deal being written these days on the subject of conditions "to be" after the war is over. It is well to study such that one may find himself prepared to meet whatever may come.

There are several things to take into consideration. Some of them may be the church, the home and employment. Conditions are not going to be as they were before the war. That was true after the last war. But when it comes to the church, in my opinion, the greatest disappointment will be in the thinking of our boys when they get back, if there have been changes in the church that would set aside the modest, quiet, worshipful attitude of the days before they went away. If the boy has faith in Christ he expects such to exist. If he has no faith, it will not pay to compromise, for he will be disappointed.

One boy went away, and when he returned, instead of the mother he expected to find was one who thought of her son as being interested in excitement. She tried to entertain him with such. At the same time he was hungry for the prayers he once heard, and the admonition to faithful, Christian living he had had before. When he went back to his outfit, he wrote to his mother of the loneliness in his heart.

The soldier boy returning does not want to find anything in the church that would be foreign to the reality of the church. It is possible, then, that the greatest disappointment of the soldier will be when he finds the church is changed to meet the "supposedly" changed condition of his thinking. There is a spiritual longing, which if satisfied, one is happy; if it is not satisfied, one may be driven further away.

At least, there will be no need for an apologetic attitude on the part of the church. Certainly the One who has lived and died that man may be saved, would not be satisfied with anything less than He gave.

E. M. Carter.

WAKEFIELD LETTER.

(Continued from page 6.)

of the Christian Temple while on his visit, and also the pulpit of Rosemont Church. It was a joy to have him here at Wakefield for a day or two.

On next Sunday, Burton's Grove and Barrett's Church begin a series of special services, jointly, at Barrett's, with Rev. R. E. Brittle as the guest speaker.

Murdock W. Butler.

September 9, 1944.

WADLEY, ALABAMA, LETTER.

I have been in revival meetings since the third Sunday in July. I conducted the meeting at Pleasant Grove Church in Chambers County, for Rev. G. R. Walker, who was not able to be present at all the services. We had a splendid meeting and all who attended were blessed, and everybody enjoyed the fellowship. The church house and grounds are nicely kept. I saw and visited many of my old friends and formed quite a number of new acquaintances. Every service was a good service. Since the revival, the church has dedicated an Honor Roll and Flag to the young men in the service. There is a bright future for this band of faithful people. May God bless them all.

The week following the fifth Sunday, I was at Forest Home Church with Rev. Mr. Walker in his revival there. This is a live little church, and an excellent community. They love their church and pastor and are attentive to their needs. We had a real spiritual revival here, with the last day's service dedicated to the boys in the service of their country. This church is not strong numerically, but the fellowship is fine and the community is happy in Christian service.

On the first Sunday in August, we began our meeting at Beulah Christian Church and continued until the following Thursday night. We had some fine testimony meetings, fine music, and the fellowship was fine. We received five new members, four upon profession of faith and one by transfer. This old church is feeling the effect of the war, and congregations are smaller than in years gone by. I am supplying for this people now. I served them as pastor for 35 years, all told. My son, George Staley, was with us and did the preaching for us.

My meeting on the second Sunday and the week following was at Antioch Church. Here we had a great meeting. There was so much sickness in the church and the community that it was hard to make the meeting go, but it was a joy to be there. During the week we buried Bro. E. M. Hood of our Roanoke church and Mrs. Z. A. Kitchens of this church. They will be sadly missed by the whole church and community. Our prayer goes up to God for these families..

Just a few days before the meeting, the church decided to re-cover the building, and during the meeting the bill was paid. More than a hundred dollars was paid to the ministers who conducted the meeting. George Staley Hunt assisted me in this meeting. The good women of the church presented a nice mirror to Miss Ann Royster, the pianist for the meeting, as a token of their appreciation.

This church is beautifully kept, and is located in one of the best sections of Chambers County. With a good citizenship of loyal and progressive people, this church has a future surpassed by very few communities: We received three members into the church upon profession of faith.

This has been a great year with the church and for the church; and I am always anxious for her success.

Please pray for me that I may be ready when Jesus calls.

G. D. Hunt.

MEBANE AND LONG'S CHAPEL.

The Church at Mebane has had a very busy year. They have attended to the needs of their pastor and his family, they have put a beautiful new floor in the Sunday school room, and the floor of the main auditorium has recently been painted. The boys and the pastor have excavated the basement, and a cement floor has been laid in it. The basement is being used as Sunday school class rooms for two new classes recently formed. It is also used as a recreational center for the people of the community, young and old alike.

We have organized a Boy Scout troup and these boys will also meet in the basement.

The great thing about this work is that this church has only 28 members and of this number there are only about 15 who are supporting the work of the church. The church keeps up its part of the conference work and money, and gives to all the charitable causes of the town and state. The church has raised its pastor's salary and is doing a wonderful work. The attendance for normal times far exceeds the number of members it has on roll.

Long's Chapel is looking forward with great hopes to a great year of work and growth. On the third Sunday in September there will be an all-day service. We are hoping at that time to raise enough money and to pledge enough materials and labor to erect a parsonage. There will be special music and speakers for the occasion. All friends and members are urged to be present at the services on that day.

Ellis Clark,
Pastor.

YOUNGSVILLE.

Our meetings for this year have become history. And it is history we are not ashamed of. When we consider the conditions, the interest and attendance were very satisfactory.

We had a union meeting here in Youngsville, with Dr. Broaddus Jones of Raleigh doing the preaching. He preached to the delight and edification of all who heard him.

Rev. J. F. Apple did the preaching for us at Fuller's Chapel and we were delighted with the results.

Rev. Joseph E. McCauley did the preaching for the Good Hope meeting and also for the meeting at Damascus. There were no visible results, in membership, but a fine spirit prevailed, and the churches are in better condition.

The meeting at Mt. Auburn was a union meeting, as usual, and was held with Union Methodist Church. It is a delight to have the privilege of the fellowship which exists in this community.

E. M. Carter,
Pastor.

CONCORD CHURCH LAUNCHES CAMPAIGN.

Concord Christian Church, at its last quarterly conference, on August 24, launched a campaign to raise $2,000. This campaign is being put on to start a building fund for a new religious education and worship center. The people of Concord feel the need of a new church building, and as soon as possible, they are going to build.

This church was organized in 1814, and the first building was built of logs. At a later date, during the ministry of the late Rev. Jeremiah Holt, the present building was erected. Now the people of Concord are looking forward to the time when they will have a new building in which to worship.

W. W. Snyder,
Pastor.

Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

THE KINGDOM STRONGLY ESTABLISHED.

Lesson XII—September 17, 1944.

Golden Text: *"They that trust in the Lord are as Mount Zion, which cannot be moved, but abideth forever."*—Psalm 125:1.

Lesson: II Samuel, Chapters 1-5.

Devotional Reading: Psalm 125.

The New King.

Saul was dead. He who started out with such promise, came to a tragic and shameful end—his armies were defeated, his kingdom lost, his son was killed, and he himself committed suicide. Youth, wealth, native wit, opportunity and power, as well as a good home background, do not automatically insure immunity to disaster—there must be a response to the spirit of God in the heart, a willingness to follow the light one has, to walk in the truth as one sees it.

And now that Saul was dead, David becomes king. He had known for a long time that he was to be king. Samuel had given him a preliminary anointing. Thus it was that when the men of Judah came to him at Hebron that they anointed him to be their king—the king of Judah. This little kingdom had a new start. And under David's leadership it did well. Indeed, David's reign over Judah and Israel, forty years in length, was one of the golden eras of Jewish history.

David brought some admirable qualities to his new office. He was humble, teachable, magnanimous and generous, free from vindictiveness, far-sighted and essentially a man of peace. Best of all, he loved God and tried to honor Him and to acknowledge him in all his ways. Except for his dark crime involving Bathsheba, his public life and his private life were above reproach. He was a man after God's own heart.

A Splendid Gesture.

One of the first things David did was to show kindness to the men of Jabesh Gilead. It was these men who took the bodies of Saul and Jonathan and gave them decent burial. David publicly commended them—in our day he would have decorated them—and encouraged them to be strong and valiant, expressing gratitude that he was the ruler of such fine people. He commended the men who had shown respect to the one who had several times tried to kill him. That is a little unusual, to say the least. A word of appreciation helps. Those men of Jabesh Gilead would feel a little more kindly toward David because he expressed his appreciation of their gracious deed. Why not give out a few flowers as we go along, instead of waiting until folks are dead to send them?

Troubled and Troublous Times.

The first few years of David's reign in Judea were troubled and troublous times. There was civil war, revolution and counterplots, unrest and dissension. David kept himself above the petty squabbles and followed the way of an honorable appeasement. The men who rule or have authority and responsibility in troubled times need our prayers and our sympathy. We ought to pray for those in authority. Power constitutes a terrible responsibility.

Bearing No Grudges.

Saul had a son who might be a pretender to the throne. In a way, as long as he lived, he would be a threat to David's rule. At least two of the leaders in one of the free-lance armies thought so. So they took it upon themselves to slip in Ishbosheth's house one day and kill him as he lay on his bed. Then they cut off his head and brought it triumphantly to David. They thought they would thus make themselves solid with the king and perhaps get a great reward. But they did not know their man. David did not bear grudges. He did not want his throne by blood. He was not going to hold his throne by putting to death all his political rivals. He adjudged the two men worthy of death and had them executed. He also made them an object lesson to any others who might think that he would be a partner to such assasinations.

Promotion Well Deserved.

David evidently made a profound impression on the neighboring nation of Israel, the other ten tribes. For they soon sent a delegation to Hebron to anoint him as king over them as well as over Judah. He had been very close to the men of Israel, and they made him king over the combined kingdoms. It was a promotion well earned and deserved. Faithfulness to the duties one has, prepares one for larger responsibilities. Faithfulness in that which is least prepares one for faithfulness in that which is greater.

Establishing a Capital.

David wanted Jerusalem for his capital. It was a city on a hill or a mountain. When he went up to talk with the inhabitants about the possibility of making it his capital, they told him that there was not a chance in the world—they told him that the lame and the blind could defend it. Their words sound like some of Hitler's boasting about the "Fortress Europe" and the Invasion Coast, and all the stuff he has been broadcasting. It happened, however, that David, like the Allied nations, did not believe all he heard, and he proceeded to go up and take the city. Thus Jerusalem became the capital of the united kingdom, and not only the political capital but also the religious capital. It stands now as a synonym for the world's capital of religion for many years. And much of its prestige and power was due to David's foresight and planning and building.

A Growing King.

"And David went on, and grew great, and the Lord God of Hosts was with him." It is a fine thing to see a child or a young person grow in statue. But it is a greater thing to see a person growing in mind and heart, long after he has stopped growing in body. The tragedy of so many lives is that they have stopped growing. Adults can learn and grow, in many cases better than young folks. One of the finest epitaphs that could be put on one's grave stone would be the one that Michaelangelo said he wanted put on his tombstone, "He died learning." And the last words of his last letter, Peter put thus: "Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ."

SUPERANNUATION.

Previously acknowledged	$ 438.99
Erskin Memorial, Tryon, N. C. .	7.00
Monticello, Brown Summitt, N. C.	1.00
Little Creek, Norfolk, Va.	2.00
Shelton Mem'l, Portsmouth, Va.	10.00
New Lebanon, Reidsville, N. C.	2.00
First, Burlington, N. C.	32.61
Ingram, Va.	26.00
Mayland, Broadway, Va.	8.00
Hope Mills, N. C.	6.00
Asheville, N. C.	6.00
Total in bank, Sept 7, 1944 ..	$ 539.60

Board of Superannuation,
By Mattie C. Parker, Secy.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

FAMILY COURTESY.

By LYDIA LION ROBERTS.

Issued by the National Kindergarten Association.

"*The child's first school is the family.*"—Frœbel.

"Why did you knock on your mother's bedroom door?" asked little Mary. "I thought people knocked only on the doors of strangers."

"We have a verse about it," answered Phyllis. "Mother made it up: 'When you see a door shut tight, Knock and wait, for that's polite.' "

"That sounds like when there is company," said Mary.

The beautiful art of courtesy is the foundation of harmony in the home, because it is really the Golden Rule in operation. Little children, taught over and over, day by day, by rule and example to watch for the many possible ways of respecting other people's privacy and possessions, will learn that kindness and consideration are the basis of good manners. It should be inculcated by practice that Dad, Mother, Sister and Brother are people, and that courtesy begins at home.

"Bobby is always opening up the bureau drawers and pulling out my things," complained a mother. "Today he found his birthday present that I had hidden, and now I'll have to get him another for a surprise."

What a bad start for Bobby! He should learn to leave other people's things alone. It is an important lesson, and his mother could teach it to him kindly and firmly on this occasion and so save him future trouble both in the family and in the world outside. Certainly Bobby needs to be made to realize that it is not courteous to open other people's bags and boxes or bureau and desk drawers, even in his own home. Perhaps his mother might make up a rhyme to help him remember; something like: "I do not need a lock and key; I trust you not to open me."

Sometimes there is embarrassment or annoyance when Jane, insisting on playing with Mother's handbag, eventually spills the contents over the floor. Important possessions may be lost that way, and usually there is a scramble to pick everything up. Why not save trouble by teaching Jane in the beginning that it is not courteous to inspect anyone's pocketbook or handbag, except her own.

In most homes, the different members of the family naturally have their own closets and many personal articles. When this is the case, no one should be allowed to use any except his own. What is discourteous with regard to adults is discourteous with regard to children.

"How did you do it, Mother?" asked a grown-up daughter who had been visiting a family of children and had returned rather weary of their quarrels and strife. "I never remember any of us abusing each other's things or being punished for meddling with what was yours and Dad's. What was the secret?"

"Perhaps the old and gentle art of courtesy," replied the mother. "Dad and I believed that courtesy is a part of character development and should be taught and used continually from babyhood up. It sweetens family life."

JESUS IN THE HOME OF FRIENDS.

The white limestone house of Mary and Martha and their brother, Lazarus, had been swept and cleaned. All was sweet and tidy in this little home in Bethany. Now food must be prepared, for a guest was expected, a special guest.

Martha had been working since early morning. It was late afternoon when the guest, for whom she and Mary had been looking, was seen coming down the road toward their home.

Mary was the first to see him. Calling to her sister, "The Master is coming," she went up the road to meet him. After his long walk in the sun and heat, Jesus welcomed the coolness and quiet of this home.

Before any words were spoken, Jesus knew that his friends were glad to have him as their guest. "I have looked and waited all day," said Mary. "I, too, have watched for you as I worked," said Martha. "Supper will be ready soon," she added as she left the room to finish preparing the evening meal. There would be bread, freshly baked, honey and milk. To the usual pot of boiled beans, meat had been added as a special treat in honor of their guest. After that, there would be fruits, perhaps figs and apricots. A delicious supper was ready to serve. Before long the meal was ready. Words of thanks were spoken to God, the Giver, as they bowed their heads.

The supper was a happy one. Jesus told of many interesting things he had done since he last saw his friends. The sisters asked questions which had long puzzled them.

When supper was over and everything put away, they watched the stars appear one by one. After the work and heat of the day, they were glad to rest and happy to be together."

SMILE.

Like a bread without the spreadin',
Like a puddin' without sauce,
Like a mattress without beddin',
Like a cart without a hoss,
Like a door without a latchstring,
Like a fence without a style,
Like a dry an' barren creek bed—
Is the face without a smile.

Like a house without a dooryard,
Like a yard without a flower,
Like a clock without a mainspring,
That will never tell the hour;
A thing that sort o' makes you feel
A hunger all the while—
Oh the saddest sight that ever was
Is a face without a smile!

The face of man was built for smiles,
An' thereby he is blest
Above the critters of the field,
The birds an' all the rest;
He's just a little lower
Than the angels in the skies,
An' the reason is that he can smile;
Therein his glory lies!

So smile an' don't forgit to smile,
An' smile, an' smile ag'in;
'Twill help you all along the way,
An' cheer you mile by mile;
An' so, whatever is your lot,
Jes' smile, an' smile, an' smile.

—*Author Unknown.*

The Primary Children of my class have been studying about the homeland of Jesus, Palestine, during this quarter. They have been talking about the kinds of fruits, vegetables, trees and flowers to be found in Palestine. They have been very interested to find that the boys of Palestine were allowed to help reap the wheat after they became twelve years of age. The fathers of the boys were very careful to see that their sons obeyed the law of the reapers, to leave some grain in the corners of the fields and that which fell for the poor and the widows to glean.

We are going to make a scrapbook of Palestine to remember our interesting lessons of this quarter by, and to show to our friends.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

If there is any one thing that little boys and girls like more than ice-cream, it is a good cool ripe watermelon. The larger ones need not be excepted. It has always been a strong temptation for some older boys to sample them to see if they were ripe.

This year we planted a nice patch in front of all the buildings—within three hundred yards of the buildings. When we planted the seed, we said to the boys: "I hope we will have a nice lot of melons, and if no one will go into the patch and bother them, when they are ripe we will take the truck and get a load at the time and have a watermelon feast. We will all share and share alike and we will not have a 'pig' in our group."

I am glad to say the boys have cooperated beautifully and we did not miss a single melon, and we have been hauling them in by the truck loads, and the children have enjoyed the melon feasts very much. But you know when a boy is real hungry for a good melon and they are close by, he has lots of self control to resist the temptation.

We remember some years ago, we had no melons, and walking around one morning, I walked up on a boy eating a nice melon. I said to him, "Where did you get it?" He said, "Over yonder in the corn field. There is a vine over there." I said to him, "Would you mind going over there and letting me see that vine?" He said he would be glad to go, so we walked quite a little distance and found a little vine about three feet long that had a little melon that had been recently removed. We have not yet been able to figure out how such a small, puny vine could produce such a fine melon. It may have been that this small vine was in competition with my neighbor's patch on the other side of our corn field and overdid itself. However that may be, the boy was enjoying the melon.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 14, 1944.

Amount brought forward	$17,333.20	

Sunday School Monthly Offerings.

Eastern N. C. Conference:		
Beulah	$ 4.52	
Wake Chapel	7.00	
Wentworth	13.09	
		24.61
Eastern Va. Conference		
Rosemont		33.82
N. C. and Va. Conference:		
Belew Creek	$ 1.70	
Bethlehem	22.80	
Gibsonville, Adult B. C.	25.00	
Durham	18.27	
Ingram	8.52	
		76.29
Western N. C. Conference		
Grace's Chapel	$ 9.00	
Pleasant Union	3.83	
Zion	4.13	
		16.98
Virginia Valley Conference:		
Bethlehem	$ 3.32	
Concord	2.63	
		5.95

Memorial of D. E. Sellars.

Reva, Carrie Meade, Mary, Ted and Eleanor Fix	$ 10.00	
Homer Andrews	5.00	
Dr. Graham Hardin	5.00	
Mr. and Mrs. James H. McEwen	25.00	
Mr. and Mrs. Roger Gant	5.00	
Mr. and Mrs. L. D. Tucker	5.00	
Mrs. R. D. Wilson	7.50	
		62.50

Special Offerings.

A Friend	$ 5.00	
John Morrison Bible Class	25.00	
Mrs. Simmons	50.00	
Rent	5.00	
Mr. Cook	10.00	
Rev. J. W. Patton	5.00	
R. G. Dabbs	20.00	
Mrs. W. R. Simmons, Jr.	4.00	
Lacy N. Overman	10.72	
Mrs. Erma W. Oldham, for Watkins Children	60.00	
Mrs. Lucille Seymour	30.00	
Friendship Bible Class	1.00	
Sr. Boys and Girls, Liberty Spring, S. S.	.50	
Collection by Orphanage children	6.42	
Mrs. T. N. Lowe	5.00	
Chas. D. Johnston	3.75	
		241.39
Total for week		$ 461.54
Grand total		$17,794.74

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EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should reach the editor at 3200 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

WELDON.

Funeral services for James Tasker Weldon, 21, F 1|c, who died in the Naval Hospital at Norfolk, Va., on Friday, August 11, were held the following Tuesday at Liberty Congregational Christian Church, Epsom, N. C. The services were conducted by Rev. Joseph E. McCauley, pastor, assisted by Revs. S. E. Madren and R. T. Grissom.

Kenneth Jacobson, F 1|c, accompanied the body from Norfolk and also acted as escort during the services. Full military rites were accorded, with the local unit of the State Guard furnishing a firing squad, commanded by Lieut. E. E. Stegall, and also a bugler. Interment was in the family plot at Liberty.

Weldon was born February 25, 1923, in Vance county in the Epsom community. He had been a member of Liberty church for several years. He enlisted in the Navy last December, and upon completion of his training at Bainbridge, Md., was appointed to the diesel school at the University of Illinois, and later at Dearborn, Michigan. He only recently was sent to Camp Bradford, at Norfolk.

He is survived by his parents, Roy T. and Lucy Winn Weldon; three brothers, Lt. (jg) Richard T. Weldon, an instructor in England, Lt. William P. Weldon, Army Air Coprs, San Antonio, Texas, and M. Jones Weldon of Henderson.

REPORTER.

FOSTER.

William Ayscue Foster, four year old son of Mr. and Mrs. William Daniel Foster, Jr., died on Thursday morning, June, 8, 1944, at Maria Parham Hospital, Henderson, N. C., after a few days illness.

Although the community was deeply saddened, it was also grateful for his little short life. God loaned him for more than four years to gladden the hearts of those who knew and loved him.

The funeral service was held on Friday afternoon at the Liberty Congregational Christian Church, conducted by Rev. J. E. McCauley, the pastor, assisted by Rev. S. E. Madren. The little body was laid to rest in the church cemetery under a large mass of beautiful flowers, which was a token of how much little Bill was loved by his loved ones and friends.

Besides his parents, he leaves a sister, Edith Daniel Foster, a grandmother, Mrs. J. S. Ayscue, a grandfather, Mr. W. D. Foster, Sr., and a large host of other relatives and friends.

Mrs. FLETCHER FULLER,
Church Reporter.

WHAT ABOUT THE POST-WAR WORLD?

(Continued from page 9.)

He wished them to do and how to do it. And we all need to be new-fashioned enough to believe that "God is the same yesterday, today, and forever," and that He wants to talk to our leaders and to us in the very same way today as He talked to men in that long ago—with the still small voice of conscience and the silent whisper of reason. The trouble is that we in the modern world are making so much noise in promoting our own selfish interests that God would be required to speak in tones of thunder to enable us to hear.

But the promise still holds that "If any man lack in wisdom, let him ask of God who giveth to all men liberally." God has never stood more ready to reveal his divine will to the sons and daughters of men than now in directing mankind in its responsibility to the Post-War World.

In such an age as this, with its veritable avalanche of scientific discoveries and inventions, and with its new field of electronics promising to place at man's disposal undreamed of secrets and powers which can be used either for destruction or for construction, according to the wish of man—secrets and powers that surpass all that has gone before—in such an age and in the setting of the modern world, unless science and every other field of human interest are dedicated to the proposition of social welfare and peace, then science and humanity's material assets may prove to be the Frankenstein for humanity's destruction.

The Post-War World will place no less emphasis upon material and scientific advancement than did the Pre-War World, but the objective of it all must be the moral, the social and the spiritual welfare of the human family, if humanity is to survive. The Post-War World will lay no less emphasis upon the importance of the intelligence quotient in its educational program, but it must lay a far greater emphasis upon the *character quotient* than has been done in the past. May we not hope that, in the Post-War World, the educational program of every school, college and university shall direct its students in the most rewarding quest any human being can make, namely the quest for the three-fold knowledge so essential to human strength, human welfare and human happiness—a knowledge of things and their forces, a knowledge of men and their ways, and a knowledge of God and his will. Any education is incomplete that does not include this three-fold knowledge.

We must admit that the sky of life is now as black as midnight over all the earth, and that life itself is decked in a mournful grey for millions. But nevertheless, faith challenges us to believe that regardless of how dark the present may become because of man's rejection of God, that by man's acceptance of God as his Senior Partner, humanity's future can be made as bright as are the promises of God. "According to His Promise, we look for a new World-Order, wherein dwelleth righteousness."

Let it be our faith that the best which God has planned for mankind is yet to be realized, and that the best days for humanity are ahead. It is our high privilege to cooperate with the God of Moses and of Jesus in making such to be!

"Some hearts may long for the days that are past, But our eyes with hope of the future glisten, 'Lo now the dawn breaks up the sky—Lean out your soul and listen.

"Faith calls freedom's radiant way And brightens with our sorrow. The power of wrong may be strong today, But the right shall prevail tomorrow."

What Did You See, Soldier?

By DON BLANDING.

What did you see, Soldier? What did you see at war?
I saw such glory and horror as I've never seen before;
I saw men's hearts burned naked in red crucibles of pain;
I saw such godlike courage as I'll never see again.

What did you think, Soldier? What did you think at war?
I thought, how strange we have not learned from wars that
raged before,
Except new ways of killing, new multiples of pain.
Is all the blood that men have shed but blood shed all in vain?

What did you learn, Soldier? What did you learn at war?
I learned that we must learn sometime what was not learned
before,
That victories won on battlefields are victories won in vain;
Unless in peace we kill the germs that breed new wars again.

What did you pray, Soldier? What did you pray at war?
I prayed that we might do the thing we have not done before;
That we might mobilize for peace . . . nor mobilize in vain;
Lest Christ and man be forced to climb stark Calvary again.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, SEPTEMBER 21, 1944. NUMBER 37.

Ten Royal Resolutions

I will study the language of gentleness and refuse to use words that bite and tones that crush.

I will practice patience at home lest my testy temper break through unexpectedly and disgrace me.

I will remember that my neighbors have troubles enough to carry without loading mine on them.

I will excuse others' faults and failures as often and as fully as I expect others to be lenient with mine.

I will cure criticism with commendation, close up against gossip, and build healthy love by service.

I will be a friend under trying tests and wear everywhere a goodwill face unchilled by aloofness.

I will gloat over gains never, but amass only to enrich others, and so gain a wealthy heart.

I will love boys and girls so that old age will not find me soured and stiff, but fresh and free.

I will gladden my nature by smiling loud on every occasion and by outlooking optimistically.

I will pray frequently, think good things, believe in men, and so do a full day's work without fear or favor.

—The Christ Church Visitor.

NEWS AND VIEWS

Our next issue will be devoted to Stewardship.

Three infants were christened by Dr. John G. Truitt at the Suffolk Christian Church last Sunday.

Rev. Richard L. Jackson of Waverly is preaching a series of sermons on the Prophets of the Old Testament.

Rev. W. J. Andes, president of the North Carolina and Virginia Conference, attended the Eastern Virginia Ministers' Association at Suffolk last Monday.

Our Richmond Church is planning to enter its weekly bulletin as second class matter and mail it to all members. Subscriptions are available to any who are interested at 25c a year.

Homecoming Day was observed last Sunday at Lee's Chapel, Sanford, N. C. An all-day program with music, picnic dinner, and addresses by Rev. R. E. Talley and Rev. W. C. Farrell, was enjoyed by a large congregation.

Mrs. John T. Kernodle, wife of our managing editor, was painfully injured in an automobile accident last Monday. She is receiving treatment at the Johnston Willis Hospital, She hopes to be able to leave the hospital in about ten days.

FRANKLINTON RETREAT.

A group of ministers, white and Negro, of the Congregational Christian Churches, met for a two days' Retreat at Franklinton College, on September 7 and 8, 1944. It was the second such meeting to be held at Franklinton.

The subject under discussion was Christian human relations, with special consideration of the problems of world peace and of race relations throughout the world and particularly as they exist in the United States.

The group was very fortunate to have two leaders who have wide knowledge and experience in these fields. Rev. Vernon H. Holloway of the Council of Social Action, led the discussion of international relations. Mr. Holloway is still a young man, but he has a remarkable insight into the complex factors which influence affairs on a world scale.

Dr. Charles S. Johnson, Professor of Sociology at Fisk University, is a nationally recognized authority on race relations; and has had a vital part in programs to counteract racial tensions in sections where the danger of open conflict has been greatest.

Both of these men outlined the respective problems as their study had led them to understand these issues. Neither had a program to pass on to us. Each was trying to help us see the questions in the light of Christ's teachings. The discussions were directed to the practical end of how each one of us is related to these issues and what we might do in our own community. Such meetings are productive of a clearer understanding of the problems which confront us, and a deeper appreciation of the strength and power of human personalities.

The group voted to hold a similar meeting next fall.

Stanley C. Harrell.

SUFFOLK LETTER.

In a previous issue of The Sun an announcement was made of the death and funeral of Mrs. Emma Williamson Atkinson, widow of the late Dr. J. O. Atkinson. As a schoolmate and as the pastor of several members of her family and relatives, I wish to devote this article to her sacred memory. We were schoolmates at Elon College for three years. After her graduation and marriage to Dr. Atkinson, she made her home at Elon College, and on many occasions, it has been a privilege to be a guest of that happy family. She was happily married, and her home, until her health failed about twenty-two years ago, was enlivened and enriched by her gracious spirit of genial hospitality. She was attractive in appearance and cultivated the friendly spirit.

She suffered a very serious nervous breakdown about twenty-two years ago. Many complications added to her pain and discomfort from that date until her death. During the last years, a painful form of arthritis developed and that kept her in an invalid's chair for a long time. Unable to walk or move from place to place without assistance, she was very uncomfortable, and, at times, suffered intensely. She spent several winters in Florida without much improvement. Finally, she was taken to the University Hospital, Charlottesville, Virginia, where for a few days some improvement was noted. But pneumonia and a serious heart ailment proved fatal, and she died on September 2, 1944.

The funeral service was conducted in the Chapel at Elon College. Her pastor, Dr. L. E. Smith, was assisted by Dr. G. O. Lankford and the writer. The funeral service was simple and impressive. One thought of her late beloved husband, whose funeral service was conducted in the same Chapel four years ago, the same ministers taking part. It was easy to imagine a happy meeting on the other side when her spirit took its flight to the spirit land, to be with her Lord and her loved ones who had passed away.

Human life must, in part, be evaluated by what it is and does. There are years of activity and there are years of silence and retirement. As a wife and as a mother, Mrs. Emma Atkinson made a great contribution to the church of her choice. She inspired her talented husband. She gave to the world some lovely and useful children who have grown to maturity to magnify her teaching and emulate her example. A son and three daughters survive to extend the usefulness of her home training and inspiration. They are worthy offspring of a noble and generous life. Her faith in God was tested greatly by her long illness, but she remained true to her blessed Saviour.

Afflictions are the lot of many great and good people. Why do good people suffer? The final answer is the secret not yet revealed by our Father in heaven. But sometimes they suffer because they are good. Goodness, in a human body, suffers at times by the presence of evil in other people. Jesus suffered. He knew the heartaches of mankind. Affliction makes a greater contribution to human life than we have yet been able to measure. The heart is made better when it must turn to God for help, strength and comfort. Many lives have been greatly enriched by tenderly caring for the afflicted. Jesus set the example and inspired his followers with the high and holy purpose to emulate Him in ministering to the sick and the needy. When affliction comes and bereavement follows in its trail, there is comfort in the sustaining grace of God. "In my Father's house are many mansions," and in his house, on earth, there are many precious promises awaiting fulfilment for those who trust Him and believe his word.

I. W. Johnson.

Southern Convention Office

Rev. F. C. Lester, *Superintendent.*

MISSION BOARD TO MEET.

By vote of the members of the Mission Board, the date of meeting is postponed from September 26 to Friday, September 29. The meeting will open at nine-thirty in the morning at Suffolk Christian Church, Suffolk, Virginia. The closing hour will depend upon several factors, but it appears that there will be a full day's work. It is hoped that all members will be present at the opening and stay until the work is completed.

All applications for aid should be sent to Mrs. Mattie Cox Parker, secretary to the board, at Elon College, N. C., and should be approved by the Home Mission Committee of the local conference.

At long last the board has a fine couple working in the Mountain Mission. Rev. and Mrs. Gleason will probably attend the board meeting to discuss the possibilities of that inviting field.

For many years aid has been granted to Ocean View. That church has moved to a new section and changed its name to Bay View. The attractive little new church is already over-full. Rev. J. E. Neese and his hard-working group need aid in building Sunday school and recreational facilities. A commodious and beautiful church, with room for Sunday school, recreation, community library, etc., would likely pay good dividends. But that may need to await larger income. The budget of this church of 100 members is $2,760 for the coming year. Not many churches surpass that standard of giving.

Winston Salem needs the help of the Convention. We have a fine group of loyal members, a lonely parsonage, and a small church building that was intended to become a parsonage when the church is erected on our corner lot in this good residential community. What we need is a good pastor and sufficient financial support so the pastor and people can increase the membership.

Asheboro now has a pastor, and should erect a church building at the earliest possible date.

Lynchburg is preparing to build as soon as possible. The present building is inadequate. The church owns a nice corner lot in a growing community.

With a large number of students in the University of North Carolina, it is important for us to have a good minister and an active church in Chapel Hill. This will mean missionary aid.

Four rural pastorates in the Valley of Virginia have been coming to self-support because of the aid of the Convention. It will be necessary to sustain them for a few more years.

All of this, and more, is work already under way. There are places in which we should begin new work. Our only chance to make known our message of freedom in Christ is to expand, to enter new communities, to build new churches. This is our home missionary task.

CLOTHING FOR EUROPE.

All church people in America are being asked to contribute clothing for the people of Europe during the week of September 24. Fifteen million pounds of usable clothing are needed at once for people in liberated countries.

For Infants: all types of clothes, especially knit goods. For Men and Boys: overcoats, topcoats, suits, coats, jackets, shirts, overalls, sweaters, underwear, robes, pajamas, etc. For Women and Girls: overcoats, jackets, skirts, sweaters, dresses, underwear, aprons, jumpers, smocks, robes, nightwear, etc. Bedding: blankets, afghans, sheets, pillow cases, quilts, etc. Not Wanted: shoes, evening clothes, gloves, hose, rubber goods, rags. All clothing should be clean and in usable condition.

It is expected that churches will work together in packing and shipping materials. Our church people can get instructions for shipping by writing to Rev. James Flint, Director Congregational Christian Service Committee, 289 Fourth Avenue, New York 10, N. Y.

This is a very definite way in which every church person can help the needy people of Europe.

RELIGIOUS EDUCATION WEEK.

Next week is to be observed by the churches of America as Religious Education week. There will be radio broadcasts, banquets, conferences, discussions, visitation, prayer services, distribution of literature, and other methods used to make the American public aware of the needs for Christian training. Emphasis will be upon Christian practices in the home.

The week's activities will come to a climax with the Rally Day and World Wide Communion Service on October 1. The unity and spiritual worth of the Church will be demonstrated by the fellowship of peoples of all nations and races as they gather about the Communion Table.

NOVEMBER CONFERENCES.

Our Annual Conferences begin at Franklin, Virginia, on November 1, and continue one each week for four weeks.

The visiting missionary speaker is to be Mr. Guy A. Thelin. He is one of our fine laymen who has done missionary service. His field was in China. He knows Showu, the project we plan to reestablish. His home is in South Dakota, where he is now vacationing among his people. Many of our ministers will remember his work among us in the retreats last winter.

Our Valley of Virginia Conference set a high standard this year. Only two churches failed to pay apportionments in full, and half of the churches gave more than the apportionments. If all the conferences do as well, the enterprises of the convention can take a step forward.

It is not too early to begin compiling the necessary statistics for report to conference. A complete and accurate report of all that has been done will give us faith to face the future.

OLD ZION.

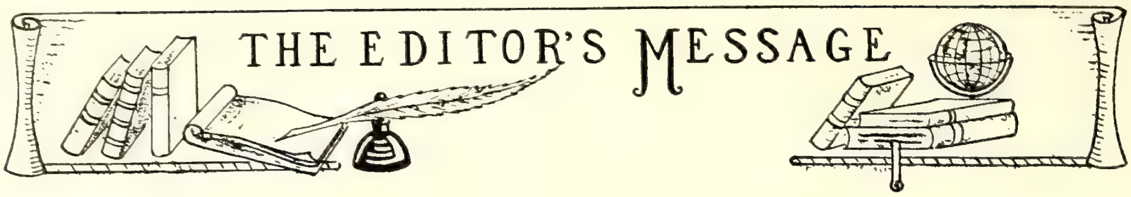
I have been pastor of Old Zion, Norfolk, since the first Sunday in August. We have been given a lovely welcome and find we are in the midst of splendid people who are interested in their church and anxious to see the work here go forward.

Since our arrival, a Young People's Missionary Society has been organized, with Miss Shirley Brown as president, Miss Dorothy Brown, vice-president, and Miss Ruth Jenson, treasurer. Deacon C. C. Etheredge is the sponsor for the young people and is doing a fine piece of work.

Also since our coming to this field, the interior of the church has been painted, which has added much to the beauty of the church. This work was done under the direction of Mrs. Virginia McClellan and her committee, known as the "Social Hall Committee. And, better still, it has been paid for with some money left over.

A Sunday school "Workers' Council" has been recently organized, and we feel that the work here is to grow and much good can be done.

J. F. Morgan.



THE EDITOR'S MESSAGE

EFFICIENT HUMAN RELATIONS.

"If it be possible, as much as lieth in you," said Saint Paul, "live peaceably with all men." This matchless twelfth chapter of Romans is a study in the science of human relations. The steadying and unifying influence is the realization that "we, being many, are one body in Christ, and every one members of another."

The Church must study this problem with renewed skill, devotion, and intensity. Christians are those who, traditionally, "held the world together." But, as a matter of fact, too often they have failed to live up to this reputation and have notoriously succeeded in holding the world apart.

Two interesting and illuminating studies in human relations are published in this issue: "The Community Council" and "Strange City." These articles were not written from a mere theoretical or academic point of view. They were written on the proving grounds of highly experimental and successful corporate relationships. They therefore merit our study.

Dr. Regina Westcott Weiman has led in the development of the Family Community Project at Addison, Michigan. A thorough knowledge of modern psychology has been geared to the practical and immediate task of living together. Our world needs the contagious example of such a successful project. Here is one which rests on no mere sentimental basis, but upon a solid psychological and theological foundation.

Elsewhere Dr. Weiman has outlined their objectives. "In Addison, we are trying to strengthen and facilitate the functioning of all the nurture groups of the community. In pursuing this continuous objective we realize that we must turn to the organic and social sciences for all the help they can give us. From these we can secure facts, methods and instruments for our work. But just as much we must turn to philosophy for a sound theory of value by which to determine what makes a better and what makes a worse community. Finally, we must turn to religion for motivation and direction and for that kind of self-commitment without which growth of good would not take place."

Think how pertinent the Addison plan is to a church as well as a community. We bow in shame when we think of juvenile Christians who have never learned the art of getting along with people. Could we not indoctrinate our members with the conviction: "Our main task is first to discover and then to provide the kind of conditions in our organization (church) . . . which promote the growth of good and which prevent or abolish evil. All this requires much wise, careful planning and action both by the group and by each member. The growth of good in our organization (church) . . . is achieved by enlarging the point of view of each of us through getting the point of view of all the others and through acting in accordance with this enlarged and truer view instead of with our own original, more narrow, view. Each of us can be of great help here by constantly enriching his own point of view by making use of all available resources—books, courses of instruction, leaders, careful observation, experimentation, survey, records, and so on. We can call all this mutual interchange and enlargement of viewpoints and progressive compounding of our perspectives."

The article, "Strange City," is another demonstration of the possibilities of an ordered society maintained under difficult conditions. Here is a lesson for young people, parents and ministers. Our churches can mould character or prevent it through neglect. Note: "The Chaplain believes that the tendency to crime, in most cases, is directly traceable to disrupted childhood. He states that most of these men have the feeling that they did not 'belong', that they were not wanted either at home or in the community." Did not Christ say to his disciples: "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven"?

Dr. W. E. Gilroy made this sane observation in his notes on the Sunday school lesson for last Sunday: "One value in studying these scenes and situations in ancient Israel is because in that small land, and in that numerically small group, one may see under limited conditions and on a small scale, in a primative society, the forces at work, the jealousies, rivalries, prejudices, and conflicts of interest, the working of which it is not always easy to trace in a complex and diversified society."

Every Christian is under the necessity of becoming a student of human relations. These relations have grievously broken down between relatives, classes, races and nations. None of these problems need be taboo to a Christian. The home, the church and the community must be recognized as the proving grounds for ideal Christian relations, and these relations must be projected into the total sphere of personal, social, racial, political, economic, national and international relations.

R. L. H.

As our bodies live in commerce with the light and air, in the environment of house and food and daily exercise of the limbs and senses, under the economy of material nature, so our spirits live by the breath of prayer, by faith and love towards God, by reverence and filial submission, by communion with things unseen and eternal.—G. G. Findley.

Never worry about dying. Go on living and let the end come when God decrees it. Fill life full of joy, purpose, good works and usefulness, and let the end come when it may.—Baptist Standard.

Knowledge and timber shouldn't be much used till they are seasoned.—Oliver Wendell Holmes.

THE COMMUNITY COUNCIL

The Family Community Project of Addison, Mich.

By REGINA WESCOTT WEIMAN.

The following formulation of the purpose and principles of working together was developed gradually over a period of one and a half years by the Community Council and the Community Forum connected with the Family Community Project of Addison, Michigan. There are several important facts to be kept in mind in studying it.

First. It was slowly developed in and by the group to fit the conditions and purposes of a unique situation. This means that it should not be handed to any other group "to be tried out." Each group is in some ways unique and must develop its own formulation of purpose and principles. Furthermore, a formulation like this requires a period of time of working together. Only then do the data emerge and the feelings of need arise which issue in the formulation of purpose and principles.

Secondly. This formulation is not regarded by the Community Council as complete or final. It is the best that the group has been able to develop to date. It expresses a commitment of faith and effort which has been growing throughout the period of working together in the project.

Our Purpose.

We commit ourselves wholeheartedly and sincerely to the growth of good in our organization, in our families, and in our community.

This commitment involves our intelligence and abilities, our practical efforts, and our resources, as well as our enthusiasm, our faith, our hopes, and our agreement to be guided by the principles and methods our group has developed or may develop.

By "growth of good" we here mean whatever aids us in getting the most out of life. In turn, this "most out of life" refers to the increase in the number and depth and richness of the meanings of life. But growth of meaning is dependent upon intercommunication of interests between individuals and between groups.

This growth of good is that kind of change in ourselves and in our world whereby we as persons (1) become more appreciative, and (2) find more and more to appreciate in our world.

To be appreciative includes being able to distinguish more clearly both what promotes this growth of good and what obstructs it.

Nothing is good or bad in itself. Whatever promotes this growth or good is itself good, and whatever hinders or injures this growth is evil.

Our *main task* is first *to discover* and then *to provide the kind of conditions* in our organization, our families, and in our community which will prevent or abolish evil. All of this requires much wise, careful planning and action both by the group and by each member.

The growth of good in our organization, in our families, and in our community is achieved by enlarging the point of view of each of us through getting the point of view of all the others and through acting in accordance with this enlarged and truer view instead of with our own, original, more narrow view.

Each of us can be of great help here by constantly enriching his own point of view by making use of all available resources—books, courses of instruction, leaders, careful observation, experimentation, survey, records, and so on.

We can call all this mutual interchange and enlargement of viewpoints *the progressive compounding of our perspectives.* It is what creates us and our community because it brings about the required and appropriate improvement of our personalities, of our physical world, and of our community institutions.

To be willing and ready to have this change and growth take place, we must center our ruling devotion in something far greater than ourselves. We must center it in the growth of good in the community.

We shall find our satisfaction in the evidences of growth in persons, in our families, and in the community, rather than in personal recognition, superiority, success, or in private gain.

Our Principles.

These principles state the conditions which we must provide to promote this intercommunication of interests and the consequent growth of good.

1. As a group, we give first place to that intercommunication of interests which issues in the growth of enriched, discriminative appreciation in our own personalities, in our families, and in our community.

We give lesser place to the specific products of our work together, however worthwhile these may be. We realize that it is better to be growing meaningfully than to have things going smoothly or to make a show of numbers or of events.

2. Every member of the group pledges himself to try to express himself freely, fully, and honestly, on whatever subject is interesting the group at the time, to the measure that his expression promotes the increase of appreciative understanding of himself or others, of weaknesses as well as of strengths, and of what's wrong as well as what's right.

3. During discussions, every member will try to listen appreciatively and to understand the expressions and viewpoint of every other member, whether or not he agrees with him or approves.

4. In cases of apparent disagreement in viewpoints concerning important issues, each member accepts the policy of trying to state in his own words the divergent viewpoint to the satisfaction of the one holding that divergent viewpoint before launching into a discussion of differences.

This policy will usually reveal when the disagreement is not real but based only on differences in choice of words or some misunderstanding, and so save useless investment of energy.

5. When there is genuine disagreement in viewpoints between members, the members involved agree to try to discover and state their common ground of agreement as a starting point *before* launching into a discussion of their differences.

6. Every member pledges himself to try not to disapprove or criticize any matter brought up in discussion outside and after our meetings together if he has not already as fully disapproved and criticized these when they were brought up in the meeting. This has special reference to the specific suggestions and viewpoints of individual members and to the findings and conclusions developed by the group.

7. Each member agrees to treat the full, free and honest expressions of other members as parts of their personalities and so not report them outside the meeting in any way that would belittle or ridicule or besmirch these persons. Only so can we trust each other and feel free to carry on this communicative interaction required for our growth.

8. When any member hears derogatory reports concerning any other member or concerning the activities of the group, he will try not to repeat such a report to others nor to

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News of Elon College

By President L. E. Smith.

EDUCATIONAL OBJECTIVES OF THE ENGLISH DEPARTMENT AT ELON COLLEGE.

By C. R. McClure,
Head of the Department of English.

The English Department at Elon has been served, over many years, by men who were governed by the need, inherent in a liberal arts program and all sound education, to sift the best from methods old and new and to present a program generous, strong and cultural. Broadly speaking, the department now has two objectives: To give to every student an exact training in grammar, composition (both written and oral expression), and reading for comprehension; to inspire a love of the classics and to create a wide and deep acquaintance with the world of art, philosophy and culture.

We want our graduates to be technically expert in reading, composition, and the expression of thought. For we know these things are the marks of the educated man anywhere. But we seek also the ultimate goal of both science and art—a broad and liberal base for thought, a base that is grounded in a thought acquaintance with the best of the world's thinkers. Great literature is a treasure house filled with ideas. We seek to explore them.

The classics, we know, have stood the sternest of tests, the test of time. They have received the approval of not one, but many generations of men. By reason of the greatness of their themes, and because of the quality of the minds which conceived them, they have conquered time. With powerful and poetic expression, and with universal appeal and witness in truth, they may add much to the upbuilding of a spiritually-guided personal philosophy.

For poetry, in the widest significance of the word, is not confined to metrical and rhymed cadences; great poetry begins, first of all, in a great idea; and, in this sense, all great writing is poetic. Poetry, when fully understood, is the architectonic art—that which joins, unifies, and explains the best of human knowledge. The studies we direct may lead to the reading of a great oration, a biography, a military record or account of battle, as well as to the interpretation of drama, tale, or poem. We reckon the King James' version of the English Bible to be one of the greatest of the literary classics, as well as a religious guide.

Yet, although we hold to traditional objectives, we do not neglect the writings of our own age. Our students read modern writers also. Clarity, simplicity of style, the virtue of good diction, and the interest of the present make these models likewise valuable.

We keep step with the times. We even take a step of our own occasionally, daring as that may seem in our academic world. While our men are marching in Normandy and in the Pacific, we are, with humble spirit before their great sacrifice and achievement, preparing to welcome them home. Many, we pray, will come back; many, we know, will return to re-enter college. The English department has received approval for instituting qualifying tests, so that these men and all students who have the ability may progress faster.

LACY B. ADCOX.

Courses in debate, journalism, creative writing, interpretative expression, modern drama, and Little Theater production, are among the traditional educational implements we shall stress in 1944 and thereafter.

Creative work in the drama has been perhaps the most recent addition to our English curriculum; it has been a part of the program for some eight years, however, and is by no means new. The administration is joining with the instructors in this field in the attempt, recognizedly difficult, to do something notable in the writing and presentation of religious dramas. For we hold strongly to Aristotle's position—that art, to be truly great, must have a moral purpose; and we hold, even yet more strongly, to the belief that education must have religious purpose if the world is to be rightly guided.

NEW DIRECTOR OF PHYSICAL EDUCATION.

Lacy B. Adcox has been appointed Director of Health and Physical Education at Elon College for the school year 1944-45. Mr. Adcox graduated from Davidson College with a B. S. degree in 1935. In 1941 he received his M. A. degree in Health and Physical Education at the University of North Carolina. He has taught in the public schools of Johnston County and for two years was principal of the Rowland School in Robertson County. During the past year Mr. Adcox has been connected with the 325th Army Air Cadet Unit which was stationed at Elon College. Mr. Adcox is succeeding Lt. (jg) J. L. Pierce, who is in the United States Navy.

NEWS ITEMS.

Faculty members and students are arriving for the fifty-fourth session of the college. The administration is hoping for a good student body. The 1944-45 faculty is complete with the exception of an instructor in Spanish. Spanish will not be offered the first quarter, but will be offered the second and third quarters. In all probability, we will secure a professor whose native tongue is Spanish and is capable of speaking good English.

The conferences of the Convention will be meeting in annual session pretty soon. It is hoped that each conference will raise its full apportionments, not only for the College but for all departments and causes of the Convention. The over-all organizations of the Convention, including her institutions, are dependent upon the faithfulness and generosity of the local churches.

In pre-war days September 16 was observed as Founders Day. On account of the scarcity of Gas and of automobile tires, it was thought advisable not to observe this historic occasion during the war. It is to be hoped that the war will be over and that next September the College will be able to take up its pre-war pro-

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FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

BEFORE BABY'S ARRIVAL.

By RUTH PECK MCLEOD,

National Kindergarten Association.

“You know, Mrs. Brown,” said Mrs. Cates to her neighbor, “I have often wondered how you managed not to have Tommy jealous of his baby sister. He seems to love her so much he never minds it when you pet her instead of him. Why, my sister's little boy, Mark, is so jealous of his baby brother that he gets red in the face whenever he thinks anyone is paying more attention to the baby than to him.”

“It has been easy with Tommy,” answered Mrs. Brown. “Before the baby came we talked to him about how fine it would be for him to have a little baby brother or sister. We pointed out how sweet other babies were. After the baby came no one was ever allowed to suggest that he might be jealous, so only the thought of joy was associated with the arrival of the baby. As a result, he is as much devoted to our young daughter as we are.

“Perhaps a child should be accustomed to the idea of a baby brother or sister in advance,” responded Mrs. Cates. “When my sister had her second child, Mark had not been prepared for his arrival. The baby was a decided shock to him. Unfortunately, too, half the people who came to see it remarked teasingly to Mark, at least in effect, ‘Now you can't be the baby of the family any longer. Little Brother has taken your place.’ Some of these unwise visitors even remarked, right before the child, how jealousy acted.”

“It is a great pity that they did that,” said Mrs. Brown. “But some adults apparently derive keen enjoyment from a child's jealous attitude toward a new baby. I don't believe any little boy or girl would be jealous of a baby brother or sister if that venomous idea were not implanted by someone old enough to know better. Any suggestion of this nature should be suppressed immediately. Jealousy is one of the worst traits that can be developed in a child, for with it is developed pure selfishness. The child who is jealous, grows up to be envious of his friends, his relations, and his business associates. He looks for satisfaction only in himself; he has few altruistic motives.

“Every child instinctively loves companions, and it should be natural for him to rejoice in the anticipated arrival of a baby brother or sister. A child who loves and helps to look after the new baby develops a protective attitude—a consideration for the weaker individual. The child who does not rejoice in having a baby brother or sister hinders his own development to such an extent that he becomes increasingly dissatisfied and unhappy. It will be almost impossible for him ever to become a lovable adult if he continues to be so self-centered. He will never know the great happiness one derives from sacrifices made for others.”

And whose fault will it be?

CHILDREN'S MISSIONS.

This is a message to those who have been laboring in the field of Children's Missionary Education during this year.

Your reports have not yet come to me, and I do not know much about what most of you have been doing this year. But, I do want to thank you for any efforts that you have made. It is not easy to take on extra duties in these busy times. I sincerely appreciate, and so does your local church, your interest and help in this very important field of work. You are sowing the seed which will grow up into the fruit of the Kingdom of God on Earth! If ever we lived in a time that needed love and understanding it is now. Yes! I realize, with you, the difficulty of training for that love and understanding of which I have just spoken! Our son plays with other children and he says, without realizing what it means, “I'm going to shoot a German!” All of our children are learning the language of war and hate. We scringe when we hear them speaking it so glibly. We spend much time in trying to tell them why they should not speak such language. Some of us feel that it is a good thing that children haven't seen so many movies this summer, when we find that even Mickey Mouse has turned into a “Killer” and the dearly loved nursery rhymes have been dressed up in armor. The only escape from a war world which our children will find, in these days, is the escape which we help them to find. In moments of telling them of great, heroic men and women of Good who were Germans How even in the face of Japanese destruction of their country, the Chinese “hold hard to love” and refuse to hate their enemies. There is no race, or group that does not have good traits to which we may point them.

I have never been able to understand why it is that we work and strive so hard to raise money to send for Mission work in Africa, when we are not willing to do a little home missionary work in our own back yards for the same race. Work that is crying out with a voice that grows louder with each passing day, to be done. I grew old enough to realize that my relatives and friends were taking the easy way out; easing their consciences by sending the money so that others might do their missionary work for them. I pray daily that I may have the peace of knowing that when our son grows old enough to see and understand things, he will realize that his parents are not cowards! That they are not willing to let someone else do all the mission work for them. But that they have courage enough to live Christ-like lives in their home and community.

Our Missionary Theme for next year is, “Unfinished Business”! I feel that this problem which I have been discussing with you should be near the top of our list of items of “Unfinished Business.” Do you care enough to at least pray for it to happen?

MT. CARMEL.

The Junior Society of Mt. Carmel Christian Church has closed a very successful year of work. We have an increase in membership of which we are very proud. Because in the past we have found it very diffcult to have good attendance during weekdays, we have met every second Sunday morning after our Sunday school lesson for our meeting. We have had very good cooperation this year. Our study book has been studied chapter by chapter and we found it very interesting that way. Our apportionment has been raised in full and we have made the Standard of Excellence. I gave a party for the benefit of the children and I believe they thoroughly enjoyed themselves. Contests and games were enjoyed by all. Refreshments were served by Miss Virginia Lee Drewery. With the help of God we shall strive to do better work.

MRS. FRANCES B. ROSE,
Leader,

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

DURHAM HAS GOOD YEAR.

The Woman's Auxiliary of Durham Congregational Christian Church has had a smoothly running and successful year. A meeting has been held each month except January—this meeting being postponed because of illnes of the members.

The study book, "Ventures," by Henry Van Dusen has been completed and the work of four of our missionaries studied, with others to follow. For our May meeting, Mrs. F. C. Lester of Elon College met with us and gave a most interesting discussion of the Longs and the Dilles.

At the November meeting a Thank Offering amounting to $5.00 was received. In February, the Birthday Offering amounted to $16.00.

As in the past, Dr. Harrell consented to conduct our study of "The Acts." This discussion is to take place at the regular Wednesday night prayer meeting, thus enabling the entire church to benefit from the study.

The members have been very thoughtful in remembering those who have been sick and indisposed in other ways.

"God hath done great things for us whereof we are glad."

Remember, the Durham Church is looking for you to attend the Fall Conference!

MRS. ARNIS J. GLENN.

OUTSTANDING MEETINGS AT SANFORD.

Our consecration service for the new officers of our two circles in October at the church started the missionary year for us. Mrs. George Brannon, in her president's address to the groups asked that all of us "let the fires which the burning candles represent—humility, patience, courage, truthfulnes, joy, love, obedience and hope—be guide posts for us during the new year." She expressed the hope that they would give us courage to adventure into a year of the greatest achievement we had ever known. In looking over the minutes of our meetings for the year, we find, with quickened heartbeat, that our president's hope had been realized!

On November 11, we sponsored the first World Community Day service of Sanford in our church. The other churches of our community united with us to fill our church and make up a community choir which helped to make our worship service more worshipful. Dr. H. Shelton Smith of Duke University brought us a soul-searching message. An offering of $25.00 was received for China Relief.

On November 28, our Convention president, Mrs. W. E. Wisseman, spoke to us on "Foochow High School and Chinese Christians" at the evening church service. The Thank Offering gift amounted to $16.42.

On February 25, we observed the World Day of Prayer with the other churches of our community at the Presbyterian Church. Those of our group who were able to attend felt that it was the most impressive service we have had in the World Day of Prayer series.

We had an unusually good time in observing our birthdays this year at the home of our president. The program committee had arranged a service of dedication of our gifts around the theme, "Hands that Share." Each member had an order of service with a drawing of Albrecht Durer's "Praying Hands" on it; so each member participated in the service. Then everyone enjoyed a social good time while she ate a slice of our Birthday cake and drank a cup of hot coffee!

Our first book review was held in the social room of our church on March 24. We were hostesses to the women of Turner's Chapel and Shallow well societies. "We Who Are America" was reviewed for us by Mrs. Aubrey Todd, after which we enjoyed informal discussion while refreshing ourselves with a hot drink and cookies.

On Wednesday night of Holy Week we were privileged to have one of our returned missionaries from China, Dr. Charles Storrs, speak to us and show pictures of the missionary field in which he labored. This was a public service at which both children and adults received missionary education! Shallow Well and Turner's Chapel groups were invited to enjoy this occasion with us.

Tuesday, April 11, at our Spring Rally at Parks' Cross Roads, it was with joy that we listened to Mrs. Moulton tell of the missionary work which she and her husband and her daughters had been doing in India. Having met Mrs. Moulton and listened to India's great need, we decided to make a special effort to give more Life Membership Certificates and Memorials this year.

"Mothers as Coworkers with God," by Angie Crew was used at our Mother's Day meeting in May, sponsored by the Underwood Guild Circle at the home of Mrs. M. H. McFarland. Mrs. R. M. Cline, past president of the Underwood Guild, was presented a Life Membership Certificate by the Underwood Guild Circle. Mrs. Geo. Brammon, president of our missionary society, was presented a similar certificate by the Jennie L. Gunter and Underwood Guild Circles. Earlier in the year the Jennie L. Gunter Circle had presented a Life Membership to Miss Hattie Way.

The meeting of the year which interested the men of our church most in missions was the evening service of Sunday, May 14, when Dr. George Shepherd, missionary to China, told us of his experiences in missionary living there, and led an interesting discussion.

Mrs. May Caviness of Raleigh reviewed our second mission study book, "For All of Life," in an expert manner. Shallow Well and Sanford were guests of the Turner's Chapel society for this meeting.

We plan to end our year by securing a Memorial Certificate for Miss Mary McClure and by attending our Annual Missionary Conference on October 2, at Durham, where we hope to see many of you and glean new ideas and inspiration for the coming year.

MRS. C. C. BRIDGES,
MRS. O. B. PORTER,
Reporters.

ACTIVITIES AT INGRAM.

Another successful year is drawing to a close for the Ingram Missionary Society. Although war conditions have changed our time of meeting, we have met regularly each month.

Last fall we sponsored a lovely and inspiring Flag Service in honor of our boys who are in the war. On the World Day of Prayer the good ladies from our neighboring churches met with us and helped with the program. In early spring we were hostess to the Halifax Missionary Rally. A large crowd attended and a good time was had by every one.

The book studies have been very interesting and most helpful. Our faithful pastor, Rev. J. E. McCauley, has greatly helped our society by teaching the book of Acts. "We

(Continued on next page.)

Missions
The World for Christ

IMPORTANT NOTICE.

The Mission Board of the Southern Convention of Congregational Christian Churches will meet for its regular annual session at the Christian Church, Suffolk, Virginia, at 9:30 A. M., Friday, September 29, 1944. All applications for aid and matters to be brought before the board should be sent to the Mission Office, Elon College, N. C., not later than September 22.

MATTIE COX PARKER,
Secretary.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 14, 1944.

Sunday Schools.

Winchester, Va.	$	6.55
First, Greensboro, N. C.		10.15
Chapel Hill, N. C.		5.19
Morrisville, N. C.		4.26
Liberty Spring, Suffolk, Va.		5.00
Class No. 2, Mt. Auburn, Manson, N. C.		3.65
New Hope, Harrisonburg, Va.		3.55
Total	$	38.35

Individuals and Churches.

Mr. E. K. Freeman, Eagle Spgs., N. C.	$	5.00
Mt. Carmel, Walters, Va.		12.95
Concord, Timberville, Va.		2.19
Providence Memorial, Graham, N. C.		16.00
Cypress Chapel, Suffolk, Va.		10.00
Mrs. J. Shepherd Speight, Norfolk, Va.		5.00
Dr. W. P. Minton, Milroy, Pa.		3.00
Total	$	54.14

Specials.

First S. S., Burlington, N. C.	$	20.96
Total for the week	$	113.85
Previously acknowledged		31.24
Total since Sept. 1, 1944	$	144.69

Gratefully,
MATTIE COX PARKER,
Secretary.

CHURCH WOMEN AT WORK.

(Continued from preceding page.)

Who Are America" was wonderfully taught by one of our local members, Mrs. Fletcher Whitlow. We met with a neighbor church to study "The Silent Billion Speaks."

Each year our society remembers the Orphanage with suits and dresses for Easter and at Thanksgiving we send a coop of hens.

We gave a Life Membership to a former president we all love, Mrs. L. E. Carlton. As an extra service we have given a $25.00 War Bond to Southern Union College. We also had a birthday party.

Our financial report has been very good. We hope when we hold our last meeting our apportionment will be reached. We are looking forward to receiving the Standard of Excellence when we go to Conference.

We trust the Lord will continue to bless our humble efforts as we try to serve Him.

CHARLOTTE DAVIS,
Reporter.

ISLE OF WIGHT.

The societies of Isle of Wight Christian Church are happy to report a very successful year. We feel that we have been lifted spiritually, and consider that the most outstanding accomplishment of the past year. We have met all the requirements on the "Standard of Excellence." We are also enjoying the opportunity of sharing in the painting and other necessary fixings of the church.

MILDRED CHAPMAN,
Reporter.

SOCIETY HELPS ITS CHURCH

The missionary society of Happy Home Church is closing its fifth year of service. This year has been an interesting one, with good programs in the meetings and opening exercises of Sunday school each third Sunday. The World Day of Prayer was well attended and each one seemed in earnest when in prayer.

Our pastor was granted a two-week's vacation by the church. The young people had charge of the worship service on one Sunday of his vacation, and the missionary society was in charge the other Sunday. We used the playlet, "Each One, Teach One," with various passages of Scripture in connection with it. It seemed to be appreciated by all present.

The Cradle Roll has been efficiently taken care of by the superintendent, with a good number of babies being added to the roll.

The membership of the society has increased a little. Our finances in all branches of the society's work have been taken care of, with special gifts which were sent to Southern Union College and Elon Orphanage, and the Thank Offering to China.

Five of our members attended the Spring Rally in Winston in April. Each received new encouragement to help carry our work forward at a more rapid rate of speed.

REPORTER.

PLEASANT RIDGE PROGRESSES.

The Woman's Missionary Society of Pleasant Ridge Christian Church (Randolph County) has been doing very good work this year. We meet once each month on Friday night before each third Sunday.

In October we held our consecration service, which was very impressive. We had the largest number of members present for this meeting of any one during the year. In November we had our Thank Offering program with a large attendance of members and several visitors. We held our regular meeting in December and our society was entertained by a Christmas party given by Miss Thelma Cox. We had a Christmas tree and exchanged gifts. The members of our society observed the World Day of Prayer at the church. We had our birthday party with Mrs. Fred Allred in March.

We have sent a large box of clothing for Greek Relief. For our Friendly Service Project we sent $7 in defense stamps to Southern Union College, Wadley, Alabama. We sent a box of dresses to the Orphanage for Easter. We also sent cards, flowers and fruit to members who are sick.

The Book of Acts has been taught by different members of the society, as was one of our study books. We were happy to have Mrs. W. E. Wisseman teach "We Who Are America" in her usual interesting manner.

We are giving a Life Membership for one of our most faithful members, Mrs. W. E. Bean. We are giving a Memorial for Mrs. W. W. Davis, a member we lost last year.

We have lost more members than usual this year. We feel it is due to the war conditions. Although we have lost some members, we have gained others.

We use the material in the packet for our programs and enjoy them very much.

We have raised our apportionment

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Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

STRANGE CITY.

By Helen Clinton Johnson.

The sign at the entrance says "State Prison of Southern Michigan," but after running the gamut of a series of locked gates, the visitor wonders if he has read the sign correctly. You suddenly find yourself in an impressive rotunda, the entrance to a city of 5,000 men whose average age is 26 to 32 years. These men have been sent here by the state for varied periods of time and for a wide variety of reasons. Men who have found other cities unfriendly, inhospitable and confusing, and who, in their confusion, have struck out at what has hurt them, even as little children kick the piece of furniture into which they have bumped. Their manner of striking back has taken several forms, theft, burglary, forgery, assault, and murder.

The whole atmosphere of Jackson Prison is completely friendly. There is no restriction of speech or action as long as there is no infraction of prison rules.

We visited the dining room at mealtime where 2,500 men are fed at a sitting. It was a beehive of activity, operated on a cafeteria basis. It was amusing to note one obese fellow saying "no thank you" as he passed slowly by the potatoes. The menu for that particular midday meal was soup, hard boiled eggs, fried potatoes and chocolate pudding. Most of the food, including some of the meat, is raised by the prisoners on the farms surrounding the prison proper. All of the cooking and baking is done by the men in huge kitchens equipped with ovens big enough to walk into and pots and pans big enough to bathe in.

There is a wide selection of activity from which to choose. Classes in woodworking, leathercraft, painting in oil or sketching. A group of colored boys have organized a swing band, the organist played for us in the auditorium, and the prison band was rehearsing. There is a broadcasting station, and those who wish may partake in the programs. Bible classes have been organized by the Chaplain, Mr. Samuel B. Wenger, who was our guide about the prison. These classes are conducted by the prisoners.

Some of these men are learning for the first time that there is a destiny which shapes our lives if we seek it and learn to recognize it when we find it. The choir director, when discussing the Christmas music, was asked about the preparation for the Easter program, and stated that his enthusiasm about that wasn't too great because he didn't aim to be there that long. Another boy who sings was not interested in choir practice at the moment because he had nineteen years more in which to contribute his bit.

A cell we visited was complete with plants growing on the windowsill and a netting spread across the bars. Upon inquiring as to the purpose of the netting we were told that it was to keep a canary from escaping when it was allowed out of its cage to fly about.

The chaplain believes that the tendency to crime, in most cases, is directly traceable to a disrupted childhood. He states that most of these men have the feeling that they did not "belong," that they were not wanted either at home or in the community. He believes that the program of any penal institution should be one of preparation for rehabilitation, not one of punishment for a crime committed. Here in a place of residence which they themselves did not choose, these men are finding the means of becoming worthwhile members of a society of their own choosing.

Mr. Wenger has written a booklet of welcome and calls it "Our Town." It is a guide for the newcomer to the prison, calculated to help him find his way about the strange city.

We too can help. The shy, apparent misfit in our own social group may be a potential criminal unless we seek him out and give him a place in our lives. Make him feel wanted and necessary to us. Let him contribute to us that which he has to give. Help him grow into the man he deserves to be with a firm foundation for the future and a goal in sight.

FRANKLIN YOUNG PEOPLE.

As the Young People's Missionary Society of the Franklin Congregational Christian Church comes to the close of another year, we look back in gratefulness to God's goodness to us. We have increased our membership, have met all our requirements, and have had inspiring programs.

The highlights of our year were the reviews of our Mission Study Books. "We Who Are America" was reviewed in a most inspiring manner by Mrs. Lucy W. Stuart. Mrs. W. T. Scott, in her usual charming and informative manner, brought to us our foreign book, "For All of Life."

Our attendance has been excellent and we have had a part in many good causes — remembering the shut-ins, sending cards and personal visitations.

We are grateful for God's mercy and protective power during the past year. We also appreciate the fine coöperative spirit of our president, Mrs. E. R. Bryant.

Virginia Taylor,
Secretary.

NEWS OF ELON COLLEGE.

(Continued from page 6.)

gram without omissions and make its full contribution to its constituency.

On Wednesday of last week we called at the home of an alumnus of Elon College. Unfortunately this friend of the College passed away some years ago. The purpose of the visit was to interview the son of this Elon alumnus with the hope of influencing him to enroll in the college this week. His mother exclaimed, "This is interesting. When Charles was born, we sent Dr. Harper (then president of the College) an announcement. He wrote us a very beautiful letter and stated that he was enrolling Charles in Elon College for 1944." It is certainly hoped that this son may follow in his father's footsteps so far as his education is concerned.

This is a last minute appeal to the homes and families of our church to consider seriously sending their sons and daughters who are high school graduates and of college age to our own church college. Some months ago a committee was appointed to list the names of the young men and young women of our Church who were seniors in high school and to use their influence together with the efforts of the College to induce them to come to our own church institu-

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CHURCH WOMEN AT WORK.

(Continued from page 9.)

and have met the requirements for the Standard of Excellence. We feel sure the success of our work this year has been through our Lord and Master, and we pray that we will, by God's help, be able to do greater work for Him next year.

Mrs. Colbert Allen,
President.
Mrs. Earl Lowdermilk,
Secretary.

MISSION STUDY DAY HELD.

The Woman's Missionary Society of Damascus Christian Church has had one of the most outstanding years in its history. Regardless of the present conditions concerning gas and tires, the meetings have been well attended and the members most active.

Our observance of Armistice Day with the woman's society of Oak Grove was most impressive. We used the pamphlets on the "Pillars of Peace" with many members taking part. A Thank Offering was taken on that day.

The public service program was opened to all people of the Sunbury community. Rev. John G. Truitt gave a splendid review of "The Robe" by Douglas.

Perhaps our most simple, yet most impressive service was the "World Day of Prayer" when the doors of our church opened to all denominations, who likewise took part. The program was arranged by Mrs. Mills Riddick and was most unique in its procedure.

The book of Acts has been studied to a great extent with Mrs. Rudolph Corbitt as Spiritual Life leader.

We held a "Mission Study Day," with Mrs. Mills Riddick as the leader in the discussions. The women of Oak Grove were invited and a luncheon was served with Miss Lucy Lassiter and Sam Pierce in charge. "We Who Are America" was discussed by members of both societies. The foreign book, "For All of Life," was taught by Mrs. Roy Parker and Mrs. Rudolph Corbitt.

The church has made many contributions to Friendly Service, with Mrs. John E. Corbitt in charge, sending boxes to Greek Relief and to others in distress.

A Life Membership was presented to our secretary, Miss Annie Lassiter, who held this position since the beginning of the society.

The children have had a splendid year under the supervision of Mrs. L. E. McCoy and Mrs. B. L. White.

Our apportionment has been raised and a generous thank offering sent in. We have had delegates at the Conference and Spring Rally.

We have already started planning our work for next year and hope to do even greater things in His name.

Mrs. A. V. Hofler,
President.

MANY FRIENDLY SERVICE PROJECTS.

The Woman's Missionary Society of Bethel Christian Church has had a very good year under the leadership of its president, Miss Alice King, and with the cooperation of its members. We hold regular monthly meetings in the homes of our members. A prepared program, consisting of a devotional, reports, reviews and business details, constitutes the meeting. This is followed by a social period.

Both study books for the year have been taught—"For All of Life," by Dr. James H. Lightbourne, with the Concord Society as our guests, and "We who are America," by Mrs. A. C. Murray.

The society gave Mrs. R. C. Mason, our pastor's wife, $25 on her hospital bill at Duke, sent Elon Orphanage two quilts, a box to war reffugees, a box to Faith Home in Danville, and made a donation to the Red Cross.

At the beginning of the year we decided to buy a $25 war bond for Southern Union College. As another Friendly Service project, we clothe little Norman Lowthrop at the Christian Orphanage.

The Bible study was taught by our pastor, Rev. Walstein Snyder. The World Day of Prayer was held in joint session with the Union Ridge society.

We had delegates at the Conference and Spring Rally. Our apportionment has been raised. All requirements for the Standard of Excellence have been met, and we feel sure each member has enjoyed the year's work.

We are now planning our next year's work and we hope to do even better in the future than we have done in the past. With the help of the Master, we are sure we will accomplish more during the coming year.

Nellie Herndon,
Secretary.

HENDERSON PROGRAM A SUCCESS.

The Missionary Society of the Henderson Christian Church is about to close another year of successful work.

A Thank Offering was held in November. The offering taken at that time amounted to $8. This was sent to the Foochow Union High School in China.

Our church joined with the other churches of the town in the observance of the World Day of Prayer.

Our Friendly Service Committee sent a box of gifts to the Japanese Evacuees in Arizona and also sent a box of clothing to the Greek Relief.

At Easter, a large box of clothing was sent to the Elon Orphanage.

During the year, we have tried to remember the sick with gifts, trays, flowers and cards. At different times during the year, we have also sewed for the Red Cross.

We have held all of our regular monthly meetings and fulfilled our financial requirements. Our mission study book, "For All of Life," was reviewed by Miss Ruth Allen, who is one of our members and is studying to become a missionary.

We hope to make next year's work a little more successful than we have this year's work.

Pauline A. Conklin,
Reporter.

PROFITABLE YEAR AT ANTIOCH.

The Woman's Missionary Society of Antioch has come to the close of a profitable and successful year, with the splendid cooperation of the members. The book of Acts has been studied, and a very entertaining review has been given at each meeting.

At the beginning of the new year, the program committee arranged all programs for the year and printed a yearbook for each member, containing the names of officers, names and addresses of every member, all meeting places, dates of the regular meetings, a theme for each month's program, and the names of the program committee. It is such a help to have the work all planned at the beginning of the year, and we are planning to use the yearbook again this time.

Again this year we have had a "pledge campaign." As a means of raising special funds over our regular dues.

Most of our members are subscribers to The Christian Sun and the *Missionary Herald.* We have found these helpful in many ways.

In October, we had a Consecration Service for the officers and members. A Thank Offering program was held the third Sunday in November at the church.

We observed Armistice Day with a worship service at the church, on the theme, "The Price of an Enduring Peace."

(Continued on page 13.)

Sunday School Lesson

By **Rev H. S. Hardcastle, D. D.**

RELIGION IN THE LIFE OF A NATION.

Lesson XIII—September 24, 1944.

Golden Text: *"The Lord shall be unto thee an everlasting light, and God thy glory."*—Isaiah 60:19.

Lesson: II Samuel, chapters 5 and 7.

Devotional Readings Isaiah 60:15-21.

Joy in Religion.

It was a joyous occasion when David and the people brought the ark to Jerusalem. They made a new cart for it, and formed a triumphal procession before it, blending their voices in praise with the sound of many musical instruments. When they entered into Jerusalem, David himself, filled with inexpressible delight danced before the ark—by the way much to his wife's displeasure. And David offered burnt offerings and peace offerings before the Lord. Furthermore, David "set up" the great crowd of people who took part in the festivities, passing out cake and meat and wine to every one. There is a place for joy and the festive spirit in religion. God wants no long-faced, wet-blanket piety. Christianity is a singing religion. It has deep, inexhaustible wells of joy and happiness. It emphasizes gladness of spirit. Rejoice in the Lord, and be glad. Bless the Lord, O my soul, and all that is within me, bless his holy name. All too many of us have not discovered, or we have lost, the radiance of early Christianity.

Beware of the Familiarity That Breeds Contempt.

There is an interesting and perplexing incident recorded in connection with the bringing back of the ark to Jerusalem. While crossing the threshing floor of Nachon, the ark was shaken as the cart passed over the rough place in the road, and Uzzah put forth his hand to steady the sacred symbol. He was immediately struck dead. One wonders if behind this strange tragedy there is not a warning against undue familiarity with sacred things, not only in religion but in life. There is such a thing as becoming too familiar with sacred things. A minister must be on his guard, for instance, lest his intimate association with religion does not dull his respect therefor. And perhaps this is true of the custodian of a church, or those who handle the symbols and equipment of a church, or work around a church. No amount of handling a Cross ought to dull one's sense of its significance, no amount of handling a Bible should cause one to treat in roughly or abuse it. Illustrations are legion. Beware of losing the sense of awe and reverence out of life.

Not Playing Fair with God's House.

As David sat in his home one day, he fell to thinking about the difference between the house in which he lived, and the place that was the symbol of the place where Jehovah his Lord dwelt. There he was in a palatial home made of cedar, while the ark of God rested in a tent. It struck him as rather incongruous, and he decided that he was going to do something about it. Forthwith, he called Nathan, the prophet and his closest adviser, and told him he was going to build a worthy house of God. One wishes that more of God's people would become troubled about this matter. How often does one drive through town or city or countryside in which people live in good homes and often in fine houses, and yet see the house of God inadequate, ill-kept, unattractive and uninviting. The church does not have to be the largest or the costliest building in the community, but it ought not to suffer by comparison with the homes of the members who belong to it. And it ought to be kept clean and be made attractive. Even a simple, inexpensive church can honor God and be worthy of Him. A number of the churches, both in town and the country need to do something about the church of the living God.

Unfulfilled Fond Dreams.

When David told Nathan about his dream of a fine house of God, Nathan gave him the go-ahead signal. But God spoke to Nathan that night and told him to tell David that God had other plans for having his house built. A rather unpleasant assignment, to say the least; but Nathan did it in a frank way, and David took it in a fine spirit. Indeed, David shows something of the greatness of his moral and spiritual statue by the way in which he dealt with the frustration of his high ideal. He went in alone before God and in humility and gratitude bowed in submission to what he knew was the divine will. He rejoiced in the fact that his son was to do what he had not been allowed to do.

Life has so many frustrations, so many disappointed hopes, so many unrealized dreams. And in so many cases, they seem so worthy and indeed to be of God. And yet God himself seems to deny their fulfillment to us. His Spirit often says "No" to our sincerest and most unselfish plans. We can only trust where we cannot understand, and look for the open door which the closed door has revealed. Hats off to the person who can face the frustrations and failures of hopes and dreams and keep sweet and serene and unembittered.

Religion in the Life of a Nation.

This is the theme of today's lesson. It is most appropriate. In a world that has been shaken to its foundations, and in which even the foundations have been shaken, there is need for something that will purify and strengthen and unify national and international life. And still stands that ancient word of the Wise Man, "Righteousness exalteth a nation, but sin is a reproach to any people." Our nation, and any nation is safe only as it is religious in the best and broadest sense of the word. There never was a time when the Church of Christ had a larger opportunity or a heavier responsibility. There is an urgent need today for its ministry of preaching and worship and training in service.

A GAME TWO CAN PLAY.

While Spurgeon was still a boy preacher he was warned about a certain virago, and told that she intended to give him a severe tongue lashing.

"All right," he replied; "but that is a game at which two can play."

As he passed her gate one morning, she assailed him with a flood of billingsgate.

He smiled and said: "Yes, thank you, I am quite well; I hope you are the same."

Then came another burst of vituperation, to which he replied, still smiling: "Yes, it does look rather as if it is going to rain. I think I had better be getting on."

"Bless the man!" she exclaimed. "He's as deaf as a post! What's the use of storming at him?"

So her ravings ceased and were never repeated.

—*Gospel Advocate.*

THE COMMUNITY COUNCIL.

(Continued from page 5.)

pass judgment, nor to act upon the matter unless and until, due to its importance, he either has referred the matter back to the group for consideration or has spared no pains or prejudices in finding the truth and correcting the report.

9. Every members agrees to open himself to the greatest extent possible to an unprejudiced consideration of the viewpoints of all the other members once these are clarified, to reflect upon these, to try to find whatever there is of good and truth in them, and to allow his own thoughts and feelings to be transformed by them to the extent that he can find goodness or truth in them.

No one can act sincerely on the convictions or ideas of anyone but himself. If one member is not convinced that there is truth or goodness in the suggestions and expressions of another member, he cannot honestly accept those nor act upon them. The main point here is that each shall *try to find* whatever truth and goodness there is in the expressions of others, and, whenever he *does* find these, change his own ideas, convictions and acts for the better.

According to this principle, winning a disagreement means learning enough through the intercommunication it engenders to bring about an improvement of one's own viewpoint.

This is the hardest step, but this is where, most of all, growth of personality takes place in the individual, where growth of culture takes place in the community, and so where community itself grows.

10. Each member agrees to try to keep in mind the expressions and interests of all the other members (whether or not he agrees with them) before and during his own planning and conduct insofar as the interests of the others are involved.

11. Each member agrees to try to bear in mind that these objectives and principles we seek in community-building are guides for our living and not standards by which to criticize others.

The only sound basis for judging others is their willingness to continue to grow. It is not the degree of perfection attained. All true growth takes time.

When one member fails to accept the particular suggestions or criticisms of some or of all of our group, anyone of three things may be true. Those doing the criticizing may be wrong and so need to grow. Or, the member criticized may be undergoing growth through the influence of the interchange of viewpoints with others, and so is living by the principles here set forth, although not by our particular suggestions. Or, the member criticized may not be ready for growth in this particular area.

12. Each member agrees to try to be tolerant to the extent of allowing others the right to live and learn by their own convictions when communicative interaction has failed to transform these.

For one thing, usually it takes time to prove which is actually the wrong idea or conviction. Furthermore, no one *can* recognize the better in any one situation until his experience has made him ready for this particular lesson. At any one moment, no one can appreciate what he does not appreciate.

13. Each member in trying to decide what is good and true in the expressions of thought and feeling of himself and other members will try to *think in terms of the growth of good in our community, our organization, and our families* and not just in terms of his own private preference or advantage. In the long run, the good of each is secured only through the good of all.

CHURCH WOMEN AT WORK.

(Continued from page 11.)

In February we had a very complete review of the study book, "We Who Are America," by our pastor.

We met at the Windsor Christian Church for the World Day of Prayer service. Three other church societies in the community shared the program with us.

The society had delegates at the Conference and at the Spring Rally. We have paid our apportionment, and have had a part in many other good causes.

Our meetings have been very interesting and inspiring, and the attendance has been good throughout the year. We have nineteen members, and we are hoping to have more join us. All requirements for the Standard of Excellence have been met. We have had three public programs during the year.

We are now planning our work for the coming year, and we hope to do even better than we have done in the past. With the help of our Master we are sure to accomplish more during the coming year!

"Let us be heavenly-minded; let us put God first, and after Him human enterprises."

Mrs. C. R. Clements,
Secretary.

UNION HAS SPLENDID YEAR.

The Woman's Missionary Society of Union, Southampton, Christian Church has had a splendid year under the leadership of Mrs. Larry Overby, president.

All requirements for the Standard of Excellence have been met and we feel that each member who has faithfully attended our meetings has received a great blessing by having a part in a work so wonderful.

The book of Acts was taught by our Spiritual Life Superintendent, Mrs. S. M. Joyner.

During the month of December, at the conclusion of a regular Sunday school period, we held our public service. A Thank Offering was received at this service. We observed the World Day of Prayer, and had delegates at the Conference and at the Spring Rally.

At the beginning of the year, we decided to fill a Defense Stamp Album as our project for the year. This album which completes a $25 bond will be donated to Southern Union College, Wadley, Alabama.

We are now planning our next year's work with a greater will to do more for the cause of missions.

Nellie M. Scott,
Reporter.

CYPRESS CHAPEL SOCIETY.

The Woman's Home and Foreign Missionary Society of Cypress Chapel Christian Church has had a very good year under the direction of the president, Mrs. Wallace Brinkley.

All apportionments have been paid in full, and we are giving three Life Memberships and one Memorial this year.

In May we had a hen party and we gave Sunday eggs in the month of July to help on our apportionment. We observed the World Day of Prayer in February.

We have given a $500 bond to T. B. work, $500 to War Fund, $10 membership in C. M. A., $5 to Red Cross, 25 pairs of hose to the Orphanage at Elon College, a large box of clothing and shoes to the Greek children.

Our Home Mission study book was taught by our president; the Foreign book by Miss Clara Fisch, religious education teacher in the county. Bible study from the book of Acts was taught by Mrs. Roy Brinkley.

The Juniors, under Mrs. G. C. Mann, and the Cradle Roll with Mrs. Grady Brown are doing fine.

The Agnes Brittle Circle has done wonderful work this year.

Mrs. W. L. Harrell,
Treasurer.

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

We are very happy that the Christian Orphanage is located two hundred and fifty miles inland from the seacoast. Last week, a hurricane storm spent its vengeance out along the coast of the Carolinas, but here we had a beautiful rain giving us a splendid season without wind. We dread these September storms because they sometimes blow inland and blow our corn crop down and make it hard to gather. So far this year, we have not had a wind storm, and our corn is standing up straight. If nothing happens, our corn pulling machine will do a good job.

The writer was reared on a farm and our farm life has been a wonderful help to us in this work here.

When I was a boy on my father's farm, we did the work in those days the hard way. There was very little improved farm machinery. The first mowing machine that was bought in the community was a curiosity to us young boys. Then the wheat drill, and from year to year new items of machinery, to lessen the hard labor on the farm, were introduced.

Instead of pulling corn by hand, we now hitch a small tractor to a corn pulling machine, and it pulls, shucks and loads the corn into the wagon. It is then carried to a shed where it will be in the dry and let it thoroughly dry out. We then use a grain threshing machine which shells it and cleans it. We then store it in the corn bin and the job is finished. A few years ago, we did all this by hand work.

The time has been when we cut wheat with a binder, shocked it in the field to let it dry out, and sometimes it would rain for a week and we would lose lots of it. Now, we take a combine which cuts it, thrashes it, cleans it and sacks it all with one operation. Quite a difference from the old way. We save it all. Then we follow the combine with a pick-up baler and bale the straw for bedding in the cow barn.

Some years ago, we did all the milking by hand. Now we use electric milkers and it saves lots of time and work too—and is perfectly sanitary. There is no better food for the children than good, cool sweet milk. We give our children here all the sweet milk they need each day. We have a pretty healthy group.

School opened this week. All of our children are in school except five too young to go. When they are all in school, we have a quiet time at the Orphanage. It does give us time to relax to some extent.

Chas. D. Johnston,
Superintendent.

REPORT FOR SEPTEMBER 21, 1944.

Amount brought forward		$17,794.74
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Morrisville	$ .69	
New Hope	4.55	
Shallow Well	15.00	
	———	20.24
Eastern Va. Conference		
Cypress Chapel	$ 14.65	
Liberty Spring	7.00	
Mt. Carmel	13.76	
Newport News, Kate Newman Circle	11.00	
	———	46.41
N. C. and Va. Conference:		
Burlington	$ 38.82	
Greensboro, First	12.17	
	———	50.99
Western N. C. Conference		
Ether	$ 3.09	
Pleasant Ridge	8.46	
Ramseur	20.00	
	———	31.55
Virginia Valley Conference:		
New Hope		5.20
Endowments.		
Lawrence Holt Endowment		150.00
Memorial for Mr. D. E. Sellars.		
Mrs. J. B. Stratford	$ 5.00	
Violet, Nellie May and Wilmer Holt	5.00	
May McEwen Kaiser, Inc.	100.00	
	———	110.00
Special Offerings.		
Bateman Loan, interest ..	$ .42	
Refund on Insurance	4.80	
Mr. Hughes	45.00	
Jr. Philathea Class	5.00	
Mrs. Elsie Sullo	29.84	
Mrs. Margaret Hill	30.00	
	———	115.06
Total for week	$	529.45
Grand total		$18,324.19

A Religious Survey of the city of Raleigh was conducted last Sunday. The over 900 workers were sent out to secure the following information: Name, address, age, place of Sunday school attendance, place of church membership, denominational preference, and local church preference if not a member.

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The ChristianSun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Dear Sir:

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Street or Route ....

City .... State ....

Church ....

Subscriptions will be placed in the order received.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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SUBSCRIPTION RATES.

Six Months..........................$1.00
One Year............................$2.00

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should reach the editor at 3200 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

M. J. W. WHITE—A TRIBUTE.

Mr. M. J. W. White lived a long life—he was nearly eighty-six years of age when he died, July 9, 1944. He had a large family—originally there were nine children, and at the time of his death six children, twenty grandchildren, twelve great grandchildren, and a brother and sister. But Mr. White will not be remembered so much for his length of life as for the quality of it; and not so much for the size of his family as for the spirit of the family relationships. He was a good man and a gracious man, held in high regard and in warm esteem by all who knew him.

He was simple in his tastes and in his habits of life, friendly in spirit, generous in giving, warm and prodigal in hospitality, loyal in friendship, devoted to home and family, truthful in word and honest in conduct. He was a Christian gentleman, courteous, thoughtful, and friendly. He was a great churchman—he loved his local church, his denomination, and the larger cause of Christ. He was faithful in attendance at public services of worship, at board and committee meetings, at conferences and conventions and councils. He was interested in the work of the church at home and abroad to the day of his death. He held offices in the churches to which he belonged, and he honored the offices which he held. Quiet, modest, unassuming, he had a simple but sound faith, and he kept his face to the future and his heart open to the Spirit of God. He knew Whom he had believed, and he showed his faith by his works, for he went about doing good. His life was a benediction and his memory is an inspiration. God be thanked for men like M. J. W. White who strengthen our faith in man and undergird our hope in heaven.

H. S. HARDCASTLE.

Norfolk, Virginia,
September 5, 1944.

NEWS OF ELON COLLEGE.

(Continued from page 10.)

tion. This is not simply the responsibility of a designated committee but is the responsibility and should be the privilege of everyone who is interested in the program and progress of our Church.

Mr. Colclough, our field secretary, though somewhat handicapped by a slight physical disability, has worked faithfully and hard that there might be a good student body. George is optimistic as well as energetic, and insists that we will enroll by October 1 at least 400 students. If all had worked as hard as George has, we would have the same feelings about it, and our feelings would come true. With the cooperation and faithful efforts on the part of all, we can make Elon College what we want it to be.

CONFERENCE APPORTIONMENTS.

$12,500 FOR 1943-44.

Sunday schools and churches have been very good to make generous payments on their apportionments for the College in advance of the annual meeting of the conferences. These advance payments have been of great assistance. When you send two or three dollars or one hundred dollars, it may seem to be a very small amount in comparison with the total needs of the College; however, when many of our Sunday schools and churches send contributions, the total is worthwhile. To date we have received from these sources on conference apportionments approximately $5,500. The total published in this issue is more than that. A few special gifts have been added; that is, special gifts sent to the College, but not a part of conference apportionments. We are still short of half the regular apportionments for the College. It is our hope and prayer that we may surely reach the full amount of $12,500 by the time all of the conferences shall have reported. The College is certainly grateful for the assistance of all.

REPORT FOR SEPT. 21, 1944.

Previously reported	$5,866.68
Church.	
N. C. and Va. Conference:	
Lynchburg	6.00
Sunday School.	
Eastern N. C. Conference:	
Mt. Auburn	36.57
Individual Gifts.	
Mrs. C. H. Rowland, Greensboro.	12.50
E. K. Freeman, Eagle Spgs.	5.00
Total	$ 60.07
Grand total	$5,926.75

VOLUNTARY APPORTIONMENTS.

$12,500 FOR 1943-44.

Some of our friends, Sunday schools and churches, have responded to the Convention's appeal for a voluntary contribution of $12,500 from the churches for the College during the war. Our young men are engaged either in war work, in training, or in combat service. It would be wonderful if the ones of us who are here at home would be willing to share our earnings with the College, that its financial losses might not be too severe. We certainly appreciate the contributions that have been sent. Acknowledgement is hereby given:

Happy Home Christian Church, Mrs. A. J. Powell, Treas. ...	$ 25.00
Liberty (WNC) Sunday School, Cyrus Shoffner, Treas.	8.25
Palmyra Christian Church, Mrs. Margie Baker, Treas.	9.50
Morrisville Christian Church, Miss Lessie Pugh, Treas.	5.00
Rev. E. M. Carter, Youngsville .	10.00
Total	$ 57.75

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Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.
Established 1808.
Dayton, 2 Ohio

The "Far" Should be Dropped From "Far East"

A "Call to Prayer" written by the Chinese Vice-Chairman of the World's Student Christian Federation, who has his headquarters in Chungking, after warning readers against the shortsighted and "humanistic" view that leaves God out of account, has these arresting sentences:

"How far has the present struggle touched the fundamental trouble of the world? Have we suffered sufficiently to realize the inertia and the insensitiveness that has brought about the present crisis? Are we ready to join hands with each other in order to build a world community on the basis of a common loyalty to God which we Christians believe is the only true basis for universal peace and justice?

"This is 'one world.' Has this present conflict taught us this fact in sufficient force? For a long time, the world has been centered in the West. China and India are regarded as far away and thus they have been called the 'Far East.' The present crisis has shown that China and India are no farther away than Czechoslovakia and Poland, and that China's and India's problems are essentially world problems.

"We are one brotherhood. The present conflict has shown that 'nation,' 'race' and 'blood' are not stronger ties than a common loyalty to God. Let us be thankful for the growth of the ecumenical movement which has brought out that sterling temper of faith among the Churches. It may yet be true that the Christians shall hold the world together. Our physical separation has not prevented our close fellowship with God. It is true that we are pitched in opposite camps and many of us have slipped into the 'zone of silence' but we have an implicit confidence in each other and this, thank God, is a healing force in the bleeding world."

—Council Calendar Service.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, SEPTEMBER 28, 1944. NUMBER 38.

Stewardship Issue

Good Reasons for Tithing

1. The tithe has scriptural authority.
2. It removes the reproach that attends many of the methods used to raise money.
3. It will lift churches out of the attitude of the beggar.
4. It removes the necessity for spasmodic efforts and for high pressure collections.
5. It puts all the membership of the church on the same footing.
6. It leads usually to the full measure of stewardship.
7. It has the promise of Divine blessing.
8. It breaks down the wall of partition between the sacred and the secular.
9. It enables our churches to give themselves to the supreme task of soul winning.

—The Messenger.

NEWS AND VIEWS

Dr. N. G. Newman occupied the pulpit at Holy Neck Christian Church on last Sunday.

Rev. G. S. Crutchfield of Burlington, North Carolina, was a visitor recently in the Franklinton field, which Rev. S. E. Madren is leaving.

Rev. Charles C. Thomas, a licentiate of the Eastern North Carolina Conference, was ordained to the Gospel ministry, at Shallow Well Christian Church, on Sunday evening, September 24.

The Young People's Missionary Conference is being held on Friday evening, September 29, in the Suffolk Christian Church. Rev. Richard L. Jackson of Waverly is the principal speaker.

Duke University Divinity School is holding its 19th formal opening exercises on Thursday of this week. The Divinity School was established as a separate school in 1926. A recent report stated that there are 675 alumni of the school, representing 16 different denominations, serving in numerous lines of religious work all over the world. These include not only pastors, but members of college and university faculties, missionaries and secular social workers. One hundred and fifteen alumni are chaplains in the army and navy.

SUFFOLK LETTER.

The present trend in religious circles is toward social security. Church papers, magazines, books, reports of committees, sermon topics, all seem to indicate this tendency. A change in pastorates often involves an increase of salary, or some other financial consideration. The interest in "skimming the cream" often is greater than the effort to provide a larger output of milk. Reaping the harvest has more interest than planting the seed and cultivating the crop. Small rural pastoral charges, under such attitudes, are not as desirable for ambitious young men, as a large church with a greater financial compensation for service. Some day the denominations may wisely consider the feasibility of putting all pastor's salaries on the same basis by equalization. That plan would eliminate competition for the more lucrative pastoral charges. At the present time the salary has too much consideration and emphasis, although the churches have, in many instances, not been greatly aroused over the matter.

The time has come when the church should change its attitude. The crusade for stewardship is important; but it can be made a means of increasing income for the church treasury, instead of creating a larger interest in the extension of the Kingdom of God. Annual conferences should give more consideration to the great moral and spiritual issues. Naturally, the raising of money, on a stewardship basis, will have due emphasis. But money should be a means and not an end. Social security is not the chief function of the church. A regeneration of heart and a consecration of soul and life will open the way for financial support. Jesus said much about money, but He did not give it first place in the Gospel. He did not set up, or even suggest, a new economic order, and He offered no plans for a change in political organization. "Render to Caesar the things that are Caesar's and unto God the things that are God's." Too many people are more interested in Caesar than in God. They want Caesar to be provided for and his power retained, or extended; but God is left to look after his own affairs.

There are many great moral and spiritual issues involved in the present world upheaval. The church should face the seriousness of our moral decadence. The lure of so-called "liberalism" has left its blighting mark upon our social life. Young people are told. "You must be liberal minded." And the implications of that challenge are plainly indicated in the looseness and the laxity of moral restraint. Vulgarity in conversation and lewdness in conduct are rampant in our midst. These conditions are threatening the home life of our nation. The church is suffering from this moral breakdown. They are matters too serious and too far-reaching to be condoned, or dismissed with a smile of complacency.

The church should be aroused and go out to do battle with the hosts of evil. God forbid that it should be so concerned over raising money that its major task is left untouched and unfinished. Peace cannot be assured by victory in war. Purity cannot be enforced by a crusade. But character can be changed by the regenerating power of the Holy Spirit. Reform is not enough. There must be a change of heart. The moral integrity of the human race is at stake. The Cross of Christ was lifted on Calvary to transform the broken and lift up the fallen. "And, I, if I be lifted up, will draw all men unto Me."

I. W. JOHNSON.

HOLY NECK.

The annual revival at Holy Neck was held September 3 through 8, with Rev. W. T. Scott, D. D., as guest minister. The services were well attended, the spirit and response were both exceptionally fine. The messages of Dr. Scott were an inspiration, leading many to a rededication of their lives and four to accept Christ on profession of faith and unite in the fellowship of the church. Mrs. Scott added much to the services as soloist on two occasions. The service of baptism was conducted the following Sunday.

Dr. N. G. Newman visited in the community and attended the services, his presence delighting the membership.

On Sunday, September 10, a special love offering was planned to meet the expenses of a "Black-top, hard-surface road" leading from the highway to the church. This was an unbudgeted item, but the love-offering was over-subscribed.

On September 17, we conducted an every-member canvass. Because of the gasoline situation and because previous efforts have met with unusual success, the members of the church placed their pledges for 1944-45 on the altar during the morning service.

Delmer Felton and Rachel Gomer have enrolled at Elon College.

ARNOLD SLATER,
Pastor.

HEADS DEPARTMENT OF BUSINESS ADMINISTRATION.

Miss Nina Alice Bowmer of Phil, Kentucky, will serve as head of the department of Business Administration at Elon during the school year 1944-45. Miss Bowmer is a graduate of Eastern Kentucky State Teachers' College and holds the B. S. and M. A. degrees from the University of Kentucky. In addition to this she has taken special courses in other institutions. She has also had several years' experience teaching in business schools and colleges. She will be assisted in the business department by Miss Violet Hoffman.

Southern Convention Office

Rev. F. C. Lester, *Superintendent.*

VALLEY OF VIRGINIA CONFERENCE.

Minutes of the August session of our Valley of Virginia Conference are in type and soon will be printed. This is in keeping with the plan to prepare minutes at Conference and have them ready for the printer immediately after the sessions close. In this way we hope to have *The Annual* ready for use by the end of the year.

Timber Ridge.

Nearly a hundred people attended the morning service of music, sermon and Communion at Timber Ridge on the third Sunday. There were not quite so many for the afternoon service. This writer enjoyed preaching for these fine people. They have no pastor at present, but the time may soon come when they will have a minister for full time, one who will live there and serve this large and prosperous rural community. The people know how to make a minister happy even though he stays for only a day.

Executive and Home Mission Committee.

Under the leadership of Mr. Roy Larrick, a layman of Winchester, the Executive and Home Missionary Committees keep in close contact with the conference work. They met at Leaksville church on September 18, and made appropriations for the various pastorates for the coming year. It is interesting to note that the first appropriation was for expense in trying to start another church within the conference area. When the rural pastorates were established just a few years ago, the work was rather evenly divided among four ministers, as was the moey. The salary was supposed to be $1,200 annually for each man, but it was not quite up to that standard for each. Prospects are good that during the coming year each minister will receive $1,500 and parsonage. Two parsonages have been bought, another was already in use, and the fourth group pays rent on a house for the minister.

Leaksville Revival.

Rev. R. E. Newton and his Leaksville people were in the midst of a revival meeting when the committees met there. Rev. G. H. Veazey was doing the preaching. There was music by two quartets of the local church. It was a lovely service. Mr. Newton and his people appear to be happy in the work together. It was an inspiration to be with them for an evening.

Since Rev. P. B. Sanger left last June, the Harrisonburg pastorate of four churches has had no pastor. The same is true of Timber Ridge. Rev. D. M. Spence resigned as of September 1, and his group of three churches needs a minister. It is expected that Rev. S. E. Madren will begin work with the Harrisonburg group about November 1, but as yet there are no prospects for a minister in the other group. Are there nominations?

On October 1, the church at Winchester will have as a guest, Rev. Chas. W. Caulkins, who will share in the Rally Day and World Wide Communion service. Mr. Caulkins supplied the church before the arrival of the present pastor, Rev. R. A. Whitten. He is now pastor of the First Baptist Church of Leesburg, Virginia.

This is also an anniversary for Rev. R. A. Whitten, who was installed by Caulkins and Lester, October 25, 1936. Mr. and Mrs. Whitten will be At Home to members and friends from six to seven o'clock Sunday evening at the parsonage. Best wishes to these good friends as they begin the ninth year of service in Winchester.

MISSIONARY SPEAKERS AVAILABLE.

The American Board has very generously granted the Southern Convention the services of Miss Angie Crew for the past few years. She is available for speaking engagements in any of our churches in addition to the work she does in the office, where she specializes in preparing literature.

The visiting speaker for the Woman's Conferences, October 3 and 6, will be Mrs. Robert Chandler, who has spent most of her life in Japan and China. She could take some engagements between the sessions.

Mr. Guy A. Thelin will be our missionary visitor at the conferences in November. He will be available for engagements between sessions of conferences. He is a fine layman who is both farmer and professor. It is an inspiration to know him and to hear of the work being done by our Church in China. Why not plan to have him in your home and church? We are anxious to keep him busy while he is in this area.

Rev. W. T. Scott of Franklin, Virginia, has just completed arrangements with the Home Boards for Dr. Elmer Lindquist to spend the week of November 5-12 in Eastern Virginia and tell of the American Indians and our work among them. Invitations for this speaker should be given to Dr. Scott.

All of this means that our churches will have a good opportunity to hear some missionary of our own this fall. Missionary messages broaden our vision and inspire us to greater Christian cativity.

ELON COLLEGE AT WORK.

The college page in this paper tells about the work of our college. This is an important part of our work, and the readers are doubtless delighted to know what is being done.

The purpose of this item is simply to remind ourselves of the fact that our college is busily engaged in training more than three hundred young people. It is good to see them moving about the campus and to hear their conversations and laughter. They add zest and hope to a community that is desolate without them.

NEWPORT NEWS CHURCH ASSISTS IN ENDOWMENT CAMPAIGN.

The First Congregational Christian Church of Newport News has gone forward at an inspiring pace during the past few years. Its membership has increased, its efficiency multiplied, and its generosity has kept pace with all other lines of progress. This loyal group of Christian workers has not forgotten its college. It paid its conference apportionment months ago. In addition, it forwarded to the college this week, through its treasurer, Mr. C. D. West, a government bond of $500, accumulative value, to be added to the Staley, Atkinson, Newman Memorial Foundation.

This church has made these contributions in the face of an enlarged building program that has required sacrifice upon the part of its entire membership. This is an example in churchmanship and in progress that is worthy of consideration by every church in the Convention. Dr. Jesse H. Dollar is the progressive pastor of this growing church. His membership is devoted to him, enthusiastic in the support of his program; and pastor and people working together are accomplishing something that is really worth while.

THE EDITOR'S MESSAGE

EXTENDED STEWARDSHIP.

Some time ago a member of Dr. James W. Fifield's church inquired, "To what shall I will an interest in my estate, now that the church debt is all cleared?" This alert minister was ready with an answer. He suggested that she make her bequest to "The First Congregational Church of Los Angeles, an Ecclesiastical Corporation," and that she place no limitations upon it unless she desires now to reserve a window or other specific memorial.

In commenting upon this incident, Dr. Fifield elaborated on this frequently neglected phase of stewardship. "The fact that she inquired indicated that she has confidence in the church's future, which she did not have when we did not own our building. She considers First Church a stable and permanent and sound institution for perpetuating her interests. . . . The next great interest of the Trustees will be developing an adequate Endowment Fund. It ought in the next decade to build up to a million dollars. To it, the Trustees may direct monies received through bequest, special gifts of money, estate, stocks, bonds, etc., which may be given to the church. Members should now, increasingly, include the church in their wills, and during their lifetimes make such gifts to its Endowment Fund as their circumstances, tax angles and personal interests may indicate. Never, so long as I am minister, will the needs all be met and the problems all be past. I shall consider it my job to see that there are sound and challenging tasks for all the resources the parish makes available. Already I have visions of expanded services which we ought to undertake. Meanwhile, if you are rewriting your will, have faith in your church's future and evidence it substantially."

Here are sound and far-reaching implications of stewardship which should be explored in every church. The Kingdom of God has lost vast resources through failure to emphasize this phase of stewardship. Let us begin now to teach by precept and example this expanded and extended program of stewardship. Your local church, the Mission Board, Elon College, The Southern Convention, The Christian Sun—these are ongoing kingdom enterprises worthy of your generous bequest.

R. L. H.

WORLD WIDE COMMUNION SUNDAY.

In churches the world over, in army camps and on naval vessels, millions of civilians and service men and women will join on next Sunday, October 1, in the observance of World Wide Communion.

Sponsored for the fifth consecutive year in this country by the Federal Council of Churches and abroad by the World Council of Churches, with the cooperation of the International Missionary Council, the event will "demonstrate and symbolize in a time of division and conflict, the unbroken Christian fellowship in every church around the world.

According to Dr. Jesse M. Bader, Executive Secretary of the Federal Council's Department of Evangelism, virtually every mission field abroad is cooperating in Communion plans. On the basis of orders for literature a 25 per cent increase is expected this year. Letters from chaplains planning services in army camps and on battle ships point to a record attendance among the service men and women in all parts of the world.

In this country union communion services are not contemplated, but rather each local congregation will seek to have its members present at its own communion service. National promotion for the observance aims at achieving 100 per cent attendance at the services in the local churches, and at stimulating increased church attendance throughout the year.

In commenting editorially on World Wide Communion, the Federal Council Bulletin stated in the September issue:

"As anxiety and sorrow come to more and more homes, an increasing number of people are being driven back to the ultimate source of inward security. The circle of the fellowship of suffering has been greatly enlarged during the last year. . . . Christians of all lands find their peace and strength in the Sacrament of Holy Communion more than in any other experience. That is where they find both comfort and the understanding of God's mercy and redeeming power through the suffering and death of Christ."

THE BASIS OF CHRISTIAN STEWARDSHIP.

God is the creator of all things and the Father of all men. In Him all things consist and to Him all belong. In Him man lives and moves and has his being. God purposes man's highest welfare in fellowship with Himself.

God has endowed man with manifold gifts of body and mind. He has entrusted to him the use and control of things and given him dominion over the works of His hands in partnership with Himself.

As steward of all that he is and has, man's use and control of all entrusted to him is for the development of his own character, the betterment of his fellowmen, the service of Christ, and the glory of God.

The true steward constantly and joyfully recognizes and acknowledges his stewardship. As a partner of his Heavenly Father, he shares himself and his possessions with all mankind.

Two men, one a professing Christian and the other a self acknowledged skeptic, were discussing the evidences of the Christian religion. Finally the skeptic frankly and bluntly said: "We might as well drop the matter, for I don't believe a word you say; and more than that, you don't either. For to my certain knowledge you have not given, the last twenty years, so much for the spread of Christianity, such as the building of churches or for home or foreign missions, as your last Holstein cow cost."

A Pledge Is More Than A Gift

By William H. Leach.

One of my friends, a very good churchman, insists that he does not like the plan of taking pledges for the work of the Church. "Instead of making paper pledges, many of which are never paid, why not just lay a generous amount of money on the collection plates and let it go at that? I think that the Lord should trust us to give as we have prospered." This is his argument.

Perhaps a lot of church officials, including not a few financial secretaries, would agree with this proposition. If we could do away with the pledge system, they feel, we would eliminate the difficulties, bookkeeping, quarterly statements and pay-up appeals, which make up some of the disliked details of church work. We would avoid those instances of personal controversy when one insists that he has not been given credit for all the payments made.

Yet, despite these gains which might be made if the pledge system were dropped, there are assets in the present method of pledging for church support which far outweigh the arguments brought against it.

A pledge is more than a gift; it is an assurance that the individual has thrown his personality into the program of the church. Even though the cash receipts might be the same, a pledge made in sincerety and paid with regularity is worth much more than a gift of currency.

The modern church makes the practice of dividing its work into annual periods. Such a division provides for appraisal of the work done in the past and for planning of the work ahead. The proper officers consider the financial needs and make out a budget for the year in advance. They seek to make the budget inclusive by anticipating every need—salaries, benevolences, building upkeep, taxes, heat, light and the other things so necessary. This is done as an act of faith in God and the membership of the church. They believe that the members will stand back of any programs or financial obligations which they suggest.

The annual canvass gives the individual members the opportunity to endorse the program. Occasionally a member will insist, "I will not pledge, but I will always contribute when I attend services." Some will say that a pledge savors too much of the world. They prefer to give as the Lord prospers them. But when one puts down a pledge in black and white he as much as says: "Yes, I believe in the work you are doing, and I am with you. It is your church and mine. I pledge myself to do my part." He assumes a definite share of the church obligations.

The person who makes a pledge does not know what the next year will bring to him. His fortune may be good or bad. But he has certain obligations which ever way the tide may turn. He has an obligation for his home and his family. *The signing of the pledge puts the church among those who will share with him, come what may.*

The Scottish Church, which has always been generous in missionary giving, had a poor record some years ago. The missionary money was traditionally received on a specified Sunday. But on that Sunday a severe storm raged across the country and church attendance was cut to a low level. At the next General Assembly the commissioners considered a broad-base for missionary giving

"The support of this great cause must not be left to the weather," was the argument—and it was a good one.

One hesitates to call a pledge a legal obligation, but the process of considering the church work and making a pledge comes close to the old definition of a contract: "a meeting of minds." Both parties recognize that they enter into an agreement and common purpose.

The church has an obligation toward the one making the pledge. There are several things which it should do to carry out its part of the agreement, among them being the maintenance of an orderly and effective system of accounting. It should make it as convenient as possible for the pledger to meet his obligation. In most churches, it will provide weekly offering envelopes for this purpose. Tremendous advances in church income were made between 1910 and 1929—much of it due to the fact that the weekly envelope system was introduced and perfected in that period. It was easy for members to meet their pledges through weekly envelope giving.

Then the pledger has the right to ask that the money be received and expended in an orderly way. He has the right to ask that every payment he makes be properly recorded. The church needs a bookkeeping system which is simple and accurate.

The church has the further obligation to keep the pledger informed as to the payments on his pledge which have been received. Either through a monthly or quarterly statement, the church should inform all contributors as to the standing of their pledges.

The church should keep a friendly contact with all those who pledge. In case of differences of opinion, it should encourage friendly questions and discussions. The obligation rests upon the church to keep the financial transaction with its own members on a high level of spiritual-mindedness. Members who are seeking to keep their pledges up-to-date should never be harassed or scolded. They may, in a friendly way, be reminded when they have permitted payments to lapse. When one has definitely defaulted, the church has the obligation to present the facts, preferably in a personal call, and make the adjustments which will not alone secure payments but win the delinquent one back to the church. In case of financial reverses, the church should be the first to suggest that some adjustment should be made to meet the exigencies of the situation.

The pledger, also, has an obligation. He has endorsed the program of the church. It has become his program. He will now try to do anything he can to aid it. It means that he will participate in the services, he will pray for its success, and he will pay promptly and regularly the amount due on his pledge.

He will remember that the church has obligated itself on his promise to pay. Salaries have been based on pledges; plans for building renovations have been entered because of the pledges received. The church has every reason to believe that the pledge was made in good faith and would be paid.

A church mortgage is a legal obligation, but it is much more a moral one. The fact that a church building is not easily adapted for other purposes makes the investment in the building, on the part of a bank, a moral hazard. It looks beyond the real estate to the type of men who have made their pledges to the church. I know of one instance where the first decision was against an industrial-residential community church which sought a mortgage. But when the committee came with some three hundred pledge cards of men and women from the church membership, the mortgage was granted. It was given

(Continued on page 8.)

STEWARDSHIP

REV. JESSE H. DOLLAR, *Chairman.*

THIS ISSUE OF THE CHRISTIAN SUN IS DEDICATED TO STEWARDSHIP.

This issue of THE CHRISTIAN SUN is dedicated to the cause of Christian Stewardship. All our churches in the Southern Convention close their church year between now and November, except the Virginia Valley churches.

Many of our churches are following the church year as outlined by the Convention. They will receive a special offering for the Orphanage at Thanksgiving; the Christmas Communion offering will go to Superannuation; an offering in February will be taken for Elon College, and our offering at Easter for Missions.

There is a way by which every church in the Southern Convention—or any other conference or convention—can guarantee to themselves and to the whole Convention program full payment of their conference apportionments. It is simple and workable. It is this: All these items of apportionment should be placed in the budget of each local church, and no budget is worthy of the name which does not carry all of these items. At the time of the Every Member Canvass, the total budget should be subscribed. No canvass is worthy of the dignified title "Every Member Canvass" unless every member in the church is seen (or written to if they live out of the parish) and their cooperation put down in dollars and cents. Some may not pledge, but they should be reminded that it is their duty and their privilege.

But there will be shrinkage; not all pledges will be paid. Then what? If each pastor will give an opportunity at the designated period, many people will give an extra gift. Many pledge with that in mind. Then, it gives the church another opportunity to ask those who would not pledge to give, and when these causes of our church are presented with enthusiasm—by a pastor who really believes in all of the enterprises of his church—they will give. Then, too, there are visitors who would like to share. By this means every church in the Convention could pay its apportionments in full. These extra opportunities, presented at the request of the Convention, will more than take care of the shrinkage from pledges. Then, too, it keeps before the church our total program and plan. Moreover, it often enables the church to give more than it is asked to give. That is always a morale builder. Any time a church is able to go the second mile, it is blessed and made confident of its ability to do its share.

The purpose of this special issue, dedicated to this cause is to give suggestions to pastors and opportunities to the churches to become happier, more confident and more willing to undertake, to accomplish and to prosper.

A LAYMAN TALKS ABOUT STEWARDSHIP.

Not long ago, I had the pleasure of an extended conversation with one of the outstanding laymen of our church. I shall never forget his interest in and his deep consecration to Stewardship. What I shall write in this article is his thinking, his insight and understanding of the problems we face and why we have them. Though I do not use quotation marks, I vouch for the accuracy of the wisdom he set forth and the way it is being told to you.

If we could get the people of our churches to see their responsibility and practice Stewardship themselves, all our needs would be provided and new churches could be erected and expansion could be realized on every hand. But the reason we are not Christian Stewards with vision for bigger and better things is where he went far beyond the ministers in his understanding. These are almost his exact words: I wonder sometimes if we will ever be able to realize our opportunity. By and large, the ministers of our Convention are all country boys. They were brought up in country churches where preaching was by the month and what little paying was done was by the year. Their pastors got very little. They had a hard time. Well, the men who have come into the ministry have that background and philosophy about running the church. They have never brought themselves to a definite program of Stewardship in their own matters and have either not known how to give it to the churches or have been afraid to.

A lot of ministers are afraid to ask for special offerings for our institutions and boards because they are afraid they might not get their own salaries on time. They can't seem to understand that the reason our churches are failing is because the ministers have not challenged them with a real program of Christian Stewardship.

Then I am afraid that a lot of our ministers are afraid of their jobs. When they have men of business, and perhaps some wealth, on their boards, they are afraid to say what they think should be done. They are afraid to present a program which will be a real challenge to the church people. The church people wait for the ministers to tell them what should be done, and when the ministers do not plan for bigger things, there really isn't much the churches can do about it. I blame you preachers for this condition.

On the subject of Stewardship in its relation to tithing, he said this:

If I accept Christian Stewardship, I have to accept tithing. There is nothing else for me to do. And I don't see how any member of any church can think he is a Christian when he does not give something of himself and a tithe of his means to the support of the church. It is such a joy to be able to share with worthy causes. When one does set aside his tithe, it is no longer his money. It is God's. When someone comes to me and asks for help, I don't have to decide whether I want to support that cause. I ask God if he wants me to invest some of his money in it. When I get the answer, I give accordingly. I am just his steward; it is not my money I am giving, it is his.

In comparison with what other denominations are doing, we are just fiddling around. A half-dozen new churches should have been organized in areas like Norfolk, Portsmouth, Newport News, Burlington, Durham and Greensboro. We let our people move out away from our established churches and don't follow them with our interest, and we lose them. They make good Baptists, Methodists and Presbyterians. We could have some new churches if we really wanted them. Our people have the money and will support them if you preachers will put it to us in the right way. It isn't because our people don't have the money to do these things, it is because they have not been presented to us in the right way. We can never go forward until our preachers take a different attitude and give us better, more adequate leadership.

Thus spoke a layman. Are we pastors willing to accept his challenge?

For His Sake

By S. J. HUMPHREY.

You ask me: "How did you come into these new notions of giving?"

Well, it was this way: A year ago this winter our house took fire. It was in the middle of the night, and we were all asleep. The flames were first discovered by a poor neighbor, who at once gave the alarm, and then burst in the door. The house was full of smoke, and the fire had already attacked the staircase which led to the rooms in which we were still sleeping. It seems almost a miracle that we were got out alive. We were dazed and suffocated, and it was only the heroic courage and strength of our neighbor that brought us down the blazing stairway into the open air. But it nearly cost him his life. Indeed, we thought the poor man, gasping there for breath, would die on the spot. Intent on protecting us, he had exposed himself so that he was terribly burned about the arms and chest. He had, too, drawn into his lungs the almost furnace-like air. As he stumbled out of the door with the last child in his arms, he fell down utterly spent. I shall never forget the anguish of that hour. He had saved us, but himself seemed dying—dying for our sakes. All thought of our misfortune at once left us. The best physicians were summoned, and we bore him tenderly to his own house. When the immediate danger had been averted, it became plain that it would take careful nursing of many months to bring him back to his ordinary health, if, indeed, he had not become disabled for life.

And now it was our turn. He was a laborer, and his family were wholly dependent upon his daily earnings. It did not take us long to decide upon our course. In fact, there was no debate or counseling about it. The immediate and common thought of each of us, down to the youngest child, was, that we should at once take the whole care of this family upon ourselves. They were now allied to us by a tie stronger than any bond of kindred, and we did not for a moment hesitate what to do.

I had a business that gave us a comfortable support, though we had followed the custom of our acquaintances generally, of living in a liberal way, quite up to the extent of our means. But we did not stay to ask whether we could afford it or not. We just settled it at once that this should be done first, then we would contrive to live on what remained.

We arranged that the women of our family should relieve the heart-broken wife of the poor man from all household cares, that she might devote herself wholly to him. They were very tenderly attached, and no one could care for him as she could.

"It was just like Jo," she said, as she patiently sat by his bed-side; "he never thinks of himself." But a happy smile flitted across her wan face as she added: "I wouldn't have him different."

My oldest daughter soon secured a class in music, and the next one found a place in a kindergarten. It was a great delight to me, and a stimulus to my own efforts, to see how intent the younger children were, each one of them, to earn or save something for the great purpose which had now come into our hearts. It sometimes brought the tears to see especially how Charlie the last one saved, took wholly upon himself to look after the child of our brave friend, a boy about a year younger than himself. He could enjoy nothing, neither garment, school-book nor plaything, until he had seen to it that his little mate was fitted out as he himself was. And often this was done at a real sacrifice by the little fellow.

Indeed, this was the way with us all. It did not occur to us to ask whether we could do what we had undertaken without feeling it. *We wanted to feel it.* We could not take upon ourselves any of the bodily anguish of this poor suffering man; suffering for our sakes. But it was a genuine satisfaction to be doing something for him, at some cost to ourselves, some real self-denial, that should be as constant as was the pain he was enduring. We somehow felt that it was the only way we could emphasize to our own hearts our great obligation, and show to him our gratitude; the only way in which we could in some small measure — it seemed very small to us sometime— suffer with him in his great sufferings for us.

I do not say that there was no conflict in doing this. After the excitement of the first few days was passed, it was often necessary to reinforce our variable impulses by calling up to our minds a sense of duty. The close quarters into which we had moved were inconvenient. Our former tastes and luxurious indulgences now and then stoutly asserted themselves. They had grown into headstrong habits, and it sometimes cost a real conflict to put them down.

There was one untidy and expensive habit, which, it seems to me, I never could have broken off, had it not been for this new power that had come into my life. Upon a little calculation, I found that it cost me more than a hundred dollars a year. This might be saved. It was a defiling and unwholesome thing, and I could not but feel a loss of self-respect every time I gave way to its use. But I had no idea it had gained such a mastery over me; and when the intense craving for my daily indulgence came on; the battle would have certainly gone against me had I not been wont to say over to myself: "It is for his sake—for his sake!" That one word gave me the victory, and it was a real deliverance.

There was another stout fight I had to make.

One day a business friend of mine drove up with his well-matched span, and took me to see the new house he was building. I was glad to look it over, for I had planned that, some day, I would build such a house for myself. The rooms were spacious and many. The outlook from the bay windows was delightful. No modern convenience or appliance for comfort had been omitted. It was not strange that for a time my former desire for such a mansion-like residence came upon me with almost overpowering strength. It was a moment of weakness. The spirit of self-indulgence came back to its old home, and before I was aware, the chafing and impatience of my heart at the new expenses laid on me grew into a tumult; but it was only for a moment. As I walked away, and began to come to myself, and to see what I was really thinking about, what do you suppose I did?

I just stood still and hated myself for about half an hour!

Oh, what indignation! What clearing of myself! Yea, what revenge! To make sure that I had utterly rid myself of the meanness of this contemptible thought, I immediately went with my wife and bargained for a neat cottage in the next block, arranging easy terms which I could meet in the year to come; and then directed that the deed should be given to my brave, suffering deliverer, the first day he should be able to walk out. I felt as if I had grievously wronged him, and that nothing short of this would satisfy the demands of the case.

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Missions
The World for Christ

MRS. CHANDLER TO SPEAK AT WOMEN'S CONFERENCES.

With a unique international background, plus years of active service in China, Mrs. Helen Davis Chandler, late of Tientsin, North China, has a vivid story to tell of things Chinese against the tragic background of war. She will speak at the North Carolina Woman's Conference at Durham on October 3, and at the Eastern Virginia Woman's Conference at Suffolk on October 6.

Mrs. Chandler, who is the wife of Rev. Robert E. Chandler, was born in Kyoto, Japan, the daughter of a famous Japan missionary, and received part of her education in that country and the remainder in Boston.

After her last furlough Mrs. Chandler returned to a Tientsin already taken over by Japanese military occupation. Added to the ravages of war, a flood of far-reaching proportions affected hundreds of thousands. Relief work carried on under the difficulties of a non-cooperative alien government took the best of the missionary's time and effort. Mrs. Chandler was particularly interested in the welfare of refugee children, their diet, chance for schooling, reestablishment in their villages, once the flood was over and their homes could be rebuilt.

Always, everywhere, was the presence of the army of occupation, marching through the streets, searching homes, demanding entry into mission schools and mission residences. Mrs. Chandler's early background came to the fore here because she was able to speak Japanese.

''Life was terribly severe for Chinese friends and colleagues under enemy occupation,'' says Mrs. Chandler. ''Old and young carried the strain with a quiet imperturbability that was unbelievable. To be with them in understanding at this period was the richest experience of all my years in China.''

During the Great Famine of 1920-21, Mrs. Chandler founded and directed a remarkable piece of work called the Hsiku Women's Industry. This was an economic venture to meet the needs of hundreds of destitute Chinese women and girls, many with family responsibilities.

Mrs. Chandler first went to China in 1910. Now, while she and Mr. Chandler are on enforced absence from North China, he is working as Candidate Secretary for the American Board, and Mrs. Chandler enters fully with him into this recruiting work and finds an eager response from young men and women in the various colleges and universities.

MISSIONARY OFFERINGS.
WEEK ENDING SEPTEMBER 21, 1944.

Sunday Schools.	
Antioch, Harrisonburg, Va.	$ 7.26
Mt. Olivet (R), Elkton, Va.	3.00
Pleasant Ridge, Guilford College, N. C.	14.00
Hines Chapel, Gibsonville, N. C.	3.00
Liberty (V), Henderson, N. C.	19.46
Smithwood, Liberty, N. C.	24.03
Berea, Norfolk, Va.	60.00
Mayland, Broadway, Va.	1.50
Newport News, Va.	37.31
Total	$ 169.56
Individuals and Churches.	
Rosemont, Norfolk, Va.	40.00
Total for the week	$ 209.56
Previously acknowledged	147.77
Total since Sept. 1, 1944	$ 357.33

Gratefully,

Mattie Cox Parker,
Secretary.

A MISSIONARY THANKOFFERING.

The women's missionary societies throughout our Southern Convention will be receiving a thankoffering this fall for our own beloved college. In July when our Woman's Board met, with one accord, it was decided that our college was deserving in these strenuous times of our thankoffering. Not once was it asked: Is our college missions? For we all know that it is home missionary work of the highest order. Besides we had often given to other college projects within the homeland, and a large part of our thankofferings for foreign work goes to schools and colleges, even money raised through life memberships and memorials goes to Bangalore University in India.

Elon has served our Church well, and is serving it today through the trials through which church colleges are passing. It is shorn of the revenue of one hundred fifty students, which is a staggering loss, one that will give our college, which has weathered many a storm, a hard blow. The home mission funds of our church have been poured out regularly upon needy churches, and our foreign mission money upon needy schools and churches. This fall let us raise, throughout the missionary societies of our churches a liberal Thankoffering for Elon.

Your Thankoffering Committee, composed of Mrs. O. H. Paris, Mrs. W. T. Scott and the writer, is suggesting that each local society have a public service, making whatever use it can of the program material which will be in the packet and available at conference, and put a great deal of work and enthusiasm in building up a worthwhile service and a liberal Thankoffering. Let every society have the joy of joining with all the others in seeing just how large a total Thankoffering we can raise this year for our college.

Our goal for the convention is $2,500.00.

Mrs. John G. Truitt,
Chairman.

A PLEDGE IS MORE THAN A GIFT.

(Continued from page 5.)

because the pledges of members were considered to have character.

On the other hand, a recent foreclosure of a mortgage on church property was necessary because a small group of five or six families refused to pay their rather substantial pledges to the building fund. The minister had offended them in some way and they would not pay their obligations. The tragedy of instances such as these is that the pledges were not made to the minister but to the church. Ministers may come and go, but the church continues on in the community. That particular church has lost a reputation for integrity because of the unfair attitude of some of its own members.

No church expects to collect 100 per cent of its pledges. Deaths, financial reverses, removals from the community—these account for some of the losses, and they may be taken for granted. But the thing that cuts to the quick is the attitude of some people who apparently made their pledges in good faith but fail to meet their obligations.

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CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

ANNUAL CONFERENCES.

It is hoped that every society in North Carolina will be represented when the Woman's Conference meets in Durham on October 3, and that every Eastern Virginia society will be represented at their Woman's Conference in Suffolk on October 6. Both of these churches are centrally located with bus and train travel available. Although it may be more difficult to get there than it was a few years ago, let's all make that extra effort to be "among those present."

The Durham church women are planning to serve a 35c lunch, so it will not be necessary to bring sandwiches as has been the case at some of the North Carolina meetings recently.

OUR PRESIDENT STILL ILL.

We regret very much that Mrs. W. E. Wisseman, our Southern Convention president, will be unable to attend the conferences this fall. We will miss her sweet spirit and cherry smile, as well as her words of enthusiastic planning for the future.

As this is written, Mrs. Wisseman is in the hospital where she has just had a second blood transfusion in an attempt to build up her blood supply more quickly than by the use of medicines. Those of us who know "Graham" cannot imagine her lacking in "pep" and energy. However, that seems to be her trouble at present, and we all hope that the "shots" of new blood will put new life into her so that she will soon be "up and at 'em" again.

Our prayers and best wishes for a speedy recovery, Graham Rowland Wisseman.

REPORTS FROM SOCIETIES.

USE PICTURES WITH STUDY BOOK.

Shelton Memorial Church has had a very successful year in its mission activities. Our apportionment was met and it was voted to raise it this year. A Memorial was given in honor of Miss Mary McClure, one of our missionaries to China who passed away recently.

We are sponsoring a little girl, Dolly Hutchins, in the Christian Orphanage at Elon. Great interest is taken in her by our members.

We read and reviewed the two books suggested by our board. "For All of Life" was reviewed by Mrs. J. P. Smith, followed by a Sunday night meeting in the church in May, when pictures and the script of the book were given. Mr. Lysle C. Padden showed the pictures and supplemented them by many religious pictures, copies of Old Masters, from his private library of slides. The script accompanying the pictures was effectively read by Miss Marjorie Quayle and Mrs. Virginia Briggs Simon.

The book, "We Who Are America," was taken up by chapters, assigned to different members, who read and reviewed them at each meeting as a part of the program. We found more interest was taken in the book, and work for a greater number of our members who responded readily.

At the Spring Rally at Rosemont Church in April, our minister's wife, Mrs. Frank H. Lewis, was elected superintendent of the Norfolk District. We feel she will bring great interest in her service and that our district will maintain its high standard of interest in missions as it has done in the past, if we support her and our officers to that end.

Mrs. Lewis has recently organized a Young Woman's Guild of fourteen members who are enthusiastically collecting articles of wearing apparel to be sent to relieve war victims in Greece.

The Junior Pilgrim Fellowship group gave $5.00 to missions, and the Sunday school is filling war saving stamp books to be given to the Christian Orphanage at Elon. The Primary Department collected canned food and money as Thanksgiving and Christmas offerings. "Train up a child in the way he should go; and when he is old, he will not depart from it."

Mrs. J. H. Fleming.

NEW SOCIETY DOES FINE WORK.

The Spring Hill Woman's Missionary Society was organized two years ago in connection with the Spring Hill Aid Society, which is now the Spring Hill Ladies Aid and Missionary Society.

We feel that our society has done very well for a small group of fourteen members. We have held ten meetings during the year, reviewed "We Who Are America" and "For All of Life," and at each meeting we have studied "Circle Bible Meditations" taken from Acts. We have also raised over and above our apportionment, and had representatives at both the Missionary Rally and the Woman's Missionary Conference.

Mrs. H. J. Wheeler,
Secretary.

GOOD YEAR AT MT. AUBURN.

The Woman's Missionary Society of Mt. Auburn Christian Church feels that it had a very good year under the leadership of our president, Mrs. J. Allen Kimball.

We had regular meetings with good programs; most of them taken from "The Envelope of Helps" which is a veritable mine of information and inspiration.

The Home and Foreign Mission study books were reviewed by members of our group. We had our Thankoffering and World Day of Prayer services in connection with others in the community. Our pastor, Rev. E. M. Carter, and one other minister being present. The offerings on these two occasions were gratifying, considering the number present.

We have enjoyed the Studies in Acts, also the use of The Upper Room in private devotions.

Several delegates attended the District Rally at Liberty, Vance, and intended going to the Fall Conference in October, but on account of weather conditions, did not attend.

We were much encouraged by the financial report of our secretary-treasurer. We had gone far beyond our goal, and all by free-will offerings, no pressure, just interest in the Lord's work.

We elected officers at our September meeting, some new, and decided on programs for the year. We are resolved to try and do better work in our society than ever before. We feel grateful for the opportunity to work together and with other missionary groups for the building of Christ's Kingdom.

Reporter.

MEET WITH YOUNG PEOPLE.

The Woman's Missionary Society of Mt. Carmel Christian Church has had a very successful year under the leadership of our president, Mrs. W. T. Cox, and our Spiritual Life Leader, Mrs. Helen Stephenson.

Our society meets on the second Sunday night in each month with the young people's society at the church.

(Continued on page 13.)

News of Elon College

By **President L. E. Smith.**

WHAT VALUABLES DO YOU HAVE?

(An address by President L. E. Smith to the first chapel assembly at Elon College for the year 1944-45, on Wednesday, September 18, 1944.)

This summer I was stopping at a seaside, resort hotel. There was a card posted on the door of the room in which I was staying that read something like this: ''The management of this hotel is not responsible for valuables left in this room. All guests who have valuables will bring them to the desk. The hotel will take care of them and return them upon request.'' Sometime ago I overheard George Colclough talking to a group of freshmen. He cautioned them not to leave their money or other valuables in their rooms, but to take them to the office and the College would be glad to take care of them. I assume that the dean of women will be counseling the girls regarding these important matters. These are important matters and the advice is sound. But what do you have that is really worthwhile?

I.—*Money?* Yes, money is valuable. It is necessary in a place like this. You have to have something to answer for money. For some of us it is hard to get. We have to work very hard for it. And then it slips away from us as quietly and as effectively as a thief in the night. But material valuables are not all that you have that have value. You have something more valuable than money. You have—

II.—*Time.* You may have a dollar and lose it, but if so, you can go out and earn another, and that pretty quickly with prices for labor as they are today. You may wear out a suit of clothes or a dress; if so, you can go out and buy another—but when you lose a minute, that minute is gone, and gone forever. It will not come back. You cannot retrieve it. Moments are golden; time is precious. God has given them to you. Use them; don't waste them! College is such a fine place to lose them: hanging around the drugstore, loitering around the bookstore (no particular purpose—just standing around), sitting on the corridor steps, watching the students go by and straightening up when a member of the faculty comes along, standing down at the north gate hitch-hiking, or thumbing a ride either to Burlington or to Greensboro. It doesn't matter—just go some place to while the time away. Killing time is a favorite past-time in college with a certain type of student. This is bad. You will realize it. Use your minutes while you are in school. Apply yourself that you may get what the college has to offer. Make sure you use your time wisely.

There is another valuable that is, or should be, worth more to you than time—

III.—*Your Good Name.* Someone has said, ''Character is what you are. Reputation is what people think you are.'' Solomon advised, ''A good name is rather to be chosen than great riches.'' Shakespeare recognizing the value of character and of a man's good name, declared, ''Who steals my purse, steals trash. But he who robs me of my good name, robs me of that which enriches him not and makes me poor indeed.'' A good name is valuable to you. A good name at home, back among the folks with whom you lived—yes—but a good name on the college campus will be of great worth to you. You build such a name almost unconsciously and unintentionally. You build it by making yourself known as a lady or a gentleman on this campus — always assuming and manifesting the right attitude toward students and toward faculty members. In trying to keep the rules of the school, you are faithful on class and thorough in class assignments. You make yourself known as a student and as a good influence on the campus among students and faculty members. You are thought well of on the campus.

A father had an only son. Naturally, the son grew up under the influence of the father. They were perfect pals. They were devoted to each other. They were inseparable. But the time came for the son to go to college. They both realized that the time for parting had come, that it was inevitable. On the morning that the son was to leave for college, the father hung around, helped with the packing, took the son to the station. They were both speechless. Just as the train was pulling out, the father said to his son, ''Son, remember, always, that you are my son.'' What the father meant was that the son must so conduct himself in college as to preserve the good name of the family and reflect honor upon it. And that is what your parents expect you to do while you are in college.

But there is another valuable that you should have that is of more worth than money, than time, than a good name, and that is—

IV.—*Your Religion; Your Faith in God.* You cannot explain to anyone how you came by your faith. It was perhaps instilled in you by the teachings of your mother and father, the atmosphere of your home, the pastor in your local church—that has all worked to engender faith, and faith worked to effect regeneration. Your faith—your religion—is the most valuable thing that you possess. Prize it, love it, hold on to it. Do not let anyone take it from you. For what shall it profit you if you gain the college, if you gain the whole world, gain all things, and lose your own soul? You have certain, definite, personal valuables. You have brought them to college. Keep them. Don't let anyone rob you of them.

CONFERENCE APPORTIONMENTS.

As a matter of assistance to the college in its present financial crisis, a request was sent to the churches in the late spring that if convenient it would be of great help to the college if the churches would send their conference apportionments in advance. The response has been very good. To date, we have received a total of about $6,200. This advanced payment has assisted the college in meeting its obligations through the summer. As of September 1, our books are in balance. This has been of help to us when we needed it most, but we may find ourselves in difficulty in mid-winter. If all the churches raise their entire apportionments, we will still have $6,300 to be paid in, which is approximately the amount we are accustomed to receive from the conferences in mid-winter.

We are grateful for the assistance of our friends and churches.

REPORT FOR SEPT. 28, 1944.

Previously reported		$5,926.75
Sunday Schools.		
Eastern Va. Conference:		
Berea (Norfolk)	$ 70.00	
Christian Temple	185.00	
Eastern N. C. Conference:		
Chapel Hill	11.11	
Liberty (Vance)	12.91	
Virginia Valley Conference:		
Mt. Olivet (R)	3.00	
Individual Gift.		
Mrs. L. W. Stagg, Norfolk	75.00	
		357.02
Grand total		$6,283.77

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

CHRISTIAN STEWARDSHIP.

Christian Stewardship is sometimes considered only in terms of the giving of our gifts and money. Although giving is an essential part of a consecrated life, it is only a minor aspect of the stewardship ideal. The Christian steward lives in the realization that his youth and his life are entrusted to him as a responsibility. Life becomes a trust. Our lives are not our own, they belong to the Giver of all life. "I want to live my own life," said a young woman who refused to obey her parents. Her desire for self-expression brought disaster to her and grief and remorse to her parents. We are not our own.

The first element of stewardship for youth is the physical body. The Gnostics of the first century believed that the body was evil. Orthodox Christianity has always taught that the body was good—that man was created in the image of God. His body is therefore a trust and is to be used for divine purposes. Paul likened the body to a temple wherein dwells the spirit of God. Therefore, the Christian steward will devote every effort to keep his body fit. Paul trained his body as an athlete in the service of his Christ.

Secondly, the Christian Steward will use his mind as a gift of Almighty God. He will train it. It is the creative part of his personality. "Thou shalt love the Lord thy God with all thy mind," says the Scriptures. Recently a boy in our community broke his leg and was in bed for eight weeks. When the cast was taken off, the strength had all gone from his leg, and he had to learn to walk over again. The same thing happens with our minds. If we do not use them, the ability to think and reason goes away from us. The Christian Steward will keep his mind set on high things. We become like the things we think about and expose ourselves to. Dime novels, trashy magazines and comics are not inducive to healthy, alert thinking. We only have a little time to read and think—let us not waste it when there is so much good literature and so many good things about us. The Christian Steward will discipline his mind so that in the forefront of his mind will always be the Christian idea. He will develop habits of clean thinking, solid reasoning, careful reflection, healthy imagination and decision in the great adventure of keeping his mind as a house of God.

Thirdly, the Christian Steward will keep his soul as the divine gift of God. He will be faithful. We do not know just what the soul is. It is the sum total of personality, it is the nearest thing to God in man, it is that part of us which survives even after death. The soul is not static, but may be constantly growing and developing. Just as the best way to make a plant grow is to expose it to the sun, the best known method for soul-growth is to expose it to the influence of God. This we do as we worship God in his sanctuary, this we do when we open our hearts to Him in prayer, when we read and study his word, and when we earnestly and consistently seek to do his will. We have a responsibility as Christian Stewards to do all in our power to cultivate the soul.

The body, mind and soul are trusts to keep for God in stewardly ministry. Our stewardship is expressed in our homes, our schools, and our churches; we reveal it in our play, our work, our worship; it is practiced in our community, state and nation given to us by God. All are stewards, and stewards of all.

BETHLEHEM YOUNG PEOPLE.

The young people of Bethlehem Christian Church, Nansemond County, Virginia, have had a very successful year. With 44 members on roll, there have been no deaths.

The society has met all requirements for the conference year except studying the Book of Acts. Rev. R. E. Brittle, our pastor is to teach that.

We observed the World Day of Prayer and put on a public program in February. In March the Cypress Chapel Society visited us and Miss Clara Fisch taught one of our study books. In April, we visited Cypress Chapel, and Miss Smith taught the other mission book. We enjoyed meeting together for this work.

We put on a drive for membership in June. We also had a hayride to Ocean View in June, with 37 enjoying the weiner roast.

The society feels that it has accomplished a lot this year, having raised its apportionment in full and finishing all requirements. We feel that through the help of our great Father and the cooperation, prayer, faith and love of each member of the society, we have been able to do great things this past year. We hope with His guidance, we will do beter during the coming year.

Mrs. W. C. Joyner,
Leader.

CHRISTIAN STEWARDSHIP.

By Rev. G. H. Veazey.

There can be no stewardship without an owner and a steward. As we think of Christian Stewardship, we naturally think of God as sole Owner and man as only a steward. Not only is "the gold and silver" the Lord's, and "the cattle of a thousand hills," but "the earth and the fullness thereof."

St. John tells us that "all things were made by Him; and without Him was not anything made that was made." Nowhere in God's Word do we find that He has ever relinquished his claim to any man. Yet we hear men say, "I own, I have earned, I will use as I see fit." It is very easy for men to put their judgment against the Word of God, but it will not stand. Men own nothing, not even themselves. "Ye are not your own, ye are bought with a price." We are only stewards of God, the Owner, not as slaves or bond servants, but as free men enjoying the greatest trust that can be conceived in the human mind.

Everything Jesus has ever done for man, every commandment He ever gave, is for man's good. He trusts men with bodies, minds, health and strength to be used as a trust that men might become enriched and the Father glorified.

Some people think of stewardship as paying a tithe only. Paying a tithe is a fine beginning, but all the rest of our possession is a trust to be used for the Owner. No man has a right to use wealth for any purpose that will not bless humanity and glorify God. This is equally true of time, talents and influence.

All men agree that Jesus' life was a perfect example of stewardship. We cannot conceive of Him reserving the best for himself while his people were suffering for those things. If I believe and practice stewardship, I must follow his perfect example.

Sunday School Lesson

By **Rev H. S. Hardcastle, D. D.**

JESUS THE LIGHT OF THE WORLD.

Lesson I—October 1, 1944.

Golden Text: *"I am the light of the world. He that followeth me shall not walk in darkness, but shall have the light of life.*—John 8:12.

Lesson: Isaiah 9:2; Matthew 4:12-16; John 1:4-8:12; 9:1-41; 12:35, 36, 46; II Corinthians 4:6; Ephesians 5:14; I John 2:8; Revelation 21:23.

Devotional Reading: Isaiah 43:1-7.

Why Suffering?

"And his disciples asked him saying, Rabbi, who did sin, this man or his parents, that he should be born blind?" For them the only mystery about suffering was who had sinned—they jumped at the hasty conclusion that all suffering came from sin. Jesus hastened to set them right on the matter, and his words here need emphasis again and again. Sin does cause suffering, suffering comes from sin—Jesus himself would say that. But He said something else—He said that all suffering was not because of sin. "Neither did this man sin, nor his parents, but that the works of God should be made manifest in him." Some suffering is a part of the divine plan whereby God can manifest his grace and work his works.

A Sense of Urgency.

"We must work the works of him that sent me while it is yet day; the night cometh when no man can work." There was a sense of urgency about the Master's life. Tremendous issues were at stake. There was much to be done and so little time to do it, and so few to do it. To be sure, He never gives the impression of being rushed or "flustrated," but life was serious business for Him. All too many of us have all too little sense of the urgency of life in its finer aspects.

The Light of the World.

"When I am in the world, I am the Light of the world." He was a revealing, cleansing, guiding, healing, life-giving Figure and Fact. All of the life that now is as well as that which is to come has been lighted up by this Man who is the Light of the world.

Trust and Obey.

"When he had made clay of the spittle, he annointed his eyes with the clay, and said, Go wash in the pool of Siloam. He went away therefore and washed." We cannot always understand the ways of God. Our's not to reason why, however, but rather to obey. We cannot live without faith, much less please God. As the old song goes, "There is no other way, but to trust and obey."

Obedience Brings the Blessing.

"He went away therefore and washed, and came seeing." He simply obeyed, but because he received the blessing—he came seeing. To obey is better than to sacrifice. Obedience brings the blessing. In all too many cases our lives are empty, or divided or unhappy, because we are trying to make everything else a substitute for obedience. Christ as Lord demands obedience.

Seeing the Fly-Speck on the Masterpiece.

Here was a man who was born blind, and who had been given his sight. What a time for rejoicing by all. But the Pharisees became critical because the deed of mercy and healing had been done on the Sabbath Day. It seems almost inconceivable, but it is true. They had the spirit of the elder brother of the prodigal son. And their number is legion even today. There are many who will criticize some great movement, or some great deed, on the grounds of some little infraction of some formal law. The letter killeth, but the spirit maketh alive. There are folks who never see the masterpiece painting for looking at a fly-speck.

Experiencing What We Cannot Explain.

The Pharisees had the advantage of this poor fellow who had just received his sight. They knew all the niceties of the law, all the fine points of theology. And they were about to tangle him up with their fine-spun arguments. But he did a very sensible and practical thing—he appealed to his own experience. "Whether He be sinner or no, I know not; but one thing I do know; whereas I was blind, now I see." We can experience many things that we cannot explain. If a man has an experience of Christ, he has the ultimate touchstone to which he brings all other questions and experiences. Theology is important, but it is not a substitute for an experience. Knowing about Christ is not the same thing as knowing Christ. We can have an experience of Christ which we cannot explain. But even if we cannot explain it we can share it.

If This Man were Not of God.

"We know that God spake unto Moses; as for this fellow, we know not whence he is." Thus spoke the Pharisees and the other Jews. "If this man were not of God, he could do nothing." Thus replied the former blind man. And he answered the critics for all time. How account for Jesus Christ if He were not of God? Why not read the record with an open and responsive mind and heart? Why not let it speak for itself? The gospels differ among themselves on some minor details of the life of Christ, but they are a trustworthy, historical record of his life and his works. If Jesus Christ were not of God in a unique sense, how account for either his character or his career. In any event, there are millions of people who find it easier to accept Him and to believe on Him, in spite of some difficulties of details, than to take the view of critics and cynics.

Jesus and the Out-Cast.

"And they cast him out"—excommunicated him, turned him out of the church. "Jesus heard that they had cast him out; and when he had found him . . . " There is a place for discipline in the church. But neither a church or an individual can cast a man away from Christ and his care and his concern. How He yearns for the backsliding and the cast-outs and the cast-offs.

Judgment.

"For judgment I am come into this world, that they which see not might see; and that they which see might be made blind." In this paradoxical and almost paralyzing statement Jesus is speaking an eternal truth. Following the light is the price one must pay for getting more light. Refusal to walk in the light brings about increasing darkness. And as Jesus says, "How great is that darkness!"

A PLEDGE IS MORE THAN A GIFT.

(Continued from page 8.)

But think of the other side of the picture. Think of the hundreds—yes, hundreds of thousands—of Christians who make pledges annually and then pay them consistently. They give not alone their money but their prayers. They make the church possible. Such pledges are worth more than currency.—*The Christian Advocate.*

FOR HIS SAKE.

(Continued from page 7.)

As our friend began to be able to walk, we found that there was something weighing upon his mind. It soon came out that he was the superintendent of a little Mission School which he had gathered in a neglected part of the town. Somehow it had come to him that in his absence it had sadly run down. You may be sure the whole teaching-force of our family was turned into that school the very next Sunday. I am ashamed to say that it was new business to us; but for his sake we were there, and we threw our whole souls into it. And it was a great satisfaction to see how like medicine it was to the poor man, to hear our weekly report of the growing interest and numbers. And when in the winter there came a blessed revival, his joy knew no bounds. It was noticeable that from that time on, he showed a marked improvement.

There was a natural, but unlooked for result from the self-denials and solicitudes of this year. We were drawn, not only to this man, who was making a brave fight for life in at the next door—for we were continually running in and out—but we were also drawn to each other as we had never been before. A new tenderness and patience came into our lives. Somehow the common service and sacrifice upon which all our hearts were set, softened us and brought us together in a sympathy and oneness of feeling which was altogether new; and thus it proved to be the happiest period of our domestic life.

It is a year now since that terrible night. Our neighbor, to our great joy, has so far recovered that he has moved to the new house, and will soon be back again to his accustomed work.

Yesterday, as I looked over the footings of my inventory, I found, to my surprise, that after all, it had been one of my most successful years. Indeed, I had scarcely ever had so large a balance in hand. This was altogether unexpected. There had been no marked successes, or special interpositions. But I could see, on looking back, that my own business habits had been toned up by the necessities which faced us; that needless expenses had been cut off; that my business men had steadily improved, and that I had been somehow kept from mistakes, and bad adventures, and misplaced credits. Indeed, we have settled and sweet consciousness that the hand of a good Providence had been constantly with us.

Last evening, as it was the anniversary of the fire, we gave up the accustomed hour of family worship to a review of the experiences. It was a delightful and precious season. We felt with humble gratitude, that we had come up to a higher plane of life, and no one of us desires to go back to the old way of self-indulgence. There had been quietly growing in our hearts for some months, the thought: If for this man's sake, *why not even more for Christ's sake?*

When we had read at our morning worship such passages as the 53d of Isaiah, or the closing scenes of our Lord's life in the Gospels, and many expressions in the Epistles, the sufferings, sometimes the intense anguish in at the next door—of which we were often the witness, and which were almost never out of our thoughts—seemed to make very real to us our Lord's sacrifice and sufferings for us. We were also much moved by the beautiful patience of our neighbor, and by his joy in what we had done. He seemed to feel, with all his lowliness, a sense of having somehow gained an ownership in us ,and in a quiet way he rejoiced over us as if we were the trophies of a great victory. We were, indeed, as "brands plucked from the burning"; and this often led us to turn to the Lord Jesus, with much yearning and tenderness of soul. And there would sometimes appear to us, with the vividness of a new revelation, the words: "Ye are bought with a great price"; "Ye are not your own." And so, at the close of our review, there came out, in a formal covenant, the purpose which had thus been quietly growing in all our hearts, that we would *never, any more,* live unto ourselves; that we would keep right on doing for our Lord, just what we had been doing for this man. It seemed easy and natural, and the most reasonable thing in the world, that for the next year, and for all the years, we would make Christ's business our business; that we would take to our hearts the things that were nearest to his heart; that henceforth his Church, his poor, his little ones, and the salvation of the world, for which his soul is still in travail, should be the chief care of our lives.

Our daughters have wrought and hung on our walls of our rooms a motto. It is only a faint reflection of that which is deeply, and we believe, permanently graven on our hearts:

"For His Sake—For His Sake!"

And so I have answered your question: How did you come into these new notions of giving?

CHURCH WOMEN AT WORK.

(Continued from page 9.)

We meet in the auditorium and hold our worship services together, the ladies rendering the program one month and the young people the next month, throughout the year. We feel that in this way we keep in close touch with our young people, who are to be the future builders of our church. At the close of the program, the groups meet in separate classrooms for their business meetings.

Our society has presented attractive programs. Our attendance has been very good. We have paid our apportionments in full and had a part in many other good causes—Greek Relief, Cancer Control, Tuberculosis Fund, clothing to the Christian Orphanage, Red Cross Drive, given $2.00 to help in purchasing a billboard for our church, sent Christmas cards to our boys in the armed forces, and sent trays of fruit, cards and flowers to our sick. Through our Cradle Roll $30 has been raised under the leadership of Mrs. E. W. Beale.

The Book of Acts was taught by one of our local members, Mrs. Shelley J. Carr, who made it very inspiring.

We feel that there is a great need of prayer for our missionary work and re-consecration of our lives to the Heavenly Father for his many blessings bestowed upon us as a nation, missionary group, and as individuals. We realize that the part we have taken in helping to further the cause of missions this year has been little, yet it has given us great joy, and our prayers are that we may be led to do even more for our Master during the coming year.

Vera Mae Carr,
Reporter.

BIBLE STUDY HELPFUL.

The Woman's Auxiliary of Oakland Christian Church has had a very profitable year. We think we have met the requirements of the Standard of Excellence, thereby making the Honor Roll. We have not had as many new members as we expected.

Two outstanding phases of our work have been the very helpful study of the Book of Acts together with "A Guide to Personal Bible Study" conducted at each meeting by our Spiritual Life Superintendent, Mrs. I. W. Johnson. She has been untiring in her efforts and we believe her efforts will indeed and in truth enable us to say, "We cannot but speak of the things we have seen and heard."

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our children had quite a thrill during last week. Owing to damage to the Southern Railway tracks by high water, it became necessary to route the Southern trains by way of Elon College for a few days until the damage could be repaired. The railroad tracks run within a block of the orphanage grounds.

It was a real treat for the children to watch the beautiful trains passing through our town. They were especially excited to see the Southern's beautiful streamlined trains pulled by deisel engines. Something they had never had the opportunity of seeing before.

They listened for these trains and could recognize their coming by the sound of their whistles and would rush out to the corner where they could get a full view of the train as it passed by. It was more interesting to them than a circus train going through town would have been.

Our farmer and his boys worked faithfully to get the hay in before the school started, and did get up the biggest part of the crop, but the storm came and caught some of our best bean hay that had been cut down but was not fully cured. The day we mowed it, the sky was cloudless and the coastal tropical storm had passed on up the coast, and we thought sure we would have several days of clear weather. We mowed down quite a bit. The storm seemed to have an aftermath, and we got lots of rain, but without the wind for which we are thankful.

The Orphanage always has a need. It is like a home with a family of children. There is some need to be met each day. Our need now is a small one but one of real importance. Now that school has started, we have certain times to do things. For instance, we have a certain time to get up. We have a certain time to start the children to school. *We need three new alarm clocks*—a small, but real need. We cannot buy them because there are none for sale. We wonder if any of our friends have one they don't need and could send it to us. We would appreciate it very much, and it would help a lot.

Mr. C. W. Parker of Portsmouth, Virginia, mailed us a box containing three nice suits that will fit some of our larger boys. These boys will be delighted to receive them. Second hand clothing of any kind, in good condition, is always appreciated. Coats for girls and suits for boys are very much in demand. We are glad to get them.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 28, 1944.

Amount brought forward		$18,324.19
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Liberty (Vance)		24.84
Eastern Va. Conference:		
Berea (Norfolk)	$ 35.00	
Bethlehem (Nans.)	12.48	
Newport News	10.27	
		57.75
N. C. and Va. Conference:		
Orphanage, S. S., Elon	$ 1.00	
Hines Chapel	6.00	
Pleasant Ridge	15.00	
		22.00
Western N. C. Conference:		
Randleman	$ 3.00	
Zion	6.00	
		9.00
Valley Va. Cent. Conference:		
Antioch	$ 7.47	
Mayland	1.50	
Mt. Olivet (R)	3.00	
		11.97
Memorial to D. E. Sellars.		
Mr. and Mrs. Ralph M. Holt		5.00
Special Offerings.		
Mrs. Jones Sharp	$ 10.00	
Carolina W. M. S.	3.50	
		13.50
Total for the week		$ 144.06
Grand total		$18,468.25

We are assured in the New Testament that the Lord loves a *cheerful* giver. Nothing is more discouraging than to see people give grudgingly to a noble cause.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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CHURCH WOMEN AT WORK.

(Continued from page 13.)

The study books have revealed to us how "we Americans" have been "made" by the contributions of those others who came to our shores and "became Americans" also. Then, too, we have realized that the Gospel of Jesus Christ is "For All of Life." Sometimes we think the study books are not filling the need. They are a very vital part of our work, but I am convinced that just "one book" in the society will not do the work. It must be read through and through before being reviewed. We have met in homes this year, which has helped out with our church visiting and fellowship one with another.

We had a part in the offering of clothes for the Greek Relief, and we pray that they reached their destination. Our women and young people gave Memorials to Miss McClure, also a Life Membership to our loving and faithful Veteran of the Cross, Dr. N. G. Newman.

We are looking forward to the new year's work with vision, and hope that it may be our best.

MRS. R. B. WOOD.

MINISTER GIVES BIBLE STUDY.

The Missionary Society of the Concord Christian Church has closed a very successful year's work.

Several new members have been added to our group. Our efficient president, Mrs. H. P. Terrell, has been able to accomplish many things through the cooperation of our members.

Our study of the Book of Acts was given at each meeting by our pastor, Rev. W. W. Snyder. We had our programs from the literature packet.

In November, we held our Thankoffering program. We observed the World Day of Prayer in our church. We met with the Bethel Church for the review of the mission study books. Our public service was held at the church in May.

We sent Friendly Service gifts to Southern Union College and to the people of Greece. Flowers and cards have been sent to the sick of our society and the community.

Our society has met the requirements for the year.

MRS. W. R. SIMMONS.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

MUSIC APPRECIATION.

By LOUISE PRICE BELL.

Issued by the National Kindergarten Ass'n.

"The Child's First School is the Family."
—Froebel.

"Well, how did you and Sally get along, Madge?" Mrs. Brown asked her sister, as she removed her wraps after a day in town. Madge had offered to stay with Sally and the two had had the day and the house to themselves.

"We got along just fine," said Madge. "Sally ate a good lunch and had a long nap. But there's one thing I want to ask you, Mary. Haven't you any lively, peppy records for her victrola? I looked all through the cabinet but couldn't find any."

Mrs. Brown smiled as she settled down in a comfortable chair by the fire. "Why?" she asked. "Didn't Sally like the records you played?"

"Certainly, she liked them. In fact she asked me to play the *Wild Wose*, as she called it, the second time. Now *I* like McDowell's *Wild Rose*, too, but I also like snappy swing music for a change." And the young girl looked disdainfully at her older sister.

"Of course you do, my dear," agreed Mrs. Brown. "But if you had a youngster, would you have swing music and ballyhoo-records for her to hear, or something like McDowell's sweet melody and the *Barcarolle*, *Humoresque* and things like that?"

"Oh, I'd probably have *some* records like that, but I surely would season the assortment with something lively," said her sister. "What in the world is wrong with having stuff like that? She hears it over the radio, doesn't she? And won't she hear it when she goes to other places? What are you doing—trying to rear her in a saintly little world of her own, so far as music is concerned?"

Mrs. Brown replied smiling, but there was a note of seriousness in her tone, for rearing her little Sally wisely and well was one of the most important jobs she had.

"Not at all," she answered. "Of course Sally will hear all sorts of music, just as she will hear all sorts of slang and probably even profanity at times. That is life, and to be expected. And it is all the more reason why she should associate the cultured, refined, carefully chosen music and language with her own home, her own family and her own life. The very fact that she is surrounded with the right music and speech and books in her own home causes her to make her own deductions. The contrast between these gentler things and the harsh, cheaper ones that she is bound to hear and see will be the greatest possible help to the child hereafter."

"I begin to see what you mean," said Madge slowly.

"A child can be no more refined than her surroundings — generally speaking," went on Mary. "My contention is that if a child is given the right surroundings and environment in his or her own home, this will be the type of environment he will enjoy, and seek later in life. That's a long answer to your simple question as to why you couldn't find any 'peppy' music in the nursery victrola cabinet, isn't it?"

And Madge had to acknowledge that it was a good one.

STEWARD or SQUATTER?

By MUZA MEYERS

The fire warden's tower rose high above the trees which like a sea of green extended to the far horizon. The man in the tower was watching anxiously a distant wisp of smoke. He had already directed a group of men to bring that fire under control.

These men of the forest preserves are stewards, stewards of greater forests which are to be, although their eyes may never see them, stewards of lakes which lie sheltered in the hills—lakes which are never to be clogged with silt or dried up with the heat of summer. They are stewards of the wild life, supplementing God's care for his creatures. They are stewards of God's beauty where men, weary of life's tensions, may find strength for their tasks.

The fire was out of control for three days. A man on one of the cutover farms had been careless, perhaps even deliberate, in permitting the fire to spread, knowing that he would receive a few days' pay for fighting the fire. Living in an abandoned cabin on the edge of the preserve, he was a squatter having no rights, but making his daily needs the excuse for all his acts. He was watched but never detected as a slayer of game out of season. Owning no timber, he sold stove wood to the villagers. Paying no taxes, he demanded transportation money to take his children to school. Giving nothing, taking everything, he lived by cheating his nation's tomorrow.

The rangers owned no more of the land than did the squatters, yet the distant future, as well as the present was in their charge. We, like them, are not really owners. The title to our possessions is with God. We are only stewards or squatters, the one or the other. Are we stewards, vigilant that the beauty of the pines and the purity of the deep waters shall be preserved? Or are we squatters who shall awake to find in our blackened hopes that today's heedlessness has cheated us of the tomorrow that might have been?

Today, we in the Christian Church, are like rangers standing in a watch tower and, as we watch, flames light the horizon of our troubled world. We have a vision of a world that is to be: lives lived with the uprightness of great pines; homes built whose purity is like that of crystal waters; the benefits of our time preserved for the children of the future. That is the kind of world we want.

We believe in the Christian Church. We pray for the coming of the Kingdom of God on earth. Just as men in our time received the heritage of boundless forests and decided whether these forests should lie as ugly wastes or be preserved for others, so we have received the heritage of the Christian faith, and only we can decide whether we shall be stewards to preserve that faith, or squatters who plead some insignificant need as an excuse for our failure.

Have the days been hard for you? Have you wondered where you were going to obtain all the money you need? Have the many claims upon you been more pressing than the claims of the church and the program of the Kingdom? Have you yielded to the temptation of the squatter an said: "Today I must think of today. Some other time I shall think of the future." Or have you been a steward who said, "One task is mine above all others on earth, and that is to see that the heritage which God has given us shall not be lessened." There are two possible attitudes in life: that of the steward, preserving the values which God has given us; that of the squatter, who selfishly uses and wastes the gifts of Providence. Which is your attitude?

—*Promotion Committee, General Council, Presbyterian Church.*

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, OCTOBER 5, 1944. NUMBER 39.

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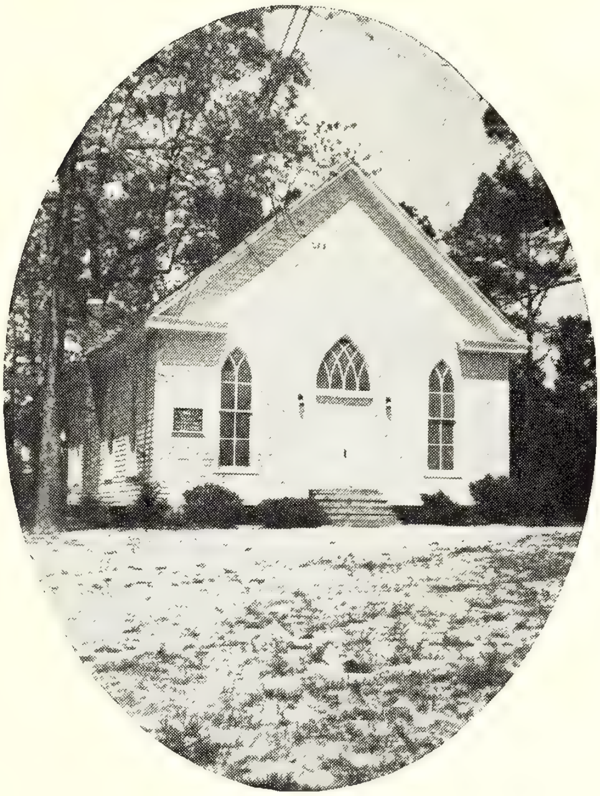
ONE HUNDRED AND FIFTIETH ANNIVERSARY



O'KELLY'S CHAPEL

NEWS AND VIEWS

Protestant Press Month (October) will be observed in a forthcoming issue, and another will be devoted to Church Music.

Pfc. William J. Wilson, Jr. son of Mrs. Cora T. Wilson of Elon College was killed in action in France on August 27. He was 21 years of age.

Rev. C. Shannon Morgan, whose article, "Profound Religion, As I See It," appears in this issue, is a graduate of Elon College, and is now a student at Duke Divinity School, Durham, N. C.

Chaplain W. M. Frost assisted Rev. R. L. House in the World Wide Communion Service at our Richmond Church on last Sunday. Chaplain Frost will be the guest preacher next Sunday evening.

Mr. S. M. Smith was the speaker at the Annual Church Conference in our Richmond church last Friday evening. The Three Score and Ten Club worshipped in a body at the Sunday evening service, and Rev. R. L. House spoke on the subject, "You Are Old Only Once."

We learn from Rev. J. Everette Neese that a Week-end Teacher Training School is to be held at the Bay View Church. Discussion will center around Margaret Slattery's book, "A Primer for Teachers." Eighteen pupils have enrolled for the course, and each is reading the book before the Training School is held. Dr. F. C. Lester will be the leader.

The 150th Anniversary of O'Kelly's Chapel will be observed on Sunday. Rev. Ellis Clark, the pastor, will preside, and O'Kelly Whittaker will be the organist for the occasion. At the morning service Miss Lillie Fowler will give a history of the Christian Church, and Miss Angie Crew will give a review of the program of Missions of the Congregational Christian Churches. After luncheon on the church grounds there will be an afternoon service. Dr. Stanley C. Harrell will bring the message of the afternoon, which will be followed by Holy Communion.

Rev. Ben Joe Earp, minister of the church at Albemarle, N. C., extends an invitation to members of The Christian Sun and friends of the Congregational Christian Church of Albemarle to spend Sunday, October 8 with them. Dr. Ernest M. Halliday of New York, will speak at 11:00 a. m. and 7:30 p. m., and Dr. F. C. Lester will address the Sunday school and speak at 2:00 p. m. Lunch will be served at the church. The occasion is the dedication of the parsonage, and celebrating the clearing of the debt. Brother Earp says, "Come and enjoy the day with us."

Your managing editor is taking this means of thanking those members of The Christian Sun family who have by card, flowers, gifts and inquiry shown their interest in his wife, Mrs. Kernodle, since she has been in the Johnston-Willis Hospital because of the first wreck in which the writer has figured in more than thirty odd years of driving. The writer does not yet understand why he was not hurt. Mrs. Kernodle suffered some bruises and both collar-bones broken. However, she is getting along quite nicely, and will probably leave the hospital in about two weeks. We wish that we might individually make acknowledgements. One can understand that it would be impossible for her to do so, and the writer is trying to hold down at least two jobs "till the boys come home," and so has little time for writing.

O'KELLY'S CHAPEL.

1794--1944.

In 1894 Uncle Wellons and Mr. I. R. Dickerson journeyed together to O'Kelly's Chapel to attend the 100th Anniversary Service. That service lasted three days. The Christian Sun, then published in Raleigh, dedicated an issue to the service. That copy, as large as an average newspaper, is filled with sermons and the things done. Mr. Dickerson lives in Durham, and I am sure that he will be glad to bring that copy of The Sun to the 150th Anniversary Service.

If everyone planning to come to the 150th Anniversary Service, on Sunday, October 8, 1944, will tuck into the lunch basket something to plant in memory of a loved one and the Rev. James O'Kelly, the two acres of land at O'Kelly's Chapel can be made into "a thing of beauty and joy forever."

Margaret Hall.

OLD FOLK'S DAY.

Various old folks clubs throughout the country have, for more than a year, been discussing the matter of bringing about the observance of the second Sunday in October of each year as Old Folk's Day to be appropriately observed in the churches, as is Mother's Day, Father's Day and Children's Day. Churches, as a rule, in the past have shown very little consideration for old people, it being taken for granted that most of them are unable to attend services, and probably are not interested anyway.

Old people are interested. Many of them have given the best in their lives to the church in years gone by. Indeed, the church of today is what it is because of their interest, their work and their prayers. So long as they are with us, they deserve every consideration the church can give. They want a day all their own, and the second Sunday in October is their choice. The Ministerial Association of Richmond, Virginia, took action last year and voted unanimously to so observe that Sunday, making special effort to get out every old person physically able to attend, and to take special note of the oldest present. Because of the very nature of such a service any pastor could easily make such an occasion a red-letter day. The Governors of Virginia, North Carolina, Florida, Illinois, Michigan and Maine have given their endorsement.

A special committee has been appointed to bring the matter to the attention of the President of the United States, at such time as war conditions may seem to make it advisable, the same to be left to the judgment of his personal secretary, Stephen Early.

Old folk's clubs in different states operate under different names: Century, Three-Quarter Century, Three Score and Ten, Golden Rule, Borrowed Time, etc. These clubs are purely social — non-partisan, non-sectarian, non-profit, the object being to provide a time and a place where old people may meet once a week, enjoy each other's fellowship, sing the old songs, talk over old times, engage in debate and discussion of current problems, provide their own entertainment, play games, picnic together, and otherwise engage in doing the things they like best, not forgetting of course to make their own definite contribution to community life. They do not ask for sympathy because of their years. They only want opportunity and recognition.

S. M. Smith.

PROGRAM OF THE ONE HUNDRED AND TWENTY-FOURTH ANNUAL SESSION, EASTERN VIRGINIA CONFERENCE.

Franklin Congregational Christian Church.
Rev. W. T. Scott, D. D., *Minister.*
Wednesday and Thursday,
November 1-2, 1944.

Wednesday Morning Session.

10:00 Call to Order by the President, Dr. I. W. Johnson.
Song Service led by Rev. T. Fred Wright.
Prayer by Rev. Arnold Slater.
Enrollment of Delegates.
Recognition of Visitors.
Report of Executive Committee.
Appointment of Special Committees.
10:30 Report on Christian Education by Rev. Robert Lee House.
Address by Dr. L. E. Smith, President of Elon College.
11:30 President's Address by Dr. I. W. Johnson.
Devotional Service led by Rev. R. C. Mason.
12:30 Adjournment.

Afternoon Sessino.

2:00 Hymn led by Rev. J. F. Morgan.
Prayer by Dr. Frank H. Lewis.
Report on Ministerial Education by Dr. H. S. Hardcastle.
2:30 Report on Stewardship by Rev. R. L. Jackson.
3:30 Report of Treasurer, Major W. E. MacClenny.
Report of Historian, Major W. E. MacClenny.
3:45 Report of the Committee on Social Action by W. H. Baker.
4:30 Report of Apportionment Committee.
5:00 Adjournment.
6:00 Fellowship Supper.

Evening Session.

7:30 Worship led by Dr. W. T. Scott and the Franklin Choir.
Conference Sermon by Dr. W. B. O'Neill.
The Lord's Supper conducted by Rev. Arnold Slater.
The Benediction.

Thursday Morning Session.

9:30 Hymn led by Rev. O. D. Poythress.
Prayer, Rev. W. B. Watkins.
Minutes and Enrollment of Additional Delegates.
Report of the Woman's Board by Mrs. J. F. Morgan.
Report of the C. M. A. by Mr. C. D. West.
10:00 Report on Evangelism by Rev. J. F. Morgan.
10:30 Report on Home Missions by Col. J. E. West.
Address, "The Challenge of the Future," Col. West.
11:30 Report on Foreign Missions by Dr. Jesse H. Dollar.
Address by Mr. Guy A. Thelin of China.
12:30 Adjournment.

Afternoon Session.

2:00 Hymn led by Dr. Jesse H. Dollar.
Prayer by Rev. George Olejar.
2:15 Report on Superannuation, J. T. Kernodle.
2:30 Report on the Christian Orphanage, Supt. C. D. Johnston.
3:00 Report on Religious Literature by Rev. Arnold Slater.
3:30 Miscellaneous Business.
Devotional Service led by Dr. N. G. Newman.
Adjournment.

"FOOD FOR THOUGHT."

It is not very often that The Christian Sun carries articles so deserving of criticism and close scrutinization as two articles appearing in the September 7 issue. One of these articles, written by Mr. W. E. MacClenny, deals with the birthplace of the founder of the Christian Church. The other is by Rev. E. S. Hedgebeth on "The Church and Christ's Gospel."

Inasmuch as Mr. MacClenny's article is historical, dealing with the founder of a great church, it brings into question a matter that should be cleared up, if possible. According to The New International Encyclopædia, James O'Kelly was born in Ireland about 1757, and came to this country later, to begin his work here about 1778. He founded the Christian Church, or gave it that name rather, about 1795. I am not saying that the Encyclopædia is right. But who is right? Some one should come forth with the answer.

Now, with reference to Rev. Hedgebeth's article, it could not have been written better. It presents a clear and concise difference between the Christ and Anti-Christ. But where he starts his discussion of the second force at work in the Church, he appears to be bewildered. Certainly, he cannot separate patriotism entirely from the Church. Quoting Edith Cavell, as he did: "Patriotism is not enough," that is true. But Edith Cavell does not separate it from religion.

How will the boys feel when they come back, if they should find their churches denying the Flag and Honor Rolls, and the preacher and congregation telling them that these things are not sacred enough to hang on the walls of their churches? Why should they not as well say then: "If that is the way you feel about it, you don't want us in the Church. We are the ones who went to every corner and nook of the earth to fight the return of barbarism and paganism, and to overcome every influence directed towards the utter destruction of Christianity throughout the world, and yet you don't want our Flag and our names hanging on your walls. How appreciative is that Church for which we fought and bled and died to save!"

Rev. Mr. Hedgebeth forgets the fact that Christ also had two sides to his life. There was the "Christ constant" about which he (Hedgebeth) speaks, and there was the Christ who drove the money-changers out of the Temple. Matthew 21: 12: "And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money changers, and the seats of them that sold doves."

Had Christ's life ended with his early doctrines and attitude toward things, he never would have been heard of. But when he began to assert himself, set forth principles and take a definite stand on things, he began to grow. His religion took root. The Church needs more of Christ *Unconstant* as well as the *Christ Constant* today.

Fred F. Myrick.

CONFERENCE REPORTS.

The Eastern Virginia Conference meets on Wednesday and Thursday, November 1 and 2, with the Franklin Congregational Christian Church, Rev. Wm. T. Scott, D. D., minister. Report blanks are being sent out this week, and pastors and church secretaries are urged to make their reports promptly. The report blanks have a few minor changes. They should be carefully read and studied before the questions are answered. They should be mailed with check to the conference secretary, John G. Truitt, Suffolk, Va., not later than October 20.

John G. Truitt,
Secretary.

THE EDITOR'S MESSAGE

PASTORAL CHANGES.

Rev. W. Millard Stevens has accepted a call to the pastorate of our Burlington, North Carolina, Church, and is planning to begin his new work by the first of December, or sooner if arrangements can be made. He is now serving as Superintendent of the states of Georgia, Tennessee and Kentucky. Mr. Stevens has had a wide and varied experience. He came to Elon College from his native state, Alabama, served as the first full-time pastor of Union Ridge, studied at Duke and Yale, served a church in Beacon Falls, Connecticut, went down to Atlanta to serve as pastor-at-large for the District of the Southeast, and now will soon be shuttling back to North Carolina. His excellent background of training, pastoral and executive experience will be of invaluable service in the important pulpit which he will presently assume. Mr. Stevens succeeds Dr. J. H. Lightbourne, who left Burlington and became Minister of the Conference and Superintendent of the Rhode Island State Conference.

The ministerial peregrination of Carl R. Key has led from Western North Carolina by way of Holland, Virginia, Torrington, Connecticut, Cleveland, Ohio, and recently to Detroit, Michigan. Mr. Key is now one of the Ministers of Religion in the Bushnell Church, with specific responsibility for the oversight of the program of Christian Education. A formal service of recognition was held on September 10. The story of this unique church is given in the issue of Advance for last October. Mr. Key writes: "Bushnell Church is all the story says it is, and more." Dr. Roger Eddy Treat is the minister of the church.

MISTRESS OF REVIVALISM DIES.

The feminine evangelist of Angelus Temple, Aimee Semple McPherson, lived and died under a shroud of mystery. Her obscure beginning in mission work in Ontario, Canada, her spectacular ministry in Los Angeles, her sensational divorces and abductions, her genius as builder of a $1,500,000 temple and founder of the International Church of the Foursquare Gospel, which boasts of 400 churches in the United States and 200 mission stations abroad—all this record constitutes another enigma in the history of American revivalism.

Our American Protestantism has suffered greatly on two counts. Evangelism has catered to and become identified with that which is spectacular, and women preachers have, with few exceptions, posed as evangelists of the sensational variety. Consequently, in the thinking of many people, both evangelism and women preachers are regarded as spurious expressions of true religion. This unfortunate tradition thwarts the success of sane evangelism as well as the development of a feminine ministry with scholarly attainments. Must we go on indefinitely under the popular illusion that in order for a woman to enter the ministry she must be a kind of a freak, a novice, a glorified sweetheart, an accordian-playing evangelist, or a hallelujah-hipped revivalist? American Protestantism must overcome this serious impediment. Here are two allies, frankly listed as liabilities by many thinking Christians, which should be carefully nurtured and utilized in our expanded program of the future. Here is a problem for Religious Education, the solution of which may spell success or failure of Protestantism. R. L. H.

TAX REVISION.

The appointment of a committee to seek revision of the present income tax law and procedures so that they "will not discourage the individual from supporting the churches and other voluntary community agencies" has been authorized by the executive committee of the Federal Council of Churches.

Although recognizing the need for simplified income tax procedures, the church body expressed the belief that the changes recently adopted to effect this simplification, by permitting a presumptive average deduction regardless of whether contributions have been made or not, "tends to diminish the individual citizen's sense of responsibility to support these agencies and threatens a basic American tradition."

The complete text of the resolution adopted by the council follows:

"The executive committee, as indicated in its resolution of March 21, 1944, shared the then current desire for simplification of the procedures of making individual income tax returns. We are gravely disturbed over the implications of the law and procedures adopted since that time, believing that they seriously jeopardize an essential and traditional American pattern of community life.

"Throughout our history, it has been assumed that many basic community services are to be provided by private religious, educational and charitable agencies supported by voluntary contributions of citizens. In a democratic society, churches, colleges and many community welfare societies are appropriately independent of both government subsidy and government control. In recognition of this American pattern, our government has had a tax policy which has exempted from taxation that portion of the individual's income (up to 15% of the net taxable income) which he actually contributed to such private and voluntary community agencies. The recent change in tax policy and procedure, by permitting a presumptive average deduction, regardless of whether contributions have been made or not, tends to diminish the individual citizen's sense of responsibility to support these agencies and threatens a basic American tradition.

We urge Congress and the administrative offices of our government so to revise the present law and procedures that they will not discourage the individual from supporting the churches and other voluntary community agencies. The executive committee authorizes the president of the council to appoint a special committee to seek revision in the present law and procedures in order to bring them into conformity with the principles above set forth."

Profound Religion As I See It

By REV. C. SHANNON MORGAN.

Recently a girl-friend wrote me. "The brother of one of my best girl-friends was killed in a crash yesterday, and it is about to get me. . . . I feel so sorry for his sister, I don't know what to do. And there's nothing we can do to ease the shock. I know how I would be if something were to happen to my brother. We just can't realize why our loved ones must be snatched away from us." Then, in a later letter, "I still can't make myself believe he is dead, and yet I wake up every now and then and realize it. I'm glad it was not possible to open the casket, for I had rather remember him as I saw him last. There were only a few bones left—he was burned to death as the plane burned."

What kind of religion do we need in a world like this?

True religion in any age must begin with a belief in God. Men are too nobly constituted to be atheists, even though they may be agnostic as to how God exists. The most brilliant scientists will say He is the Ultimate Eternal Cause behind the first cause. Take a story from a Jewish work of the late first century A. D., "The Apocalypse of Abraham": Terah, Abraham's father, was an idol maker, and Abraham was his assistant. One day, when Abraham was moving some idols on a beast of burden, they fell and were broken. Abraham called the attention of his father to the fact that the gods could not take care of themselves, much less him; but still Terah was not convinced. So Abraham had to try another experiment: underneath some shavings he had removed in the workshop, he found a little wooden god, and setting fire to the shavings in order to cook his father's dinner, he told the god to keep the fire going; but the god fell into the fire and was burned. When Abraham brought the cooked food to Terah, he asked him if he remembered god So-and-so. Then Abraham told Terah what had happened, and rebuked him for worshipping a god that could not take care of itself.

"Why," he said, "you should worship the fire in preference to the god, because it burned the god; but water can quench fire, so you should worship water in preference to fire. Still, the sun has power to dry up the water, so the sun should be worshipped in preference to the water; but the clouds overshadow the sun and dim its light, therefore, the clouds should be worshipped in preference to the sun." Thus causes go back toward, but not to, infinity. You may object by saying that nature goes around in cycles. If so, God is the Center that turns the wheel, the Hub that holds the spokes. When one has such a faith, he can say, "No matter what happens to me as an individual or to my nation as a whole, the right will triumph ultimately."

Intense religion does not call for a cataclysmic end of the world immediately and simultaneously with this war.

During the last World War, "Milenial Hopes" were revived, but results failed. Thus has it been all through the ages. The author of "Daniel" (168-165 B. C.) said the end was to come three and one-half years after the desecration of the temple on December 25, 168 B. C., by Antiochus IV, but it did not happen; the author of "II Enoch" (1-50 A. D.) was expecting time to pass into timeless eternity 7,000 years after creation; the author of the "Assumption of Moses" (7-29 A. D.) was anticipating the end 1750 years after the death of Moses; even Paul thought the end so imminent that to get married would be fanatic; St. Augustine has been interpreted as expecting the end in 1,000 A. D.; and Martin Luther said that Jesus would return in 1558. None of these anticipations bore fruit, so do not be disappointed if you have a Planned Program for the end, and it is not consummated.

True religion means "doing something about it."

That was the secret of Jesus. Almost every person He contacted was told to "do something about it." "You observe it is by what he does that a man is justified, not simply by what he believes" (James 2. 24, Moffat). How can religion keep from becoming social if a man does anything at all to expose his faith? Penetrating religion can never be pent-up faith or professional piety. Henry Ward Beecher truthfully said, "Religion means work. Religion means work in a dirty world. Religion means peril; blows given, but blows taken as well. Religion means transformation. The world is to be cleaned by somebody, and you are not called of God, if you are ashamed to scour and scrub." A friend recently wrote me, "There is still a lot to be accomplished in this old world, and there is a need for everyone 'most anywhere you turn."

Today some of our major problems deal with war casualties, polio, and winning the war; tomorrow, they will deal with winning the peace, the rising divorce rate, and employment for all. Therefore, since there is so much for everyone to do, "Let none hear you singing There is nothing I can do, While the souls of men are dying And the Master calls for you."

Functional religion should never segregate God, the Church and Christians from the struggles of humanity.

God is not found altogether by rote—recitation of a credo, by listening to a sermon, by reading a Sunday school lesson, by partaking of the sacraments, or in the baptismal rite; but God may be found in the midst of needy, sinning, aspiring, failing humanity. We need to carry a goodness and righteousness of God in our hearts for sinning humanity, instead of becoming repulsed at their presence and expecting an aerial flight through the heavens to escape contamination! But, oh, the tragedy! We still have to cry with Hosea: "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? for your goodness is as a morning cloud, and as the dew that goeth early away. Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth forth. For I desire goodness, and not sacrifice; and the knowledge of God, more than burnt-offerings." (Hosea 6:4-6.)

Why keep God in a church building or in a human heart, and refuse him to the people, as an ancient fire-worshipper might have kept his sacred fire aloof on his shrine, refusing it to the people to warm their homes, cook their food, and brighten their darkness?

Take God out-of-doors and give Him a chance. He is too all-pervasive to confine within the walls of a church, too universal to hedge in the creeds of a denomination, too magnanimous to be kept from any race, and too overflowing to lie dormant in the hearts of true Christians. The world can never become so evil that the Diety cannot still see potential sons of God in the most vile and wretched men on earth. God does not need a church as a fire-place or a shade-tree. He who sends the rain, snow and ice, can "stand" the weather. He who "pushes" the luminaries through the sky will not be burned

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

The effort to lead the church into politics is on the increase. The Legislative Committee of the Council for Social Action, with headquarters in Washington, D. C., seems to be the active agent in Congregational Christian Churches. This committee has issued a new paper called, "The Washington Report." From this paper, I quote: "The traditional slogan of Protestantism, separation of church and state, has become a steril dogma, representing on the one hand the lack of concern of Christians for the institutions and practices of democracy, and on the other hand, the increasing secularization of the social order." To change this state of affairs, a proposal is made, on the last page of said paper, under the caption, "A Job for the Local Church," which is quoted herewith: "Have a special committee, or preferably, the Social Action Committee, set up a desk in the church vestibule after each service. Make information on registration and voting requirements available for the entire congregation. Check the list of members to make certain that everyone has registered to vote."

These two quotations seem to represent fairly the spirit, attitude and purpose of the Legislative Committee, working in the interest of political activity in the next national election. Congregational Christian Churches are supporting this committee by their contributions. The implications of the proposals are plainly evident. Congregational Christian Churches are asked to take official action and make provision for political participation as churches, to the extent of setting up an office, or a desk, in the church vestibule, to interview members of the congregation on voting procedure. Circular letters, signed by a minister of our denomination, have been sent through the mails, urging us to vote, and expressing a preference for the re-election of President Roosevelt.

Is "the separation of church and state a sterile dogma"? Are Christians unconcerned about the institutions and practices of democracy? Are we to be enlisted in the secularization of the church by political methods? Will our churches permit their contributions to be expended for this type of political propaganda? Are Protestant, Catholic and Jewish churches to follow similar methods? Is there any danger in such a program?

It should be remembered that Jesus drove the money changers and the sellers of doves from the court of the Temple, saying, "Take these things hence; my Father's house shall be called the house of prayer." If Jesus should walk into a church building and stop near a desk, in the vestibule, where a committee was turning the attention of the people from worship to politics, what would He say? What a low level for the church in this day of moral challenge and spiritual need! Political parties will take adequate measures to enlist the registration and qualification of voters. The church should not be dragged into any phase of political activity. Church members, as individuals, and as citizens, should vote and otherwise participate in the affairs of government. But the church is a place of prayer. It is not, and should not become, a political unit in the life of the nation.

The nation needs the vitalizing power of spiritual integrity and the uplift of sincere worship. People respect the church when it is true to its divinely appointed task and mission. God grant that Congregational Christian Churches may not follow any leadership into doubtful paths of political propaganda.

I. W. JOHNSON.

WAKEFIELD LETTER.

Barrett's and Burton's Grove united in a series of Revival Meetings at Barrett's on Sunday afternoon, September 10, closing the following Sunday, with Rev. R. E. Brittle as guest speaker. He reached us Monday evening and continued with us through the series. He easily won his audience from the start, and held their attention until the close. His preaching was of the evangelistic type, and effective. Although the church is some distance from the main highway, and the first three evenings were dark and rainy, yet the attendance was good from the first and increased until the closing service. At the closing service on Sunday forenoon, as the pastor had to meet another congregation, Brother Brittle had full charge, and acting for the pastor, received four members into church fellowship. There was a large number of reconsecrations and several professed conversions. The two churches cooperated in a very fine way.

Since returning to this area, after a long absence, where I spent much of my first twenty-five years of my ministry, and noting the changes during the intervening years, the subject of home missions has been prominent in all my reflections. This department of our work is basic. All other enterprises are immediately dependent upon this one. We cannot "lengthen our cords and strengthen our stakes" without it. The primary and fundamental objective sought in this department is the building of a larger and better constituency that we may accomplish larger ends.

It has been my privilege to have lived through the intervening years since this important department was first launched, and to have noted with deep interest its influence on the entire work of the church. Apart from the building of new churches and sustaining of weak organizations, there are intangible values to its credit which cannot be measured by material standards: such as the inspiration which it has given to all other enterprises of the church. It has educated our people to give more liberally of their material means for the extension of the Kingdom of God in the earth. It has created a larger sense of responsibility, and tremendously enlarged our sense of Stewardship. If we would do larger things in the fields of Christian Education, Publications, Foreign Missions, and in benevolences generally, we must have a larger constituency. Christianity is missionary in character. While it is an experience, it is more than that, it is a life, and where there is life there will be growth if conditions are met. This subject, and that of Evangelism should have a larger place in our important councils.

MURDOCK W. BUTLER.

ANDES HOLDS REVIVAL AT BAY VIEW.

Rev. W. J. Andes has just completed a successful ten-day revival at the Bay View Congregational Christian Church, Norfolk. There were three professions of faith, and the pastor, Rev. J. Everette Neese, received three members into the church on Sunday, September 24.

It's the men behind who make the man ahead.

—Merle Crowell.

News of Elon College

By **President L. E. Smith.**

THE TASK OF THE CHURCH COLLEGE.

The church college came into being in this country to meet a need. A new country was being settled. A new citizenship was being formed. Trained leaders for church and state were in demand, and this demand would increase as the years passed. These citizens of the New World were in the main church people. They were of necessity compelled to provide leadership for this new adventure of which they were a part. They were sensible of their shortcomings as well as conscious of their responsibilities. In courage and with great boldness, they undertook their task. With equal clarity and precision they laid the foundation for the training of the leadership for the New World and the years that were ahead. Ministers, physicians, teachers, lawyers and so forth would be needed. There must be specialized training for such leadership. In the fact of this necessity, the church college was founded, staffed, and this specialized training began.

The task of the church college broadened as the need increased. Not only the leaders for church and state and professional men must be trained, but if this new adventure was to succeed, the entire citizenship must be informed and rightly directed. A great deal of instructing must be done below the college level. There must be schools for young people and children. Primary and secondary schools were organized and conducted by the church. In the early beginning of our country, the church formulated and conducted our entire system of education. In the growing demand for universal education, the state levied a school tax, and in time took over what is called today primary education, and later it took over secondary education, supplanting the academy, institutes, etc., that had been built and conducted by the church or by church people.

The next step in the expanding program of education in this country by the state was the founding of state universities, teacher training schools and junior colleges—thus rivaling, though unintentionally so the church colleges in the field of higher education; so that today there are many friends as well as critics of the church who question the necessity or advisability of continuing the church college. It seems to them a duplication of effort and a useless expenditure of money.

What do you say? Are you inclined to agree? But wait a minute! What is the biggest thing in life? What is the most important thing in education? Religion—the Christian religion—is the answer. The results of selfishness, greed and paganism about us today are sufficient proof. Who is going to teach religion? Who knows enough about the Christian religion to teach it other than the church? Men and women who were to be leaders in the formation of this republic of ours needed to be schooled in the principles of the Christian religion. The ones to whom the affairs of church and state are to be trusted today and tomorrow need to be schooled in matters spiritual and indoctrinated with the principles of the Christian religion more than ever. Yes, I know reading, writing and arithmetic may be taught by a capable instructor without respect to the church or religion. It is being done every day, but I also know that the sum total of teaching without respect to the enduring things of life so far as character and citizenship are concerned is sadly lacking, and the individual must eventually suffer. The content of teaching and the task of instructing should be vitalized by the spirit of the Great Teacher, if that teaching is to endure.

The church needs ministers. They must be trained. The church needs missionaries. They must be trained. The church needs lay workers for the local church. They must be trained. This world needs a Christian citizenship that it may evade the pitfalls of evil. Such a citizenship must be trained. This is the task of the church college. If the church college does not do it, it won't be done. Church members, Christian people, friends of Christian Education: What is your answer? The future of the world will be determined by your answer.

NEWS ITEMS.

The 342nd student enrolled in Elon College on Friday morning, September 29. Five hundred students are needed for a balanced budget and a complete program for the College.

Mr. George D. Colclough, field secretary, has done a good job in locating and enlisting students for Elon in these unpropitious days.

Dr. D. J. Bowden is getting off to a good start with his new administrative duties as dean of Elon College.

President L. E. Smith was in New York last week attending the fall meeting of the Executive Committee of the General Council of which he is a member, and on business for the College in general.

Sunday, October 1, the Elon College Community Church joined with other churches and congregations around the world in the observance of Holy Communion.

Rev. L. Boyd Hamm, pastor of the Macedonia Lutheran Church in Burlington, was chapel speaker at the College on Friday morning, September 29.

VOLUNTARY APPORTIONMENTS.

Some of our churches have already raised their entire apportionment for the College and forwarded the same. This is fine and we are most grateful. The Convention authorized a voluntary apportionment identical in amount to the regular apportionment. Some of our churches have received special offerings to be applied on this voluntary assistance. The voluntary apportionment may be sent either to Dr. F. C. Lester, superintendent, or to Elon College. If sent to the college, it will be reported to Dr. Lester at once. If you have received the special offering as requested, will you not please forward it that the college may have the benefit of this contribution as early as possible.

Previously reported	$ 57.25
N. C. and Va. Conference:	
Berea Christian Church	10.00
Virginia Valley Conference:	
Bethlehem Christian S. S.	4.40
Grand total	$ 71.65

CONFERENCE APPORTIONMENTS.

By the time this issue of The Christian Sun reaches its readers, the majority of our churches will be in the closing month of the present conference year. The Elon College regular apportionment is $12,500. To

(Continued on page 10.)

Missions
The World for Christ

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 28, 1944.

Sunday Schools.

First, Portsmouth, Va.	$ 8.58
Pleasant Hill, Liberty, N. C.	16.61
Durham, N. C.	16.80
Newport, Shenandoah, Va.	6.45
Mt. Olivet (G), Geer, Va.	10.66
Timber Ridge, Gore, Va.	8.50
Linville, Va.	5.77
Mt. Herman, Garner, N. C.	2.00
Bethlehem (Nans.), Suffolk, Va.	3.30
Pleasant Ridge, Ramseur, N. C.	11.76
Newport News, Va.	13.48
Happy Home, Ruffin, N. C.	8.28
First, Greensboro, N. C.	12.37
Ingram, Va.	10.54
Bethlehem, Broadway, Va.	5.53
Total	$ 140.63

Individuals and Churches.

Mt. Zion, Mebane, N. C.	40.00
Total for the week	$ 180.63
Previously acknowledged	357.33
Total since Sept. 1, 1944	$ 537.96

MATTIE COX PARKER,
Secretary.

QUARTERLY REPORT.

Following is the report of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference, for the quarter ending September 15, 1944:

Balance on hand last report		$ 140.65

RECEIPTS.

Women's Societies.
(On Apportionment.)

Antioch	$ 12.20	
Bay View	15.00	
Berea (Nansemond)	35.00	
Berea (Norfolk)	15.00	
Bethlehem	25.00	
Christian Temple	88.50	
Cypress Chapel	55.00	
Damascus	3.00	
Dendron	13.30	
Eure	12.00	
First, Norfolk	18.75	
First, Portsmouth	30.00	
First, Richmond	5.00	
Franklin	52.00	
Holland	45.00	
Holy Neck	37.50	
Hopewell	3.70	
Isle of Wight	11.00	
Liberty Spring	55.00	
Mt. Carmel	7.29	
Newport News	26.00	
Oak Grove	7.50	
Oakland	33.75	
Old Zion	17.55	
Rosemont	52.00	
Shelton Memorial	7.00	
South Norfolk	30.00	
Spring Hill	4.50	
Suffolk	275.00	
Suffolk (Staley)	91.40	
Union (Southampton)	5.35	
Wakefield	16.65	
Waverly	12.50	
Windsor	19.81	
		1,138.25

Young People.

Berea (Nansemond)	$ 10.00	
Berea (Norfolk)	5.00	
Bethlehem	25.00	
Burton's Grove	7.50	
Christian Temple	11.00	
Cypress Chapel	20.00	
Eure	4.00	
First, Portsmouth	7.25	
Franklin	19.75	
Holland	8.00	
Holy Neck	10.50	
Liberty Spring	16.00	
Mt. Carmel	6.45	
Newport News (C. E.)	7,00	
Oak Grove	4.00	
Oakland	10.25	
Rosemont	8.30	
South Norfolk	45.00	
Spring Hill	5.00	
Suffolk	15.00	
Union (Southampton)	5.50	
Waverly	5.00	
Windsor	10.40	
		265.90

Juniors.

Berea (Nansemond)	$ 10.75	
Berea (Norfolk)	5.00	
Bethlehem	1.00	
Christian Temple	23.50	
Cypress Chapel	12.50	
Damascus	3.00	
Eure	1.00	
First, Portsmouth	4.00	
First, Richmond	2.50	
Franklin	8.00	
Holy Neck	6.00	
Liberty Spring	12.25	
Mt. Carmel	1.90	
Oakland	2.75	
Rosemont	5.20	
South Norfolk	15.00	
Suffolk	12.25	
Union (Southampton)	1.00	
Waverly	5.10	
Windsor	4.02	
		136.72

Cradle Roll.

Bethlehem	$ 19.53	
Cypress Chapel	15.00	
Damascus	5.00	
Dendron	2.15	
Eure	1.00	
First, Portsmouth	5.00	
Franklin	1.50	
Holland	5.00	
Holy Neck	12.00	
Liberty Spring	20.00	
Mt. Carmel	3.09	
Newport News	10.00	
Oak Grove	2.17	
Oakland	2.00	
Rosemont	45.85	
South Norfolk	3.00	
Shelton Memorial	2.00	
Suffolk	30.00	
Union (Southampton)	3.58	
Waverly	3.60	
		191.47

Life Memberships.

Christian Temple	$ 10.00	
Cypress Chapel	30.00	
First, Portsmouth	10.00	
Franklin	30.00	
Oakland	10.00	
Rosemont	20.00	
Suffolk	10.00	
Windsor	10.00	
		130.00

Memorials.

Berea (Nansemond)	$ 10.00	
Bethlehem	10.00	
Christian Temple	10.00	
Cypress Chapel	10.00	
First, Norfolk	10.00	
First, Portsmouth	30.00	
Franklin	10.00	
Holland	10.00	
Holy Neck	10.00	
Liberty Spring	10.00	
Mt. Carmel	10.00	
Newport News	10.00	
Oak Grove	10.00	
Oakland	10.00	
Oakland (Young People)	10.00	
Rosemont	10.00	
Shelton Memorial	10.00	
Suffolk	10.00	
		200.00
Total		$2,062.34

DISBURSEMENTS.

Gurley Press	$ 5.76	
Franklin Printing Co.	11.25	
Mrs. W. V. Leathers, Tr.	2,062.34	
		2,079.35
Balance, Sept 20, 1914		$ 123.64

Respectfully submitted,
MRS. W. B. WILLIAMS,

MT. CARMEL YOUNG PEOPLE.

The young people of Mt. Carmel Christian Church, under the presidency of Margaret Johnson, are coming to the end of a very successful year. We have gone over our quota in our apportionments. We have added several new members, and have had nearly a hundred per cent attendance at our meetings. One of our study books was reviewed by one of our own boys, who did a splendid job.

The society enjoyed a wiener roast on the church lawn for our social.

Our society has two boys in the service, and we have remembered them with cards, also the rest of the young men who have gone from our church and Sunday school. It is our prayer that we may soon have them back with us.

Our hope and aim is to go forward and do greater work than we have done in the past.

VIRGIE JOYNER,
Secretary.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor*.

OUR MISSION STUDY—1944-'45.

By MRS. J. F. MORGAN.

As we begin our new study for this year we are impressed with the fact that we live in one world and belong to one race—the human race. Many years ago, from the Mother Continent of Asia, people migrated northeast and reached North America, later becoming the American Indian. Others went southeast to the Malay Peninsula and islands southeast of Asia. These are the people we study this year and they present to us a mighty challenge of ''unfinished business'' in the realm of Christianity.

We learn that it is more the lack of opportunity than the lack of capacity that has retarded the human race.

The Home Mission Study is:

The Indian in American Life, by Lindquist. An adult study which pictures the Indians of today in their changing relationships and their future outlook regarding Christianity.

Indians are People, Too, by Ruth Bronson, a Cherokee Indian. Written for seniors and young people, the author tells in her interesting way that Indians are human beings very much like the rest of us. She tells of their hardships and suffering because of their contact with the white man, and the great blessing Christian missions has been to them.

Trails of Friendship with Indian Americans, by Mary Taylor. A fine study for high school grades, including stories, plans, activities for both leader and young people.

Peter of the Mesa, by Means. A delightful story for children of an Indian boy influenced by Christian teachings to stand on his own feet and be a blessing to the world.

My Indian Picture Story Book, by Niedmeyer. For beginners, but the pictures are worth the price and can be used in any group.

The Foreign Mission Study is:

Unfolding Drama in Southeast Asia, by Basil Mathews. This is for adults. I have not had an opportunity to read this, since it is late in coming off the press, but judging by his other books, it will be one we must not miss studying.

West of the Date Line, by Hallock. Written for young people, but the pictures, maps and stories of the progress of Christianity in this area make it good material for adults, also.

Tales from Southeast Asia, by Lewis. This book, written for junior high school grades, contains six stories of Christian Adventure in Southeast Asia. Any group can use them.

Beyond the Blue Pacific, by Kelsey. A book for children containing ten fascinating stories of Christian leaders and missionaries in Southeast Asia.

A Bell for Baby Brother, by Moore. A book of stories for beginners about children helping all around the world.

I suggest the use of *The Pilgrim Highroad* for intermediates and the young people. The September issue is filled with splendid material on Indians, which can be used with any missionary group.

There are many supplementary materials, but these will give to us a wealth of information and inspiration for our work of the coming year.

LOCAL SOCIETIES REPORT.

UNION (VA.) HAS PLANNED PROGRAMS.

In these days of so many calls for money from so many sources, such heavy demands on time and strength, we have not thought it wise to have any public meetings to raise money, except our Thanksgiving meeting and the Day of Prayer.

Our work at Virgilina has gone forward steadily. Every requirement of the Standard of Excelence has been met. Banks have been placed in eighteen homes. These were opened at a social meeting the second week in September.

The idea of a memorial to Miss Mary McClure strikes a responsive chord in our hearts. Some of us knew her personally. We shall be glad to cooperate.

The last two years our program committee, Mrs. T. W. Chandler and Mrs. W. S. Daniel, have at the beginning of each fiscal year made programs for the entire year. These programs are put into attractive booklets and given to each member of the society. Of course, other items are added as the occasion requires. We feel especially indebted to these two ladies for their efficient labors. The programs have meant much to the society.

MRS. C. E. NEWMAN,
President.

CLOTHING SENT TO FANCY GAP.

The Woman's Missionary Society of the Waverly Christian Church is completing a very successful year's work. We have held the regular monthly meetings with interesting programs. The devotionals have been taken from the Book of Acts and the study books have been reviewed.

We held a public meeting in January and received a generous thank offering. The World Way of Prayer was observed in February, with the other churches in town taking part.

We sent a box of clothing to the church at Fancy Gap, Virginia. We have raised our apportionment and bought a memorial for Mrs. Ella Gray, who was our president for many years.

REPORTER.

PUBLIC SERVICE AT SUNDAY SCHOOL.

The Women's Missionary Society of the Ramseur Christian Church has ended a very successful year. Our Bible study proved very helpful and interesting, with different members of the society giving it. We had our programs from the literature in the packet, THE CHRISTIAN SUN, and *The Missionary Herald.*

We sent a large box of clothing for the Greek War Relief and also a box of clothing to the orphanage before Easter.

We observed our World Day of Prayer with the Parks Cross Roads Church. They had prepared a very impressive service. Our public service was held this year in our Sunday School in May. We had a good attendance and a most interesting program.

We were fortunate, indeed, to have one of our former members, Mrs. T. A. Moffitt, to review our study books, ''For All of Life'' and ''We Who Are America.''

We feel it is a great opportunity we have to share in this work and we are looking forward to our coming year's work.

MRS. J. SHERMAN MANESS,
Secretary.

EDIT PAPER FOR SERVICE MEN.

Our society at Shallow Well has had a very good year. At our last meeting of the year, we elected the following officers: Mrs. W. E. Cox,

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

HOLY NECK PILGRIM FELLOWSHIP.

The Holy Neck Pilgrim Fellowship has had a successful year under the superintendent, Mrs. J. O. Davidson, and president, Harry Lee Weaver.

We have been having meetings the fourth Sunday morning during the Sunday school period, due to the scarcity of gasoline and tires. This does not give sufficient time to finish the programs, and therefore this is not as effective as it would be if the group could meet during the afternoon or at night.

Members of the society have presented the programs during the year. These programs have been well attended and have been enjoyed by all. A large delegation from Holy Neck attended the Eastern Virginia Pilgrim Fellowship Rally held in Suffolk.

We served the Holland Ruritans supper in October and received for this $41.62. We have collected $12.10 in dues. This gives us a total of $53.72 received for the year. We have paid $30.00 on our apportionment.

We had a weiner roast September 1, after which Rev. Arnold Slater reviewed our study book, "Story of the People." All present enjoyed it. We have also reviewed the Book of Acts.

We have been sponsoring a newspaper, "Holy Neck Echoes," since March to be sent to the boys from Holy Neck who have gone into the service. Mr. Slater mimeographs these for us.

Members of the Pilgrim Fellowship have been serving as "lay readers" each Sunday morning since July. This is very good training for young people.

Although this has been a good year, we are hoping for a better one next year.

MARIOTT DAVIS,
Secretary.

YOUNG PEOPLE OF OAKLAND.

The young people of the Oakland Christian Church have completed their year's work. The home mission book was taught by Mrs. R. B. Wood, and the foreign mission book was taught by Mrs. J. R. Gayle. There have been representatives at all of the young people's meetings. We have had all the monthly meetings and presented a program on Easter Sunday night. Some of our members hold important offices in the Sunday school. We gave a life membership in honor of Miss Mary McClure.

RUTH SIMPSON,
Reporter.

NEWPORT NEWS YOUTH.

The Young People's Christian Endeavor Society of the First Congregational Christian Church, Newport News, Va., has had a fairly active year, despite the fact that most of our boys have entered the ranks of the armed forces.

We have conducted the two mission study classes, and had a Bible study of the Book of Acts, as well as accomplishing all the other requirements of the Standard of Excellence. For our Friendly Service projects, we sponsored a box of clothing for the Orphanage for Easter, and filled a twenty-five dollar stamp album for a Defense Bond for Southern Union College.

During the past year, we have had quite a bit of success with inter-denominational socials with the young people of the Second Presbyterian and the Chestnut Avenue Methodist churches. We have had three of these socials—each social closing with a well-planned worship program. The young people of these three churches certainly enjoyed the fellowship of each other.

During the month of May we held our meetings at the Copeland Park Community Church, in an effort to organize a group of young people there.

For the past two years the group has gathered at the home of one of the members on each Sunday afternoon during the months of July and August. We meet about four o'clock and play croquet until about six. We then have a picnic supper, followed by vesper services. We have found this quite successful in helping to avoid the "summer slump."

At the present time we are making plans for our Annual Retreat, at which time we will install our new officers and plan our program for the coming year.

JANE COLLINS,
Secretary.

ELON COLLEGE.

(Continued from page 7.)

date we have received from all sources to be credited on conference apportionments $5,864.97, leaving a balance of $6,635.03 to be raised. In the light of the present critical need of the College, the church should make possible this minimum apportionment to help keep the College going without further embarrassment until the war is over. In addition to the regular conference apportionments, the Convention authorized a voluntary apportionment of equal amount. Considering the losses of the College, which losses could not be prevented, it would be a most welcome service if the churches would raise this voluntary apportionment to help the College through a most critical situation. May our good friends, pastors and officials of our churches consider sympathetically the needs of the College when they come to close their year's work.

Elon College is glad to look to the churches and to depend on them for assistance in the time of need. We are grateful for the contributions received.

Previously reported	$6,283.77
Virginia Valley Conference:	
Mt. Olivet (G) Sunday School .	4.29
Grand total	$6,288.06

WORKERS' COUNCIL ORGANIZED.

On September 14, the members of the Old Zion Sunday School met and organized a "Workers' Council." The meeting was presided over by the pastor, Rev. J. F. Morgan.

The following officers were elected for the coming year: Mr. W. W. Starnes, chairman; Mr. A. D. Cooper, vice-chairman; Mrs. W. P. McClellan, secretary; Mr. A. D. Cooper, treasurer; Mrs. Ruby Speidell, pianist; Mrs. Florene Atkins, assistant pianist; Mr. C. C. Etheridge, financial secretary; Mrs. J. F. Morgan, children's superintendent and superintendent of missions.

Our school is growing each week, and we expect to do a great work for the Lord this coming year.

MRS. W. P. MCCLELLAN,
Secretary.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

BUDGETS LIMITED.

By LUCIA MALLORY.

"The Child's First School is the Family."
—Froebel.

Issued by the National Kindergarten Ass'n.

"'Put your hand into my pocket and take what you want—' that was what one well-intentioned father always said to his little girl when she asked him for money," declared my friend, Marian Vernon.

We were walking home together from a club meeting where the subject of teaching children the use of money had been under discussion.

"But how could any father be so foolish?" I gasped in amazement. "Surely no parent would want his child to grow up with such an extravagant idea of money!"

"I've had good reason to wonder about that myself," Marian answered, soberly, "because I was that little girl."

"Why, Marian Vernon!" I exclaimed. "No family that I know is more sensible about money than yours!"

"Do you really think so, Lucia?" My friend's eyes brightened at my words.

"Yes," I answered, "your children are self-reliant and careful about money."

"I am glad to hear you say that, Lucia, because my own experience has taught me that nothing is more important to a child than learning that money must be earned," Marian continued. "Nobody ever had a finer father than I. He was a country doctor, with a large practice that provided a comfortable living. He had very little time for his family. Perhaps that is why he was so indulgent, so eager to gratify his child's every wish. He did not stop to think that he might not always be with us, but I was still a child when we lost him.

"Mother was left with little more than the house we lived in. She had always liked to make dresses for herself and me. Now she began to make them for her friends. Even a little girl could see that there would have been no food on the table without her mother's sewing, yet it was hard to understand that there was no money for anything but necessities. Instead of reaching into my father's pocket, I was obliged to pull weeds for hours in a neighbor's garden to earn enough to buy a new hair ribbon for myself or a pair of gloves for my mother.

"Later on, Mother found work in a department store. That paid her much better, and I was able to earn my way through college. Then I began teaching school.

"When Dan and I were married, we worked out a satisfactory budget for his salary, and the question of money gave us no concern until Jean and Alan began to grow up.

"One evening I heard five-year-old Jean tell her daddy that she wanted a new box of paints. To my surprise and dismay, my husband's reply was exactly what my father's would have been—'Put your hand into my pocket and take what you want!'

"All the bewilderment and uncertainty of the years that followed my father's death rushed over me as Jean followed her father's suggestion. I could scarcely wait until the children had gone to bed to tell Dan that he was making a grave mistake.

"At first Dan thought I was foolishly concerned over something that did not amount to much, but the story of my childhood convinced him that we could not begin too early to teach the children that father's salary did not constitute a never-ending supply of money. We began giving each child a small weekly allowance, explaining to them that father's salary must provide for all our needs—our home, food, clothes, contributions to the church and gifts to charities, books and music and our good times. We told them we were putting some money into a savings account each month to take care of our future needs. We did not talk to them about money very much. We just helped them to understand that there were many things their father's salary would not buy for us, and other other things we could not have, but that we could be very happy, as every American family can be, on a limited budget."

CRADLE ROLL FLASH.

The Cradle Roll Department of the Bethlehem Christian Church, near Suffolk, Virginia, held its Cradle Roll Rally Day program the second Sunday in July.

The program was well planned and the mothers took a big part as well as the babies.

The babies were presented with books on The Stories of Jesus, as they brought up their mite boxes.

There was a good attendance, and the Cradle Roll boxes contained more than enough money to reach the apportionment.

MRS. J. WALLACE BRYANT.

DAMASCUS JUNIORS.

Under the counsellorship of Mrs. L. E. McCoy, Mrs. B. L. White and Mrs. A. V. Hofler, a Junior Missionary Society was organized at Damascus Christian Church, Sunbury, N. C.

The following officers were installed: Mills Riddick, president; Jacqueline Pierce, vice-president; Frances Hofler, secretary, and Margaret White, treasurer.

It was decided at the opening meeting to meet twice a month in order to have the required number of meetings in the Standard of Excellence, since the society was late in organizing. Money was to be raised by dues and pledges. The study book, "Tommy Two-Wheels," was discussed by the group with a leader at each meeting.

On Mother's Day, the society held open session and gave a most unusual program, with all members taking part.

Even though late in organizing, this little group has been most active and eager to do anything possible to meet the Standard in due time—and indeed it has!

MRS. MILLS RIDDICK,
Reporter.

JUNIOR CLASS OF SALEM CHAPEL.

Last winter we did things that could best be done indoors, for we realized that summer is not so good a time for studying and making scrap books. Once a week, we got off the school bus at the home of our teacher to study a chapter of "Far Round the World." At this time we did handwork which couldn't well be done during the Sunday school hour, and at each session we served refreshments. One project was the making of handkerchief or trinket boxes. These were made of cigar boxes enameled in bright colors, with Bible scenes cut from devotional calendars pasted on top of the lids. It was interesting to select the pictures and study them. The boxes are a treasure, so we gave some to our friends.

The book, "Tommy Two Wheels," has been passed around and read by the class.

The most constructive work we did

(Continued on page 15.)

Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

JESUS' PROGRAM FOR MEETING LIFE'S PROBLEMS.

Lesson II—October 8, 1944.

Golden Text: *"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."*—Matthew 4:4.

Lesson: Matthew 4:1-11; 6:24-34; Luke 4:16-30.

Devotional Reading: Hebrews 2:10-18.

He Was Tempted.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil." "Then the devil departed from Him for a season." Jesus was tempted, tempted in all points like as we are. To be sure, it is hardly likely that He was tempted to commit the grosser sins of the flesh, to get drunk, or to be immoral, or to succumb to the coarser sins of the flesh. But He was tempted in all points like as we are. He was tempted to use his powers for his own selfish advantages, to take the "short cut," to do things not in accord with God's will. And He was tempted throughout his life. At the end of what we call "The Temptation of Jesus," the devil departed for a season—he tried again and again to get Jesus; but without success. Jesus never sinned. The point in all this is that Jesus achieved character, it was not given to Him. As a free, moral agent, He had the power to make the wrong choice, to sin. He could not have saved us from sin, if He had sinned. But He could have sinned, it was possible.

Furthermore, because Jesus was tempted, He knows how to sympathize with us, and how to help those who are tempted, Jesus has significance for us because He took upon himself the likeness of a man, because He lived in the same kind of world in which we live, had to live with the same kind of people with whom we live, had to struggle with the same temptations against which we struggle.

"If Thou Be the Son of God."

The devil is shrewd. Here was Jesus at the end of a long fast. All around Him were the flat stones resembling the simple "loaves of bread" of that day. Why not turn these stones into bread? If He were the Son of God, He could do it. There was a cynical insinuation in these words. It was an assault on faith by casting doubt. Doubt is one of Satan's favorite weapons. And dangerous consequences are involved in that Jesus is the Son of God. It resolves more difficulties to believe that He is the Son of God than doubts whether He is the Son of God raise. Faith is the answer and the victory.

Not By Bread Alone.

"Man shall not live by bread alone." Hunger for bread is one of the basic hungers of life. Man must have bread if he is to live at all. But the man that can live by bread alone, does not live at all. Man has a body, and his body must have bread. But man also has a soul, and is a spirit, and his soul and his spirit cannot live by bread alone, but by every word that proceedeth out of the mouth of God.

Christianity must be concerned with better homes, with better standards of health, with education, with better living conditions and higher wages. It must also be concerned with the mechanics of peace and progress. But the weakness of life is in the character of men. Sound men are the first concern of Christianity. First things should come first. The kingdom will not come simply because people wear fine clothes, live in fine houses, make large salaries, etc. Never did the world have such an abundance of material things as in these modern times, but all these things did not prevent a ghastly war.

The Cure for Worry.

"Be not therefore anxious . . . but seek first the Kingdom of God and his righteousness . . . and all these things shall be added unto you." It is the word of God's Gentleman. Jesus does not put a premium on neglect and improvidence. He would not condemn life insurance, annuities, Saving for a rainy day, making plans for tomorrow, exercising foresight and prudence. He is simply saying, "Give yourself wholeheartedly to seeking first God's kingdom and its righteousness, do the best one can with what one has, and trust God. There are exceptions, but the rule still holds good—those who seek first the kingdom and its righteousness will have the necessities of life. Faith is the cure for worry. Trust is the antidote of fear. Belief cures anxiety.

"Be not anxious for the morrow . . . sufficient for the day is the evil thereof." Live a day at the time, says God's Expert on living. Every day has its own problems and burdens and demands. If we carry yesterday's burdens and tomorrow's burdens today, it will make it impossible for us to carry today's burdens. With the coming of each day, take up today's load. Today is yesterday's tomorrow. We cannot do anything about yesterday, except as we do today's work well. And the best thing we can do for tomorrow is to do today's work well today, and thus prepare ourselves for tomorrow.

He Went to Church.

"And when he came to Nazareth where he had been brought up; and he entered, as his custom was, into the synagogue on the Sabbath day." It was the church of his day. It had its imperfections and limitations. It fell far short of the ideal He had for it. And it had folks in it who were hypocrites and very human. But it was the divinely appointed place for the public worship of God. And Jesus went to church—it was his custom. If being a Christian means being anything at all like Jesus, we would do well to consider this matter of going to church. Our nation needs a revival of attendance at services of worship. It is rather disturbing when one realizes what a small percentage of the members of the church, go regularly to church.

Christ's Program.

"He annointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives; and recovering of sight to the blind; to set at liberty them that are bruised; to proclaim the acceptable year of the Lord."

Kagawa, the great Japanese Christian sums it all up thus:

Preaching to the poor—economic emancipation.

Healing the broken hearted—psychological emancipation.

Preaching deliverance to the captives—social emancipation.

Recovery of sight to the blind—physical emancipation.

Setting at liberty them that are bruised—political emancipation.

Jesus had a social gospel, but it was rooted in the transformation of the individual.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

president; Mrs. James Watson, vice-president; Mrs. W. C. Wicker, missionary secretary; Mrs. David Rosser, Aid Society secretary. All are new with the exception of the president. Also at this meeting we opened our mite boxes which netted about $20.00 and completed our report for the year. We voted to send $10.00 additional to Miss Allen, to apply on our apportionment over the amount we are assessed. We sent a $25 War Bond to the Orphanage, paid $16 on new song books for our church, and sent a nice box of clothing for Greek Relief.

Each month we send the boys from our Sunday school and the surrounding community a copy of the *Jonesboro Journal,* a small paper edited and printed by the four churches in town. Each month a committee meets and pools its news from all the churches, and the pastor from each church takes his turn in writing a page for the paper. All the work is donated, and the papers are printed at the school on the mimeograph machine. Mr. Grissom, our pastor, has been most willing to cooperate with us, and we are very grateful to him for rendering this service.

As in previous years, we have sent flowers and fruit, cards, etc. to the sick and invalid, and flowers to funerals.

We heard Mrs. Todd review our home book and Mrs. Caveness from Raleigh the foreign book, both of which we enjoyed very much. We have used for our devotionals the material in the packet along with "Circle Bible Meditations," and have had some very good programs.

We are very proud of our year's work, and with the Master's help and guidance are looking forward to an even better year to come.

Mrs. David Rosser.

SPECIAL SERVICES WITH OTHER CHURCHES.

The Woman's Missionary Society of the First Christian Church, Portsmouth, has had the best year in its history. Each member has been so willing to give of her time and money to advance God's kingdom here on earth.

On November 11, 1943, we observed World Community Day at our church with six other churches cooperating. It was a lovely service, with a large crowd present. We observed the World Day of Prayer in February, with the same churches uniting.

We have studied the book of Acts, also our home mission study book, "We Who Are America," and the foreign book, "For All of Life," which were enjoyed so much.

We have sent a box of clothing to the Christian Orphanage at Elon, valued at $40.00. We have raised our apportionment and have met the requirements for the Standard of Excellence. We had a membership in the C. M. A. of $10.00. We had a life membership for Mrs. Elizabeth Parker, and three memorials, Miss Mary McClure, Mr. Otto C. Hartung, and Mr. James E. Powell. We are happy to report no member lost by death this year.

The year's work has been so sweet. We take no credit to ourselves, but give God the praise, and continue to pray for health and strength to be able to do greater things with His help in the coming year.

Mrs. C. F. Rudd, *President.*

THE RICHMOND FELLOWSHIP.

The Women's Fellowship of the First Church, Richmond, concluded its year of work in September. For two years the group has been under the fine leadership of Mrs. B. S. Cofer.

An outstanding program was held in January, when the Fellowship had as its speaker, Mr. Guy Thelin. He spoke on Sunday, following a dinner held at the church. Mr. Thelin mentioned briefly his treacherous journey home from China (the route of which he is not free to disclose) and showed excellent color slides of Old China which he had taken himself.

We were able to secure Mr. Thelin as our speaker because he was teaching at the Franklin Winter Institute. The group sent a special gift of friendly service to this school.

Two women were given Life Memberships during the year in recognition of service: Mrs. Annie M. Brown and Mrs. Dora Pierce.

Reporter.

WOMAN'S GUILD AT BAY VIEW

The Woman's Guild at Bay View is bringing its work to a close with very gratifying reports for the year. Two meetings have been held each month with the exception of July and August, when only one meeting was held. We have an afternoon Guild meeting and an all-day Missionary meeting on each second and fourth Tuesday, respectively. Our Guild work is benevolent and local in its scope, therefore we have a somewhat varied program. During the winter, we had book reviews, some of our own women doing the reviewing. Mrs. L. F. Todd reviewed Wendell Wilkie's book, "One World"; Mrs. J. Everett Neese reviewed "The Robe" by Lloyd Douglas; Mrs. S. H. Pell interpreted an interesting novel entitled, "O River, Remember," and our pastor, Mr. Neese, gave Fosdick's book, "On Being a Real Person."

The ladies of the Guild have been active in the raising of funds for the church debt. In the month of June we contributed $50.00 towards the $1,000.00 goal.

In our Missionary work we have had the most successful year yet. We have met the requirements for the Standard of Excellence, and expect to reach the requirements for an Honor Roll Church. Under the sponsorship of the Missionary women, Missionary education has been provided in the church school for Juniors and Young People, and a Cradle Roll organized.

We cooperated with other churches in the Norfolk District for a study of the book, "We Who Are America." We individually read and saw the stereoptican slides on the book, "For All of Life." Our Bible study was completed in June.

Great interest was shown in our Friendly Service work this year. We sent a book of Defense Stamps to Union College at Wadley, Alabama, and gifts in clothing to the Greek Relief. Our group cooperated with the Council of Church Women at Ocean View in the sending of boxes to the Tidewater hospitals. During the Easter season we sent new clothing for a girl and boy at our Elon Orphanage.

We were fortunate to have two of our returned missionaries speak to us during the year. Miss Alice Murphy was with us in an informal meeting, and we had the opportunity of learning much about China and her people. Dr. Charles Storr was with us for two evenings and shared so interestingly of his knowledge of China.

Our apportionment was raised last year to $50.00. We are hoping to do better than that this year. Money for Missions comes through individual pledges and monthly dues.

We are a member of the Council of Church Women of Ocean View. Three of our women serve on the executive board: Mrs. B. C. Haskett, Mrs. B. G. Harrell and Mrs. L. F. Todd. Mrs. J. Everett Neese is first vice-president this year. We cooperated with the council in the World Community Day and the World day of Prayer program.

Myrtle Vandeventer,
Associate Secretary.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We regret that our income has fallen off for the past few weeks. With fall shoes to buy and at present prices it takes money. Some time ago we bought a few pairs of the cheaper grade, and the first rain that came along told the story.

Last year we bought as many pairs of shoes from carried over stocks of pre-war shoes as we could get, but of course this year that is out of the question. We bought a few pairs last week and the cheapest school oxfords we could get, cost us enough to almost made us heart-sick. We may yet have a heart attack before we can get all our children supplied with shoes for the winter.

Then, too, winter coats for boys and girls, and clothing of different kinds take money. With all this expense right now in the fall season, and our income from the churches and Sunday schools running down like a thermometer in a cold night, keeps us awake nights studying how to stretch a dollar and make it buy two dollars worth of stuff. You, perhaps, never had to do it, but if you have, you will realize how hard it is to do.

All of the children that are old enough are in school and are taking quite an interest in their work. We hope to see fine grades when their grade cards arrive at the end of the month. We can always get a pretty good idea of what they are doing by their grade cards.

We remember some years ago we applied to a hospital for a place for one of our girls to take training. The first question that the superintendent asked was this: "What kind of grades does she make in school?" She said that if she worked in school she would work there. We often think what a pity that a child will not do its best when it is in school, when it has all modern advantages like we have now.

If children of today had to put up with what the writer did when he attended the old public schools, sixty-five years ago, we believe they would go on strike. Back in those days we got an education the hard way.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 5, 1944.

Amount brought forward		$18,468.25
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Mt. Herman	$ 6.00	
Pleasant Hill	5.56	
		11.56
Eastern Va. Conference:		
Portsmouth, First	$ 5.37	
Union (Surry)	6.00	
		11.37
N. C. and Va. Conference:		
Greensboro, First	$ 16.38	
Happy Home	6.71	
Reidsville	14.00	
		37.09
Western N. C. Conference:		
Hank's Chapel	$ 7.85	
Pleasant Hill	15.83	
Smithwood	5.38	
		29.06
Va. Valley Conference:		
Bethlehem	$ 4.71	
Linville	5.68	
Mt. Olivet (G)	9.43	
Newport	8.00	
Timber Ridge	12.25	
Winchester	9.31	
		49.38
Alabama Conference:		
New Hope		2.46
Special Offerings.		
Mr. Cook	$ 10.00	
Miss Fannie Ellison	50.00	
		60.00
Total for the week		$ 200.92
Grand total		$18,669.17

CHANGE OF PLACE OF MEETING.

The Western North Carolina Conference will meet with Pleasant Grove Christian Church, near Bennett, N. C., on Wednesday and Thursday, November 8 and 9. The first session will be on Wednesday morning at 10 o'clock. The conference was originally scheduled to meet at Big Oak Church.

GEO. T. GUNTER,
Secretary.

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Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

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Dayton, 2 Ohio

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EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

CHILDREN'S PAGE.

(Continued from page 11.)

was the making of scrap books, showing by words and pictures something of what the church as a whole really is, and the different kinds of work it does. Each book had a suitable picture on the cover; one an old Congregational Church in the snow, another The Head of Christ. The words "The Church," were cut and pasted under the pictures. Inside the books can be traced something of the history of missions in this country, beginning with the first missions to the Indians in 1646. We thought it very wonderful that John Eliot studied for fourteen years in order to learn the language of the Algonquins and take to them the story of Jesus.

We learned what the ABCFM is. There are pictures of missionaries of recent years, with their people in many lands. Many of these were cut from *The Missionary Herald.* To bring the work to date, we put in a lot of photographs of churches of our Southern Convention, with pictures of their pastors. There are several pages in each book of pictures of worship centers in our churches. There are throughout many Bible passages, including The Great Commission, the Ten Commandments and the Lord's Prayer. Favorite poems and choice pictures of nativity scenes are in the book too.

We improved our class-room with new blinds and curtains, a little bookcase, and an old-fashioned organ, given by a friend, and a worship center of our own. Sallman's Head of Christ is the center of interest of this altar. The plaque in which it is pasted and the matching candle-sticks are handmade. There is a little box into which we place our monthly offering for missions.

FRANKYE MARSHALL,
Teacher.

PROFOUND RELIGION AS I SEE IT.

(Continued from page 5.)

by the sun. He who "flashes" the lightning and "roars" the thunder, can console a dying man under the "boom" of a cannon. God is not afraid of sinners. He can "take it," so give Him a chance

Throw Him into the struggle of humanity, and He will come out with flying colors. A Christian who has the spirit of God should pray in the spirit of Jesus—"I pray not that thou shouldst take them from the world, but that thou shouldst keep them from the evil one."

I ask no heaven till earth be Thine;
No glory crown while work of mine
Remaineth here.
When earth shall shine among the stars,
Her sins wiped out, her captives free,
Her voice a music unto Thee,
For crown, more work give Thou to me.
Lord, here am I!

Pure, true, and adventurous religion advocates social justice within each state, and international justice for the world. The school is venturing ahead, so why should the church lag behind?

Incidentally, in North Carolina this year, for the first time, Negro teachers are receiving the same salary as are the whites; but what have we done in our churches for better race relations? We still want to float with the tides of time. Some of our churches are still biding their religion, or what they call religion, in the cob-webs of a locked closet, afraid that if they take it out, the fresh air will blow it away. The social side of the gospel of Jesus is still scandalized and pigeon-holed. Such churches need a tornado from Amos of old to clear their air:

"I hate, I despise your feasts, and I will take no delight in your solemn assemblies. Yea, though ye offer me your burnt-offerings and meat-offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy riots. But let justice roll down as waters, and righteousness as an ever-flowing stream." (Amos 5:21-24.)

When blood has stopped streaming on the battlefields of Europe and draining into the foxholes of the Pacific Islands, is there a possibility of making a better world? I think there is, if men of God will arise and proclaim the intended message of the church and its Christ. You may object by saying that education and religion have been tried already and have failed; but in reality, they have never been tried, for men who cannot read cannot be free. For two-thirds of the whole human race, the Bible is a blacked-out book, because they are unable to read. O Church, what are you going to do about it? It is not the lack of opportunity or endowment that makes us useless, but rather it is the lack of insight, of thoughtfulness, imagination, sympathy, faith and love.

God will never do for us what we can do for ourselves. Shall the graves of our boys tomorrow be filled with charred bones and riddled flesh? Shall sweethearts, wives and mothers have to awaken the second time every morning to realize he is dead.

God forbid!

Only a life built into God's plan can succeed. Half of our discouragements are due to the fact that we are not in tune with the infinite harmony of the Great Power. We should be helpers in building the City of God—a city that will endure when all earthly cities crumble to dust.

Bishop Herbert E. Welch.

You will never "find" time for anything. If you want time, you must make it.

—Charles Bixton.

One Hundred and Fiftieth Anniversary of O'Kelly's Chapel

A STATEMENT BY EDGAR LYNCH

The second Sunday in October has been set aside as the day for the observance of the one hundred and fiftieth anniversary of O'Kelly's Chapel.

It was my privilege to visit there recently, and within its walls I found a quietude and air of worshipfullness seldom found in small churches. As I listened to the familiar strains of "Jesus Lover of My Soul," pour from the organ, I could not help but wonder how James O'Kelly had felt in this same spot 150 years ago. "Was not this a place of refuge, where one could worship according to his private judgment?"

I then thought of the doctrines of our Christian Church, and how this church, in its simplicity and dignity, was a true symbol of what the Christian Church represented.

How many members of the Christian Church, within the Southern Convention, have ever visited this spot, and the near-by grave of their Church's founder? If you are a member of the Christian Church, surely you have interest enough to want to see where our founder preached; and be there to keep the "Faith of Our Fathers Living Still."

The many friends of O'Kelly's Chapel would like to see the Southern Convention take more interest in this church. They would like to see this church set aside, because of its historical value, as a permanent memorial to James O'Kelly.

Have we the denominational pride to do this. If we have, the Southern Convention, as well as each individual member of the Christian Church, will have an interest in it.

SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

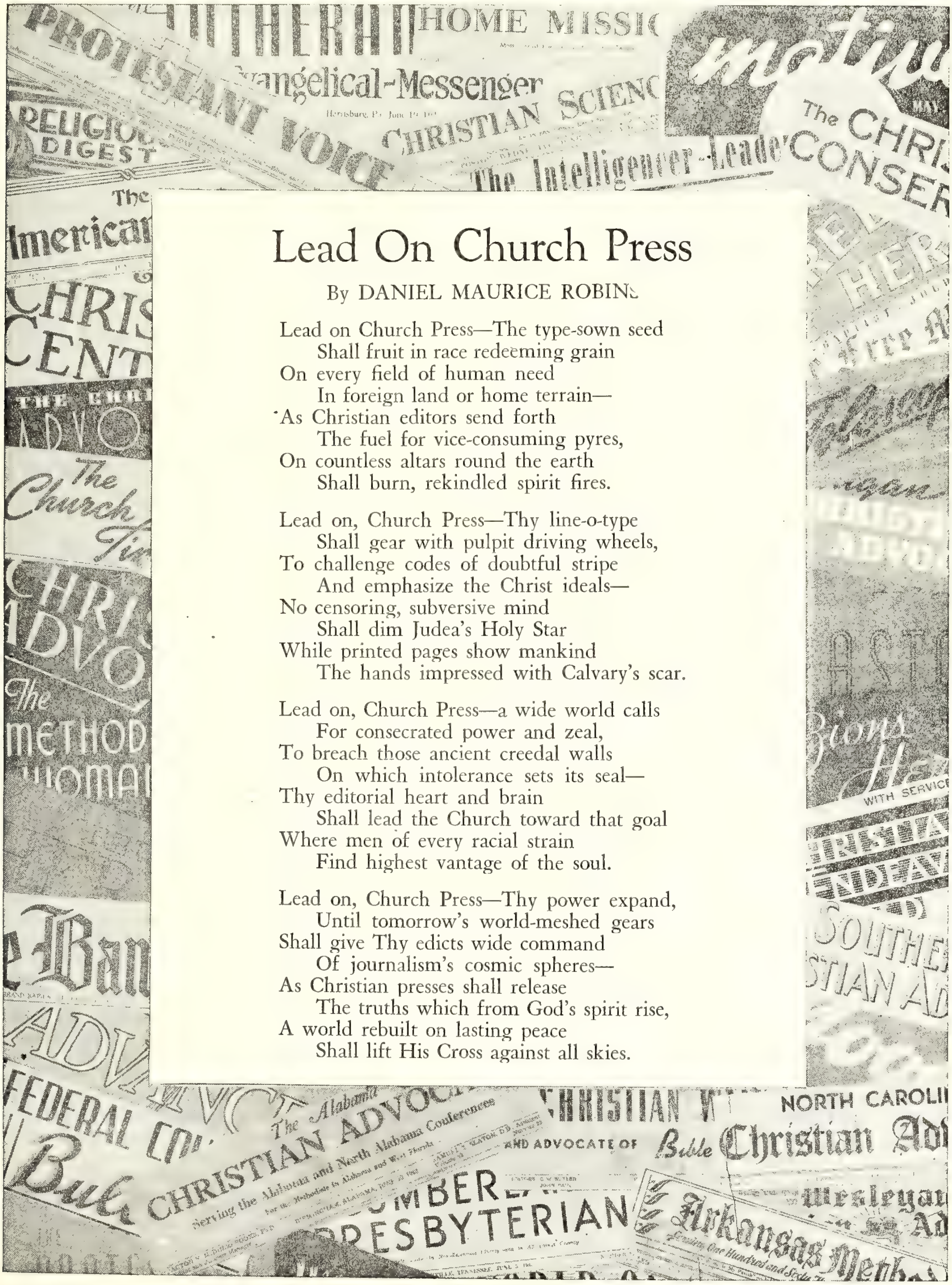
1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, OCTOBER 12, 1944. NUMBER 40.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Lead On Church Press

By DANIEL MAURICE ROBINS

Lead on Church Press—The type-sown seed
Shall fruit in race redeeming grain
On every field of human need
In foreign land or home terrain—
As Christian editors send forth
The fuel for vice-consuming pyres,
On countless altars round the earth
Shall burn, rekindled spirit fires.

Lead on, Church Press—Thy line-o-type
Shall gear with pulpit driving wheels,
To challenge codes of doubtful stripe
And emphasize the Christ ideals—
No censoring, subversive mind
Shall dim Judea's Holy Star
While printed pages show mankind
The hands impressed with Calvary's scar.

Lead on, Church Press—a wide world calls
For consecrated power and zeal,
To breach those ancient creedal walls
On which intolerance sets its seal—
Thy editorial heart and brain
Shall lead the Church toward that goal
Where men of every racial strain
Find highest vantage of the soul.

Lead on, Church Press—Thy power expand,
Until tomorrow's world-meshed gears
Shall give Thy edicts wide command
Of journalism's cosmic spheres—
As Christian presses shall release
The truths which from God's spirit rise,
A world rebuilt on lasting peace
Shall lift His Cross against all skies.

NEWS AND VIEWS

Rev. Ernest Brickhouse preached at Beulah, New Hope and Pope's Chapel last Sunday.

Sunday, October 22, is Harvest Home Festival, and also Laymen's Sunday. Sunday, October 29, is World Temperance Day.

The *Mountain Messenger* is published monthly by the Elk Spur and Rocky Ford churches. Rev. H. A. Gleason, Jr., Route 2, Fancy Gap, Virginia, is the pastor and publisher.

The following Elon graduates are now enrolled in the Duke Divinity School, at Durham, N. C.: Shannon Morgan, Mark Andes, Earl Farrel, William Meacham, Weldron Madren, and Aubrey Todd.

Prof. E. W. Boshart, a member of the Convention Board of Christian Education, spoke at a meeting of the Young People's Student League of the Church of the Good Shepherd in Raleigh last Sunday.

Congratulations to the women of North Carolina on their achievement, reflected in the report of their treasurer, Miss Susie Allen. They increased their goal from $4,500 to $6,000 for this year, and raised $6,183.20, with an additional $156.28 which came in too late to be included.

Rev. H. S. Hardcastle, D. D., who has served as pastor of The Christian Temple in Norfolk for the past eleven years tendered his resignation as pastor at the morning service of worship on Sunday, October 8. The resignation will take effect as of December 31, 1944, or at such an earlier date as the church may desire. Dr. Hardcastle has accepted a call to become pastor of the Rosemont Congregational Christian Church on January 1, 1945.

From the Newport News Church Bulletin: "I am eight years old today! On the first Sunday in October, 1936, I made my first appearance in this pulpit. I came one month later, the first Sunday in November, to take up my work as pastor. These have been happy years. I have preached to you more than 400 times. I have made more than 8,000 pastoral calls. We have received approximately 400 new members. We have borne our sorrows together. We have enjoyed high and Holy blessings together. We have failed at times, but under God, the best is yet to be.—Jesse H. Dollar."

NEWS FROM EASTERN NORTH CAROLINA.

During the week after the third Sunday in September, I assisted Rev. J. S. Carden in a meeting at Mt. Hermon. I was with him there one year ago. It rained most all of the week but we had very good attendance and a good meeting. Three members were received by profession, one by reclamation, and quite a number reconsecrated themselves to the Lord and his work. Mr. Carden has resigned from the pastorate of the Mt. Hermon church. He has served these people twelve years and has endeared himself in the hearts of all the people. He gave his health as the reason for resigning.

Last Sunday was Homecoming Day for the church at New Elam. I was pastor there several years ago. After my appointment at Damascus I went by New Elam for the afteroon. There was a large congregation and an interesting program. Besides their own choir, which sings beautifully, the quartet of Hanks' Chapel and Mr. Joe Stephenson of Wake Chapel, added to the inspiration in song. It was quite an enjoyable occasion to meet with the many friends of that community.

It is reported that Rev. J. Lee Johnson has resigned his pastorate at Auburn and Hayes' Chapel. He feels that the number of churches he has is too much for him. Mr. Johnson is much in demand and has done much work in his day. His place will be difficult to fill. He is a good Bible scholar and likes to teach.

Next Sunday is the Homecoming Day at Mt. Auburn. This has been the custom for many years, and many members and friends of the church come on that day to enjoy the fellowship. It is good to see them meet and watch them as they mingle one with the other.

E. M. Carter.

October 4, 1944.

FINDINGS OF A PARSON.

Dear Mr. Editor:

I am considerably like little Jack Horner who put in his thumb, as you will remember, and pulled out a plum, maybe two or three of them. one aftter the other. Every day, in my reading, I am finding choice morsels (ideas, stories, sentences) which make me wish to open my door and run out and shout, "See what I've found!" For half, nay, most of the enjoyment of a discovery lies in sharing it with someone else. So, Mr. Editor, I am going to inflict some of my *findings* upon you,—as for instance—

. . . that story of Kierkegaard's which becomes, the more I think of it, a real parable: A variety program is proceeding in a brilliantly lighted theatre. Each act is more fantastic than the last, and the audience is roused to ever greater laughter and applause. Suddenly the manager appears upon the stage. He apologizes in stammering words for his interruption, but the theatre is on fire! Will the patrons please leave at once and in orderly fashion; But the audience thinks this another joke and cheers thunderously. The manager implores them to leave, quickly, now; he wrings his hands; he weeps. All he accomplishes is more and more applause. Finally he can do no more; the fire seizes the whole building and the enthusiastic audience with it.

That, I say, is to me, a parable.

There is a difference, Mr. Editor, between a parable and a story. What is it?

F. W. Murtfeldt.

HISTORIC VALLEY OF VIRGINIA.

ANTIOCH CHURCH.

By Rev. Robert A. Whitten.

Wayland's history of Rockingham County, Virginia, page 246, says: "Antioch Church, a mile and a half south of Greenmount, organized by Rev. I. N. Walter about 1832; present house erected in 1880."

According to Wayland, and I again quote: "The deed bears date of May 4, 1833, and is signed by Martin Croomer, who made his mark. It conveys a lot containing 10,848 square feet of land to John Kratzer, Sr., John Higgens, Peter Paul, Martin Burkholder, and Jacob Burkholder, Jr., trustees, for the use of the Christian Church and all other religious denominations that might obtain consent of the trustees to preach there. The consideration was one dollar; and the building was already erected on the land."

Other Congregational Christian churches located in the County of Rockingham are: Bethlehem, Linville, Concord, New Hope, Bethel, Beulah, Mayland and Mount Olivet.

(Continued on page 15.)

CHRISTIAN SUN ENDOWMENT FUND.

We are glad for another helpful report on our Endowment this week. Though it has been some time since we have reported, it is evidence of the fact that people are still "getting around" to sending in their gifts.

Dr. Stanley C. Harrell	$ 5.00
Mrs. A. W. Andes	1.00
Miss Clarene Andes	1.00
Miss Barbara Andes	1.00
Mrs. F. H. Lewis	1.00
Dr. F. C. Lester	1.00
Mrs. Elizabeth Jane Lester	1.00
Mrs. W. B. Fuller	1.00
Geo. D. Colclough	1.00
Rev. D. M. Spence	1.00
Rev. Joe A. French	1.00
Rev. Robert Kimball	1.00
Rev. R. E. Newton	1.00
R. Roy Hosaflook	1.00
Roy A. Larrick	1.00
Leonard Higgs	1.00
J. M. Lohr	1.00
Mrs. R. E. Newton	1.00
Walton E. Brill	1.00
Antioch Church, Valley Conf.	10.05
Mrs. W. B. Bagwell	1.00
Dr. C. Rexford Raymond	1.00
Previously reported	201.00
Total to date	$236.05

With the fall approaching, and the plans for a Convention-wide celebration of the Centennial of The Christian Sun, to take place on November 14, at Mt. Zion Church, near the site where The Sun was first published, I am sure that this fund will grow into significance. An announcement appears elsewhere giving account of that approaching event.

We are grateful to all who are having a part in the establishment of this much needed fund to insure the publication of our church paper.

Jesse H. Dollar,
Treasurer.

REV. H. S. HARDCASTLE OFFERS RESIGNATION.

October 8, 1944.

To the Members of
The Christian Temple,

Dear Fellow-Members:

I hereby submit my resignation as pastor of The Christian Temple to take effect as of December 31, 1944, or at such earlier date as the church may desire. I have reached this conviction only after earnest and sustained prayer, and it is my conviction that it is what I ought to do. My decision is not, therefore, subject to reconsideration, but is final. You may question my judgment in the matter, but I hope you will not question my motive or my sincerety. ("But with me it is a very small thing that I should be judged of you, or of man's judgment; yea I judge not mine own self. . . . he that judgeth me is the Lord." I Corinthians 4:3-4.)

Needless to say, there is a great ache in my heart as I submit this, my resignation. For eleven years I have served you as pastor, and during that time the ties of friendship and love have gone far and deep. You have a large place in my heart. It hurts me deeply to think about breaking the pastoral relationship. You have given me your confidence and cooperation, your encouragement and your support. I give thanks to God and to you for these tokens of your friendship and love. We have shared intimately the joys and the sorrows, the sunshine and the shadows, of our church life. We have walked together through the dark days when the debt hung like an omnious cloud over us, and almost drove us to despair. And we have come to the glad day when the shadow of that omnious cloud of debt was completely taken away, thanks to the grace of God and the generosity of our people and the friends of the church. I am glad that I can bequeath to my successor a church out of debt, and one in harmony and unity of spirit. Under his leadership, and the grace of God, may this church rise and shine, for her light is come in a fuller way.

(Continued on page 15.)

The Voice of the Printing Press

By ROBERT H. DAVIS

I AM THE PRINTING PRESS, born of the mother earth. My heart is of steel, my limbs are of iron, my fingers are of brass.

I sing the songs of the world, the oratories of history, the symphonies of all time.

I am the voice of today, the herald of tomorrow. I weave into the warp of the past the woof of the future. I tell the stories of peace and war alike. I make the human heart beat with passion or tenderness. I stir the pulse of nations, and make brave men do braver deeds, and soldiers die.

I inspire the midnight toiler, weary at his loom, to lift his head again and gaze, with fearlessness into the vast beyond, seeking the consolation of a hope eternal.

When I speak, a myriad people listen to my voice. The Saxon, the Latin, the Celt, the Hun, the Slav, the Hindu, all comprehend me.

I am the tireless clarion of the news. I cry your joys and your sorrows every hour. I fill the dullard's mind with thoughts uplifting. I am light, knowledge, power. I epitomize the conquests of mind over matter.

I am the record of all things mankind has achieved. My offspring comes to you in the candle's glow, amid the dim lamps of poverty, the splendor of riches; at sunrise, at high noon and in the waning evening.

I am the laughter and tears of the world, and I shall never die until all things return to the immutable dust.

I AM THE PRINTING PRESS.

THE EDITOR'S MESSAGE

PROTESTANT PRESS MONTH.

The Christian Sun has made its centennial contribution to the Protestant press. During this month there is a concerted effort to focus attention on the importance of the Protestant press. Space was given in the daily press to the observance of Catholic Press Month in February. Our front page gives vivid suggestion of the wealth and variety of publications which bear witness to our Protestant faith. There are more than 200 papers on the Associated Church Press mailing list, and their aggregate circulation is a tremendous figure. Never was their witness needed more desperately than today. In an age of powerfully syndicated secularism, it becomes imperative that the religious press should consolidate its gains and extend its witness, or become a negligible factor in the formation of public opinion. Widely scattered weeklies and monthlies are hardly effective antidotes for almost universal and daily exposure to the secular press.

We earnestly hope that some observance of Protestant Press Month will be had in our churches. An announcement in the church bulletin, a sermon on the subject, a canvass of the membership for subscriptions and renewals: these are possible ways of keeping the observance in the local churches. The treasurer of the Board of Publications calls attention in this issue to one of the most substantial things which may be done for The Christian Sun. Why not make Protestant Press Month become The Christian Sun Endowment Month in your church? The chairman of the Board of Publications in currently announcing an important meeting which will be held during the year of our centennial. Let us make the most of Protestant Press Month, and conclude our centennial year with a climactic service at Mt. Zion.

OUTREACH, UPREACH AND DOWNREACH.

The Outreach of the Protestant press may be greatly extended by each subscriber. Its circulation may far exceed its subscription list. A subscriber (not a member of our denomination) in the Richmond Confederate Home for Women, reads The Christian Sun, then makes it available for other interested readers in the home. A visitor in our Richmond Church found copies of The Christian Sun in the literature rack, read them and sent them to his father in Australia. After the father had read the copies, they were given to the pastor of the Congregational Church, who had previously been a missionary to China.

This casual ecumenicity of the Protestant press should be further explored and promoted. "Their line is gone out through all the earth, and their words to the end of the world." Here is a missionary text for the Protestant press. During the next century of publication, The Christian Sun should skillfully and persistently extend its outreach. This should not be undertaken in a spirit of competition, but in a deep sense of stewardship. "Ye shall be my witnesses," said the Master, "both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." That injunction may be greatly implemented through the progressive outreach of the printed word. The outreach of our publication is, then, an inescapable part of our stewardship.

The lengthening of our journalistic cords cannot be accomplished, we must remember, without the strengthening of our stakes. This involves, it would seem, the studied upreach of our theology and the persistent downreach of our psychology into the problems of life. A genuine effort is being made by the editorial staff to provide material which has the lifting power of inspiration. It is also our purpose to offer guidance in individual and corporate religious living. While there is no pretense of being "profound," there is a constant grappling with the fundamental problems of the Christian life and the frequent inclusion of illustrative material by competent guides in various fields. R. L. H.

The White House,
Washington,
September 9, 1944.

Dear Mr. King:

Designation of the month of October as Protestant Press Month by various denominational and interdenominational publications of the Protestant Church, in order to stimulate a wider reading of religious periodicals, will serve to remind Americans of the significant part played by religion in our way of life.

In this period of earth-shaking struggle, when the forces of hatred and aggression in the world have sought to deny and crush all spiritual values, it is peculiarly fitting for America to re-affirm those religious concepts that have made us strong in soul as a nation.

America, since the days of Jamestown and Plymouth Rock, has rested upon the firm cornerstone of personal liberty and personal freedom of worship.

In these twin freedoms lie the sources of everything we hold dear. From them have come freedom of the press, tolerance toward others in the right to worship God as they choose, justice toward racial minorities, and all the other precious heritages that have blessed America as a nation.

I am glad indeed to welcome the advent of Protestant Press Month.

Very sincerely yours,
FRANKLIN D. ROOSEVELT.

Mr. Homer W. King, Chairman,
Committee on Protestant Press Month,
Associated Church Press,
Fort Wayne 1, Indiana.

THE PULPIT AND THE PRESS
They're Partners in God's Business

By Homer W. King,

Editor of the Protestant Voice, Chairman, Committee on Observance of Protestant Press Month.

As a lay editor of an interdenominational publication, I know American ministers as a boy knows his big brothers.

The letters from hundreds of pastors, whom we editors never see, provide the warmth and inspiration without which the most rugged editorial zeal would surely expire.

Their messages, ranging from the friendly pat on the back to the verbal spank in the pants, are not only fraternal in function but, whether we editors admit it or not, are the most influential force in religious journalism today.

If this brotherhood between church editor and pastor did not exist, the condition of the church press today would be a sorry one, to say the least. Indeed, the connecting link between the pastor's study and the editor's typewriter is the hottest pipeline in all journalism.

The teamwork of the pulpit and the press was never more vital because, in a sense, they personify freedom of worship and freedom of the press, two of the stakes involved in the present global conflict.

As the observance of Protestant Press Month is renewed, an opportune time has presented itself for the editor and the pastor to reappraise themselves as partners in the same enterprise—the propagation of the Christian faith.

As individuals you can find no two fellows in America more independent of each other, yet no two more intent upon a common goal.

Neither bridles his tongue in speaking out on a great issue or, for that matter, in criticizing the other.

I have seen scorching editorial denunciation of pulpit decorum in church papers that publish letters of high praise for the same journal written by representatives of the pulpit. On the other hand an editor of integrity does not suppress a letter—barring indecent language and other legitimate exceptions—merely because its publication is uncomplimentary to the paper's views.

The pastor and the editor cannot afford to miss what each can learn from the other. The two can view each other's work in perspective and benefit therefrom. An editor confessed to me that a pastor-subscriber, in a letter to him, had defined his own paper's policies better than he could have done, yet the correspondent was honest enough to admit he had read one suggestion in the paper that had saved a mission project from failure.

In the matter of the specific help which the pastor may lend to the editor in the matter of promoting subscriptions, I think editors will do themselves a great favor by reaffirming the key position which the clergy holds in circulation of the church press.

It isn't that the pastor needs a boquet. But his role as the church paper's best agent can stand some dramatic emphasis.

I like to think of the pastors as local radio stations and the church papers as networks. Soul-nourishing and faith-inspiring as the message of the religious press may be, without readers the editors' work is largely lost motion. Upon the pastors editors must depend for "tuning-in" their congregations on what the church editors have to say.

Frankly, the ministry of words and the ministry of print must each promote as well as supplement the other. Two denominational papers report great increases this year in congregational subsidies for the financing of church-wide subscriptions, in line with the theory that since one's church contribution pays for the pulpit ministry, it ought also to pay for the ministry in print. A casual word of reference to the church paper by the minister, the community's religious leader, may mean subscription orders.

We have stressed the editor's independence. Yet he is not averse to suggestion. Again, he may not have said so, but he is influenced quite as much by letters that never see the light of day as by those which he publishes.

This suggests what is often true, that the pastor and editor may have a confidential relationship for their mutual good. Editors will freely admit that they have been saved many an embarrassing situation by alert ministers.

This relationship has another angle. Editors in turn receive scores of letters conspicuously marked "Not for Publication" in which pastors confide difficult or trying situations, and are consequently comforted by "getting the wind off their chest."

Finally, the layman looks to the pastor for guidance on what to read in the religious field, and the editor looks to the pastor for support of the paper he edits. The wise pastor knows his own ministry is enriched and improved by a well read flock.

Truly, pastor and editor are traveling the same road.

TO ALL PASTORS OF THE SOUTHERN CONVENTION.

Greetings:

The Centennial Year of The Christian Sun is fast passing. At a recent meeting of the Board of Publications, held in Suffolk, Va., we took cognizance of this fact and set up plans which we believe will be challenging to each pastor and to all of our churches. The North Carolina and Virginia Conference will meet at Mt. Zion Church, near the site of Junto Academy. On November 14, that conference will give due place on its program for the observance of The Christian Sun Centennial. It is thought that this will be the appropriate time to give convention-wide observance.

The Board of Publications is anxious that the Endowment Fund for The Sun shall have the attention of all of our churches. Each pastor, therefore, is requested to give his churches an opportunity to make a gift to the Endowment Fund. All of these gifts are to be taken in a regular service of worship in the church. These gifts, with any additional gifts from the members of that church, are to be sent to Jesse H. Dollar, treasurer, Board of Publication, or to Superintendent F. C. Lester, or sent to the chairman of the Committee on Religious Literature of the conference in which the church is located, and he, in turn see that all gifts are clearly marked and brought or sent to the North Carolina and Virginia Conference, to be presented, in the name of the church, in a great service of celebration of the One Hundred years of service The Christian Sun has rendered our fellowship, and to help to guarantee it shall shine to future generations. We haven't too much time. We want each church in the convention to be represented by your gift to the Endowment at this great service.

Churches outside of the Convention area that are interested are most cordially invited to join in this celebration by sending their gifts to

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The thirty-second annual session of the Eastern Virginia Congregational Christian Woman's Missionary Conference met in Suffolk Christian Church, Friday, October 6, 1944. Mrs. J. F. Morgan, president, called the conference to order at 10:30 a. m. and presided throughout the sessions which closed at 4:00 p. m. Mrs. A. C. Moore was secretary. Worship service was conducted by Miss Julia Anne Matthews of Berea, Nansemond, Church.

The report of Mrs. W. B. Williams, treasurer, indicated that during the year 1943-44, the following amounts were raised: Women's Societies, $3,874.02; Young People's Societies, $876,92; Junior Societies, $411.09; Cradle Roll, $294.48. The grand total, including the balance on hand and special offerings was $6,644.24. The total amount exceeds the amount for 1942-43 by $689.44. This increase indicates commendable growth in the liberality and interest of the women and young people.

The attendance for the day was over three hundred. The special offering amounted to $61.06.

The following officers were elected for the ensuing year: Mrs. J. F. Morgan, president; Mrs. H. P. Harrell, vice president of Friendly Service; Mrs. Russell T. Bradford, vice president; Mrs. A. C. Moore, secretary; Mrs. W. B. Williams, treasurer; Mrs. I. W. Johnson, superintendent of Spiritual Life; Mrs. C. E. Byrd, Life Memberships and Memorials; Mrs. R. L. House, Literature; Miss Julia Anne Matthews, Young People; Mrs. E. H. Stephenson, Children; Mrs. Ayler Holland, Cradle Roll.

Missionary women can be depended upon to prepare and present a splendid program. They are efficient in that important work. And they prepare themselves when they are assigned to their place, and make no apology for their effort. In that respect they often put the men—including ministers—to shame. The address of Mrs. Morgan, the progressive president of the Conference, was timely and to the point. She emphasized the importance of our attitudes. It was a splendid address. Mrs. Robert E. Chandler, a returned missionary to China, was the guest speaker for the morning session. Her address on our tasks and opportunities in China was inspiring and educational. Rev. O. D. Poythress sang a solo, "Down from His Glory," and this singing preacher delighted the audience.

In the afternoon, Mrs. R. B. Wood led the devotional service, and she is an expert in that field. An inspirational address was delivered by Dr. W. T. Scott of Franklin, Va. Mrs. W. T. Scott spoke on the special Thank Offering for Elon College. She also sang a solo, "My Task," which was well done.

The various departmental superintendents presented their reports for consideration and adoption.

The pastors of the Eastern Virginia Conference, with one or two exceptions, were present and added their encouragement to the women in their work.

The women of our churches have made great strides in the development of missionary interest and endeavor. Much of the financial efficiency of our churches is due to the interest of the women in cultivating a spirit of liberality and systematic giving. The fine work of our late Mission Secretary, Dr. J. O. Atkinson, goes on, and his influence increases with each passing year. We sincerely wish that someone in our midst could and would follow his example and method of emphasizing our mission work. Our church needs such leadership, for it is lacking in that respect. The fields are white unto the harvest. The laborers are few. The harvest possibilities are great. The women will show us the way. God bless them in their good and faithful work.

I. W. JOHNSON.

THE CHURCH AND POLITICS.

Dr. I. W. Johnson is right. The Congregational Christian Church must not go into politics. When the church as a church lines up behind one particular candidate or political party, it is not only a violation of the principle of the separation of church and state, but it is disastrous for the church itself. The church has room in it for people of all political parties.

It seems to me, however, that Dr. Johnson does not understand fully the Washington letter. Its purpose is not to line people up behind one candidate or party, but to confront them with their responsibility as Christian citizens of this great democracy. It is unfortunate that the recent letter even mentioned a candidate—the writer unwisely did so, but, I believe, not in an attempt to influence others to vote for his candidate. The purpose of the whole letter was not to encourage us to vote for a particular candidate, but to urge us to take our citizenship responsibilities seriously, and to vote for those candidates whom we believe to most nearly represent the Christian ideals.

From early times, the people of God have taken their politics seriously. If you question that, read the prophecies of Amos, Hosea, Micha, Isaiah, Jeremiah, and the other prophets. They are concerned primarily with the political as well as the religious life of Israel.

The first settlers in our own country were earnest in their political endeavors. The Puritan sanctuary was also the town hall in which were held lively political discussions. It was in old St. John's Church in Richmond, where Patrick Henry made his stirring address with the famous climax, "Give me liberty or give me death."

Throughout the years, the church has occupied a foremost place in the great political reform movements. Who does not recall the influence of the churches in the passage of the 18th Amendment to the Constitution, and who will deny that she sought a worthy cause?

There is an increasing danger of compartmentalizing our world. We must guard against it. We cannot say, "This particular area of life is solely politics, this is economics, this is religion," etc., because they all run together and affect one another. The great depression was just as much a religious and political problem as it was an economic one. Jesus spoke often of the Kingdom of God. Can we expect this Kingdom to be realized if Christian people, like Pilate, wash their hands of political responsibility, thereby leaving our government to the powers of darkness? No, church people have the privilege and the responsibility of serving God through our political institutions. The task of the church, therefore, is to encourage people to take that responsibility seriously in the interest of a more Christian nation and democratic government.

The last issue of *Social Action*, (Sept. 15, 1944 — 1944 Campaign Number, obtainable for 15c from the Council of Social Action, 289 Fourth Ave., New York,) contains an analy-

(Continued on page 15.)

News of Elon College

By **President L. E. Smith.**

ELON COLLEGE LOOKS TO THE CHURCH.

Elon College was founded by the Church. It was built by the Church. Men, women and children of the Church gave their pennies, nickels, dimes and dollars that our Church might have a college of its own. In generosity and with sacrifice, the Church has supported the College through the years. In turn the College has done its best to carry out the wishes of the Church and accomplish the purposes for which it was founded.

Working together, the Church and the College have made significant contributions to the denomination and the cause of Christian higher education during the past half century. Trained ministers and lay workers for the local church have been increased to a marked degree. Then, a college graduate in the ministry of our Church in the South was an exception; now, it is the rule. Of course, there may be exceptions to this rule, and there are. Some of our good ministers are not college graduates, but today we, as a church, stand firmly for a trained ministry and an intelligent leadership in the local church.

Since the founding of the College, the membership of our church in the Southern Convention has more than trebled, and the increases in material assets and benevolent giving have been correspondingly greater.

Today the College finds itself in peculiar financial difficulties. It has a splendid physical equipment, an excellent faculty and what in previous years would have been considered a good, large student body, but funds in prospect are not sufficient for usual current demands. In our Convention this is peculiar to the College in that it is not true of any other organization, board or institution. These other interests could use more money, of course, but they have more money than usual. This is not true with the College. The College has far less than in previous years. In this predicament the College is looking to the Church and is praying that the Church and its friends through their generosity may in part compensate the College for losses sustained by giving her sons for national defense and for world freedom. One hundred dollars given to Elon College now for current expenses will mean more than $500 given for the same purpose after the war closes.

Has your church raised its regular conference apportionment for the College in full for the current year? If so, fine! Has your church considered the voluntary apportionment voted by the Convention? If so, fine! If not, won't you please see that your entire membership is informed as to the condition of the College—its urgent and immediate need—and is given an opportunity to make a voluntary contribution for the College to help while the boys are fighting for our freedom.

The College in its need is looking to the Church, and in turn pledges anew its loyalty and faithfulness to the Church.

CONFERENCE APPORTIONMENTS.

This is an excellent time for Sunday schools and churches to raise their conference apportionments for the College and forward the same in advance of the annual session of conference. Advance payments for this purpose have been very good during the summer and early fall months. This week we report a check received from the treasurer of the Virginia Valley Conference, through the superintendent's office, for $132.22. This represents the amount sent to conference by the several churches of the conference for Elon College.

We take this opportunity to express to the churches of the Valley Conference the College's great appreciation for their assistance. We are grateful for other contributions to be credited on conference apportionments received as follows:

Previously reported		$6,288.06
Church.		
Va. Valley Central Conference:		
Woods' Chapel	$ 1.64	
Sunday Schools.		
Eastern Va. Conference:		
Dendron	3.62	
Western N. C. Conference:		
Seagrove	5.00	
Miscellaneous.		
Virginia Valley Conf.	132.22	
Mollie Howard Miss. Circle, Newport News	10.00	
		152.48
Grand total		$6,440.54

VOLUNTARY APPORTIONMENTS.

A number of our churches and Sunday schools are complying with the Convention's request and giving their people an opportunity to take a contribution for the College in its extreme need. It would be wonderful if our churches in addition to their regular conference apportionments would make a serious and earnest effort to raise a like amount as a voluntary offering to the College. This would not only be in compliance with the expressed wish of the Convention, but it would provide substantial support for the College. We are most grateful for the churches and Sunday schools that have already sent voluntary offerings:

Previously reported		$ 71.65
N. C. and Va. Conference:		
Hines Chapel Church	$ 36.00	
Mrs. Y. C. Williams, Haw River, N. C.	1.00	
Western N. C. Conference:		
Asheboro Church	7.25	
Pleasant Grove Church	5.45	
Mt. Pleasant Church	9.00	
Va. Valley Conference:		
Woods' Chapel	1.50	
Timber Ridge Church	10.35	
Eastern Va. Conference:		
Mt. Carmel Sunday School	14.77	
		85.32
Grand total		$ 156.97

ELON COLLEGE NEWS.

Enrollment for the college year 1944-45 is 345.

Elon College plans to play intercollegiate basketball this year. A schedule of games is being arranged.

The Elon College Community Church, in response to the request of the united Christian forces of the world, observed holy communion on last Sunday. A large congregation was present. One member was received into the church and one received the ordinance of baptism.

I received a letter from a lad asking me for an easy berth. To this I replied: "You cannot be an editor; do not try the law; do not think of the ministry; let alone all ships and merchandise; abhor politics; don't practice medicine; be not a farmer or a soldier or a sailor; don't study, don't think. None of these are easy. O, my son, you have come into a hard world. I know of only one easy place in it, and that is the grave!"

—*Beecher.*

Missions
The World for Christ

MISSION YEAR CLOSES WITH A SMALL SURPLUS.

By Dorothy P. Cushing,
News Editor.

The American Board of Commissioners for Foreign Missions recently announced through its treasurer, Harold B. Belcher, that its fiscal year closed on August 31, with a surplus of $5,120.30. Prior to the closing of the books, supplementary appropriations totaling $53,118 were made to meet emergency needs that had arisen during the year.

The total receipts for the year were $1,026,055.56, and all sources of income were greater than in the previous fiscal year. The gifts of the Congregational Christian churches increased $22,395.07 to a total of $490,059.53, and the receipts from legacies and matured conditional gifts were $31,330.67 above the previous year. The 2,500 individual friends of the Board gave $92,030.28, most of which was received during the closing months of the year.

Total expenditures, including $15,553.98 set aside as a deferred charge for travel expenses of new missionaries who were unable to travel to their fields, were $1,020,956.36. This is considerably in excess of the costs of the previous year, due largely to the increased cost of living for missionaries and national workers, particularly in China and India.

In spite of the difficulties of travel, six new appointees left for their posts abroad, and six other missionaries returned to their posts after furlough in this country. Since the close of the fiscal year, arrangements have been made for travel for additional missionaries, and it is hoped that during the year it will be possible to send out the most of the 26 candidates who are ready to go.

Of the 351 missionaries of the Board, 169 are at work in Africa, India, Free China, Syria, Turkey and Mexico. Of this number there are several in military service and relief work overseas. There are 160 in this country and 18 are interned in North China and the Philippines.

MISSIONARY OFFERINGS.
WEEK ENDING OCTOBER 5, 1944.

Sunday Schools.

New Elam, New Hill, N. C.	$ 10.38
Ether, N. C.	1.10
I. W. Johnson Bible Class, Oakland, Chuckatuck, Va. ...	6.00
Hank's Chapel, Pittsboro, N. C.	6.78
Pleasant Grove, Halifax, Va. ..	16.14
Dendron, Va.	6.01
Seagrove, N. C.	5.00
Chapel Hill, N. C.	3.54
Auburn, Raleigh, N. C.	12.87
Union (Southampton), Va.	25.01
Total	$ 92.83

Individuals and Churches.

Woods' Chapel, New Market, Va.	$ 3.08
Turner's Chapel, Sanford, N. C.	2.90
Mrs. T. N. Lowe, Hopewell, Va.	5.00
Total	$ 10.98

Specials.

First S. S., Burlington, N. C. ..	$ 42.06

Conference Collections.

Valley Virginia Conference	$ 14.40
Total for the week	$ 160.27
Previously acknowledged	537.96
Total since Sept. 1, 1944	$ 698.23

Gratefully,
Mattie Cox Parner,
Secretary.

TREASURER'S ANNUAL REPORT TO NORTH CAROLINA WOMAN'S CONFERENCE.

October 1, 1943-September 15, 1944.

RECEIPTS.

Women's Societies.

Albemarle ....$	44.05	
Asheboro	31.10	
Asheville	110.00	
Auburn	8.95	
Belew Creek	10.00	
Berea	42.00	
Bethel	25.00	
Bethlehem	10.00	
Burlington	1,186.86	
Carolina	17.90	
Chapel Hill	30.00	
Church Wide Fellowship	107.50	
Concord	23.05	
Durham	226.00	
Elon College	372.89	
Erskine Memorial	90.00	
Ether	10.00	
Flint Hill (M)	4.00	
Flint Hill (R)	11.00	
Fuller's Chapel	40.00	
Greensboro, First	482.38	
Greensboro, Palm St. .	53.62	
Hank's Chapel	62.00	
Happy Home	115.00	
Haw River	45.00	
Hebron	7.75	
Henderson	93.04	
Hines' Chapel	105.10	
Hopedale	22.97	
Ingram, Va.	86.60	
Liberty, Vance	127.00	
Lynchburg, Va.	43.83	
Mebane	23.57	
Monticello	45.00	
Morrisville	13.00	
Mt. Auburn	77.30	
Mt. Bethel	43.00	
Mt. Zion	10.45	
New Lebanon	29.25	
Parks' Cross Roads ...	60.19	
Pleasant Cross	5.00	
Pleasant Grove, Va. ...	47.00	
Pleasant Hill	30.52	
Pleasant Ridge (G) ...	49.00	
Pleasant Ridge (R) ...	42.54	
Providence Memorial .	30.00	
Raleigh	171.68	
Ramseur	55.24	
Randleman	12.00	
Reidsville	320.00	
Salem Chapel	40.00	
Sanford	195.77	
Seagrove	10.00	
Shallow Ford	60.76	
Shallow Well	95.75	
Shiloh	42.24	
Smithwood	10.00	
Turner's Chapel	79.67	
Union, N. C.	99.81	
Union, Va.	91.00	
Winston-Salem	15.00	
Youngsville	15.25	
		$5,464.58

Young People.

Albemarle ....$	12.10	
Bethlehem	10.00	
Burlington	25.52	
Carolina	7.15	
Durham	60.00	
Elon College	20.10	
Greensboro, First	59.69	
Hanks' Chapel	20.00	
Lynchburg, Va.	6.00	
Ramseur	10.80	
Reidsville	26.00	
Salem Chapel	4.28	
Turner's Chapel	7.20	
Union, N. C.	4.00	
		272.84

Willing Workers.

Burlington ....$	25.35	
Carolina	3.00	
Durham	45.00	
Durham, Junior	25.00	
Elon College	20.20	
Greensboro, First	40.85	
Hanks' Chapel	13.45	
Hines' Chapel	12.00	
Salem Chapel	2.92	
Turner's Chapel	5.00	
Union, N. C.	2.00	
		194.77

Cradle Roll

Asheboro ....$	11.48
Burlington	28.73
Durham	25.00
Elon College	15.10
Greensboro, First	11.26
Happy Home	1.25
Henderson	5.00
Lynchburg, Va.	6.10
Parks' Cross Roads ...	8.00
Ramseur	5.00
Salem Chapel	2.93

(Continued on page 12.)

The 1944 Thank Offering for Elon College

By Mrs. William T. Scott.

Presented at the Eastern Virginia Woman's Missionary Conference, Suffolk, Virginia.

"Thanks" and "Giving" were born twins, I am sure, for they have been working side by side ever since time began. Wherever you find a heart that is overflowing with gratitude, *there* you find a heart that is always giving—cheerfully.

We in America are especially blessed and we give thanks! But those "Four Freedoms" for which our men are now fighting cannot live in an un-Christian world. It is imperative that our future civilization be endowed with Christian men and women and that our religion become more genuine if we are to produce and sustain free men.

We are humbly grateful in this world of tragic insecurity for the security of our Christian faith. We know through that the devotion to the cause of our Christ is the test of our gratitude. Does our devotion and our giving match our blessings and our convictions?

I'm sure that it is our earnest desire to give of ourselves and of our means in order to increase the power of love and goodness in the world, and thereby to strengthen the world church. Surely our Thank Offerings mean much towards injecting this goodwill throughout the world.

So for Christ's sake, I urge that you have a Thank Offering.

Then for your own soul's sake, I would also encourage "Thanks-with-Giving." Giving is as essential to soul growth as are prayer and faith.

BE ALWAYS GIVING.

The sun gives ever; so the earth—
What it can give so much 'tis worth;
The ocean gives in many ways—
Gives Baths, gives fishes, rivers, bays;
So, too, the air, it gives us breath—
When it stops giving, comes in death.
Give, give, be always giving;
Who gives not is not living;
The more you give,
The more you live.

God's love hath in us wealth unheaped
Only by giving it is reaped;
The body withers, and the mind
Is pent up by a selfish rind.
Give strength, give thought, give deeds, give pelf;
Give love, give tears, and give thyself.
Give, give, be always giving;
Who gives not is not living;
The more we give,
The more we live.

It would even be dangerous to be at ease when the world is in revolution. When we fight evil we need also an outlet for the expression of goodwill. Our Thank Offering affords this outlet. I was impressed when I discovered that the word "evil," when spelled backwards, means "live." What a revelation it would be if from now on we would spell it that way.

Our Thank Offering goal for this year has been set at $2,500. Broken down, this would mean that North Carolina and Eastern Virginia each would assume $1,125, and that the Virginia Valley would probably give more than the remaining $250. This amount should not astound us in the least, for surely we are acquainted with big sums in this generation. But in case you are shocked, remember the slogan of the air warden, which says, "If a bomb hits you, for goodness sake don't go to pieces!"

Let each woman resolve to double her last year's offering, and presto, we have!

It has been voted, unainmously, by the Woman's Board of the Convention that our Thank Offering this year be designated to go towards Christian Education at Elon College. It has been the custom to alternate our offerings from what is generally known as foreign missions one year to home missions the next year. Last year our offering went towards Christian Education in China, and it is in keeping with tradition that we lend aid, war emergency aid, to our own college this year.

Now, I see your interest in my speech is perking up! There are many questions in your mind. Perhaps rightly so. You may be asking, "Is this missions?" or "What have we to be thankful for in Elon?" "Why does Elon need money, when we have given so freely?" "Does it not belittle a college to accept charity?" "Would it not be better that we feed the hungry and clothe the poor?—we could see the amount of good done so much plainer." "Why struggle to maintain a Christian college when the state schools are so efficient?"

All of these are only natural questions which we may have all asked at times, but they are questions which I verily believe have forceful answers, if only I can give them to you.

You may remember Dr. J. O. Atkinson's famous illustration of "A Handful of Opportunities for Christians." If you do, you will remember that third finger—the most sensitive finger, the one capable of the keenest feeling. "That finger," he said, "represents Christian Education." We often overlook this opportunity. We stress better Churchmanship (the thumb), Evangelism (the first finger), Social Action (the second finger), and Stewardship (the little finger), but Christian Education (the third finger) seldom gets mentioned. I am told that we did not even meet our apportionment goal last year. Maybe this answers one of our questions. We as a church have not always accepted our opportunities and our responsibilities. If Elon falls short in any respect—and it is granted that she does—let's be good sports and be willing to turn the mirror on ourselves and ask, "What more have I given my college than criticism?" If our child, whom we love, falls down, we don't give him a kick—we help him up and start him on his way. Elon belongs to us, and we love Elon.

Elon affords our opportunity for Christian Education. To be sure, not all graduates of Elon are leaders in our church work, and certainly not all leaders in our churches are graduates of Elon. Yet nevertheless our college which is founded on Christian principles, which reflects Christian influences and which gives positive religious instruction, is well qualified to train in Christian character.

In our new world we must be prepared to meet an opportunity as critical and potential as history has ever presented to the church.

Who knows what forces of good might be set in motion, if along with our emphasis on education we would stress the importance of Christian character, first and always?

There is an old Chinese proverb which says:

> If you are going to plant for one year—plant grain;
> If you are going to plant for ten years—plant trees;
> If you are going to plant for a hundred years—plant men.

And I would add, Christian men.

We can be proud of our college despite its handicaps. The very fact that it has balanced its budget—to the penny—for the past several years, and without aid from endowments, proves the efficiency of the administration. To be sure, in doing this, many necessary things had to go undone.

The last dollar of indebtedness against Elon was paid in January, 1943, and it was then that she stood

(Continued on page 13.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

ELON YOUNG PEOPLE WRITE.

Maroon and Gold, our college paper, has made its appearance on the Elon campus again. It is edited and managed by a staff of young Elonites. The following quotations are from the first issue:

AN EDITORIAL.

" . . . You selected Elon as your college. There are many good schools in our land. But we know you made a good choice. Hold fast to your present plans. Now is the time to get in some good licks. The effort you invest in the next few weeks will be bread cast upon the waters. All the blessings and proverbs of Ben Franklin's "Poor Richard" be yours now to have and to ponder. Let no vagrant and wavering thoughts defeat the high resolve with which you come to this historic campus. Elon's sons and daughters of other years tell us wisely that now is the time to prepare to grasp the future.

"That's why we say, 'Old-timers, show the way. Freshmen, dry those eyes, give out with the true Elon spirit, and be thankful that you're right where you belong these autumn days. Elon is an Alma Mater to serve in the American way. She stands high in public esteem; and, with your help, we'll always keep her there.'

"Just think for a minute, what would you be doing if you weren't in college right now? . . . And what if you did have a job—where would that put you one year from now, or ten, or twenty? You see—there's no way out of it. The future of our nation needs all of us, because we're going to be the educated men and women of tomorrow—the people who know how to think and to act when the time comes, the people whose new ideas will make peace inevitable in a long-dreamed-of Utopia.

"You freshmen, who may sometimes feel that things aren't what they used to be, must remember that a school is just what you make it. Yes, we upperclassmen might give you the impression that Elon was greater last year and the year before and the year before that. But Elon will never be any greater than it is right now. We love the place. And why?—because we have something that we want to share with you, the Elon spirit. When spirit is dead, a school might just as well shut its gates. But Elon students have had and will continue to have, as long as there's a single Elon man left on this earth, the strongest and mightiest school spirit ever known.

"This war has perhaps made many of you feel that school isn't the best place to be right now, but we're certain that it is. We want you to be certain. It is evident that you do feel the importance of good college training, for you have surely made a wise selection in your choice of school. So off to work we go—all together."

MARY MCCANTS, *Editor.*

"BEGIN THE DAY RIGHT."

"Come to Morning Watch. It only takes a few minutes out of a whole day, and it is such a good way to start the day off right. Man needs more than physical strength derived from the feeding of the body. He needs spiritual food as well; and the best time and place to get it, I think, is at the 'Morning Watch' held each day after breakfast in Whitley Auditorium. There, as one hears the soft music of the organ, the cares of the world are forgotten and a spirit of sacredness spreads within the heart. One learns within such services something of the truths of God, and finds a good thought for the day ahead. A spirit of happiness as well as a joy within is gained. This is a service given for and by the students. The leaders would appreciate your cooperation in making these services successful during this coming year, and they are certain that you will be helped in many ways."

IDA MARIE PARKER.

SUFFOLK JUNIORS.

"Tommy Two Wheels" has been the basis for a Mission program in the Junior Department of the Suffolk Christian Sunday School each third Sunday.

These Juniors seem to have a keen appreciation for the work that is being done in the mission field and have contributed $40 to this work.

A Christmas party and program was enjoyed by this lively group of boys and girls. A real joy was derived from packages that were given to the service men in near-by hospitals. This project will be undertaken again this coming Christmas.

Many of the Junior boys and girls participated in the Easter program, and the excellent Junior Choir is made up almost entirely from this department.

The Suffolk Juniors have done excellent work during the past year and even greater plans are being made for the new year.

REPORTER.

CHRISTIAN TEMPLE CRADLE ROLL.

Jesus said, "Suffer the little children to come unto me." How shall they come except they be brought? And it is the privilege of the Cradle Roll superintendent to invite them.

A Cradle Roll Acceptance Card is mailed to the new babies, inviting enrollment of the babies as members of our Cradle Roll Department. When the card is mailed back to the superintendent, an attractive Certificate of Membership is presented to the baby.

We have a "Cradle Roll" on the wall of the Beginners' Sunday school room; each name suited in color to the little one—blue if the baby is a boy, and pink where the baby is a girl. This was presented in the spring by the present superintendent of the Cradle Roll.

The Cradle Roll membership ceases after the fourth birthday.

Twenty-one was the enrollment when taken over on December 1, 1943. Forty-two is the enrollment to date. Thirty acceptance cards have been mailed out since December 1, 1943. Nineteen of these were returned and enrolled. One member moved from the city. The card index is the record-keeping system of our Cradle Roll Department.

A Cradle Roll party for the parents was held "Valentine," February 14, 1944. A freewill offering at the party amounted to $6.75. It was donated to the missions from the Cradle Roll Department for 1944.

A party for the Cradle Roll members is expected in a couple of months, delayed because of polio.

The baby is a member of the Sunday school; and as the result of its presence we find the parents and other members of the family with a deepened interest in things of a spiritual nature.

MRS. F. H. EDMONDS,
Superintendent.

FOR THE CHILDREN

Dorothy Todd, *Children's Editor*

Dear Oliver:

You asked someone to write and tell you about their first fishing trip, so here goes.

To begin with, I'd like for you to know that I'm a girl of a little over two and one-half years, blond, long curls, have a baby brother, go to Sunday school and church, and like ice cream.

This summer when my mother and daddy went on their vacation, my brother Mason, six weeks old, accompanied them. We went up to our aunt's right on the Rappahannock River. It was so nice and cool and quiet.

The first morning they went fishing, they wouldn't let Mason go, but they took me. I was rather thrilled as I had never been out in the motor boat. It scared me at first when the motor started right beside me. It went "putt," "putt," and kept doing it. My mother talked to me and tried to explain that it was nothing to be afraid of, but caused the boat to move. We went fast too. The ride was cool, though it was a hot day.

We didn't take lunch like you did, because we left at 8 o'clock, and were coming in for lunch. But we did take a watermellon.

We went way, way out in the river, and soon the motor stopped "putt, putting" and my daddy threw a big rope over into the water, with what he called an anchor on it. The boat stopped moving and "we all" put crab bait on our lines. By the way, our lines were on a spool-like thing instead of rods and we didn't use worms for bait. Mother caught the first fish and it tickled me. I had to put my hands right on the fish.

You know what they did to me at first, they just put a sinker on my line and no hook, to make me think I was really fishing. I knew later why I didn't catch any fish on my line, so then daddy let me fish with his line, and I pulled two or more in on his line! That was really fun! The young man steering the boat thought I was funny. He kept laughing at me. Mother caught the most fish, and I want you to know she caught the ugliest one too, that grunted like a frog, and sure enough, they called it a toad-fish. They threw it back into the water. They also caught crabs which were in turn used for bait.

After we caught all the fish in that spot, I think they stopped biting, we moved to another place. There I persuaded daddy to let me go barefooted and put my "piggies" in the water. I kicked and kicked so the fishies woudn't bite my "piggies," but I just had to put them into the water.

When the motor was started the next time, daddy said we were going home. I thought it was time, because I was so hungry! When we got back, my aunt had the nicest dinner ready: fried chicken, potatoes, butter beans, pickles, pie and ice cream in the freezer. After we ate I couldn't go to sleep as usual because I felt like I was rocking or something. But the sandman overtook me early that night and I went to sleep with a very happy experience on my mind.

Your friend,

Carole Cannon.

FOUR PENNIES.

By Irma Dovey.

Issued by the National Kindergarten Ass'n.

> **"The Child's First School is the Family."**
> **—Froebel.**

"Here, Miss Jayne. Here's my money!"

Peter was not-quite-six and in the first grade. The children were going to a play that afternoon, at the high school. It was a long walk, and the talk and laughter while parading up the street in long lines was half of the fun. The play was to be *Rumpelstiltskin.* Miss Jayne had told the story to the children, they had looked at picture books, and were full of ideas as to how each character would look and act.

Admission to the play was to cost five cents, and many nickels had been in the teacher's safekeeping for days. Most of the children were not taking a chance of missing *Rumpelstiltskin.*

But here was Peter Charian proffering four pennies—and his face was smeared *with licorice!*

What was Miss Jayne to do? Most of these children came from underprivileged families, and many a nickel or box of new crayons, and even new shoes came from the teachers' pocketbooks. "Just a penny—a penny is *so* little," she thought. "And at not-quite-six, missing an outing with the group is a major catastrophe. And this is Peter's first year at school. He had no chance to go to kindergarten. However, I must know more."

"But Peter—the play costs five pennies, not four!" she said. "This won't do!" Peter seemed amazed.

"Is it possible that his folks gave him all their spare change?" she asked herself. The licorice was only circumstantial evidence, and one must not be too sure.

Peter had a brother in kindergarten who might know. Wallie was engrossed in clay modeling and scarcely had time to visit.—The kindergarten children were not to go to the play.

"Peter is your brother, isn't he, Wallie?"

"Yes," he said without looking up.

"Did your mother and father give Peter money to go to the play?"

"Um-humm, and James and Elsa."

"How many pieces of money did they give Peter?"

"Nickel."

"It was some pennies, wasn't it?"

"No—nickel."

"Are you certain, Wallie?"

"Sure. I know it was a nickel." He was a little annoyed now at all this questioning, when he had his business of modeling to attend to.

"Thank you, Wallie. I just wanted to know."

Again Miss Jayne considered. Was it worth depriving Peter now in an attempt to make him realize the necessity for fair dealing later? All this was taking precious time from preparation for the trip to the high school. But the question must be answered. "Yes," she decided, "it is worth it." She went directly to Peter and a few minutes later found herself beginning a note.

"Dear Mrs. Charian:

"Peter is returning four pennies to you. He tells me you gave him a nickel, and he will explain what happened to the fifth cent. I think you will agree that, even though it is a disappointment to miss the play, it is very necessary for him to learn now what I have told him—that if money has been given him for some particular thing, then this money must be used for that and that alone. And if he spends part of it for something else, then he won't have enough money left. And since the nickel was given to him for the ticket and he hasn't money enough now to buy it, the four pennies must go back to you. . . ."

Sunday School Lesson

By **Rev H. S. Hardcastle, D. D.**

JESUS' UNDERSTANDING OF MAN.

Lesson III—October 15, 1944.

Golden Text: *"He needeth not that any man should bear witness concerning man; for he himself knew what was in man.*—John 2:25.

Lessons Genesis 1:27; Psalm 8; Matthew 12:9-21.

Devotional Reading: Psalm 8.

In the Image of God.

"So God created man in his own image, in the image of God created he him; male and female created he them." Here was the Creator's masterpiece, the crown of creation. And God made him in his own image—with the capacity to think and feel and choose, with divine attributes, with personality. God breathed the breath of life in him and man became a living soul. The divine image is stamped indelibly in him. Sin may mar it, but it cannot destroy it. And in the light of this divine image, man has capacity for fellowship with God, there is a sense of kinship with God. Men are more than animals; they are the sons of God. And of course the word man is used in the generic sense, male and female created he them.

A Matter of Priorities.

"And behold a man having a withered hand. And they asked him saying, Is it lawful to heal on the Sabbath day? that they might accuse him." It was a question of priorities. Which was more important, observing the letter of the law, or helping a human being on the sabbath day?

They put institutions above personal values. Jesus insisted that personality was supreme, that it had priorities. We have to decide many of the issues of modern life in the light of this principle. What we do on the sabbath may be keeping the sabbath more than what we refrain from doing. Certainly works of mercy are lawful on the sabbath.

The Value of a Man.

"How much then is a man of more value than a sheep?" How much, indeed? Well so far as a dead man and a dead sheep are concerned, there is not much difference, indeed perhaps the sheep is of more value than a man. And there are some sheep fanciers who would say that a sheep is worth more than a man, especially some men. So far as the physical properties of a man are concerned, he is not worth much—some scientist has computed the value of the ingredients of a man as being worth about ninety-eight cents. But in the light of the fact that God created man in his own image, and in the light of the value which Jesus put on man, the question, "How much then is a man of more value than a sheep?" answers itself. The value of a man is to be considered in the light of the fact that Christ died for him.

Incongruous Inconsistencies.

These Pharisees were so inconsistent. They were so punctilious about observing the law of the sabbath, especially as touching work on the sabbath. But they did not hesitate a minute to do the work necessary to pull a sheep out of a pit on the sabbath day, while they were loath to have a man healed on the sabbath day. Strange inconsistency indeed. But we are all so inconsistent about so many things. We wax eloquent about the defense of the Scriptures and would fight vigorously if anybody assailed their integrity or threatened to take them away from us, and yet we seldom, if ever, read them. We profess to believe that men are lost without Christ, and yet we do so little to help them to find Him, or Him to find them. We condemn others for faults and sins, and do the same or worse things.

Getting Rid of This Disturber.

"But the Pharisees went out and took counsel against him, how they might destroy him." And because he had healed a man on the sabbath day. But it went deeper than that. Here was the eternal conflict between the religion of the letter and the religion of the spirit. Christ's free spirit threatened doom to their dry-rot religion. There are many titles that aptly describe Christ, but He must also be called the Disturber of men. He will not leave them alone. His Spirit constantly disturbs men. This is a part of his saving work.

He Knew All the Answers About Man.

"He needed not that any one should bear witness concerning man; for he himself knew what was in man." Christ could read man like a book, as the old saying goes. He knew all about man. Unto Him were all the secret hopes and fears and motives and aspirations and sins and frustrations and intentions and handicaps, all the things that make a man click, or keep him from clicking—all these things were known unto Him. It is rather disturbing to know that Christ knows us all together. Unto Him "all hearts are open, all desires are known, and from Him no secrets are hid" as the Collect puts it. He is God's great Detective, who sees all and knows all. But it is encouraging too. For He knows what others do not know, our good intentions, our thwarted plans, our weaknesses, our aspirations, and He is also God's great Saviour. Because He knows, He can help.

ANNUAL REPORT.

(Continued from page 8.)

Sanford	6.00	
Turner's Chapel	5.15	
Union, N. C.	21.50	
		152.50
Miscellaneous.		
Conference Offering ..$	33.20	
District Rally Offerings	63.61	
Upper Room Meditations	1.70	
		98.51
Total Receipts		$6,183.20

DISBURSEMENTS.

Bank fees	$ 3.79
Conference Speaker	20.00
Expenses of president	10.00
Expenses of secretary	5.15
Expenses of treasurer	12.51
Travel Expense to Rallies	3.50
Board Meeting, transportation	16.95
Board Meeting luncheon	5.50
Study Books for Reviewers	2.65
Upper Room Meditations	2.50
Letterheads, Stationery	3.00
	$ 85.55
To Mrs. W. V. Leathers, Treas.:	
Thank Offerings	505.35
Life Memberships	220.00
Memorials	231.00
War Victims & Services	17.00
China Relief	25.50
Puerto Rico	17.00
World Day of Prayer	55.91
Missions, General Fund	5,025.89
Total Disbursements	$6,183.20

Respectfully submitted,

Susie D. Allen,
Treasurer.

He that loveth a book will never want a faithful friend, a wholesome counsellor, a cheerful companion, an effectual comforter. By study, by reading, by thinking, one may innocently divert and pleasantly entertain himself, as in all weathers, as in all fortunes.

—*Isaac Barrow.*

A BOOK REVIEW.

Conserving Marriage and the Family. A Realistic Discussion of the Divorce Problem. By Ernest R. Groves. Macmillan Co. $1.75.

For many students of family life no further introduction to a book is needed than simply the name, Ernest Groves. Since 1927, he has been professor of Sociology at the University of North Carolina, and his fame in the realm of marriage, family relations, is widespread. Now he does something quite new, a book on divorce. Dr. Groves points out that countless books have been compiled on the figures and causes of family breakage, but he has written a small manual, easily read at one sitting, to help those who are in doubt, decide whether or not a divorce is what they want or need.

There is a vast difference in $1.75 and the hundreds of dollars involved in securing a divorce. For there is plainly written the true and just causes of family strife. There is also a vast difference in a few tears shed over the realization of where the true blame falls, and the utter realization of a long, lonely life. The author of *Conserving Marriage and the Family* presents a wide range of troubles in his chapters: "I'm Unhappily Married," "Her Mother is Always Making Trouble," "Matrimonial Monotony," "If You Decide to Get a Divorce," and "If You Seek a Marriage Counsellor."

For some, this book will not be comfortable reading. It is not the old school, sentimental viewpoint on family life. Rather it is a down to earth, twentieth century version: "C.'s history shows the folly of allowing gossip to impel one, in a spirit of anger and suspicion, into divorce. C. was a woman doctor, and her husband was in the same profession. They had a child, and were both busy, successful, and apparently happy. The husband had a young women patient to whom he gave a great amount of attention and time. Out of this came rumors, and naturally they reached the ears of his wife. Her pride was hurt and she blamed him for getting himself into a position that permitted such stories to start. With her feeling running strong, she went to him, angry and hurt, and accused him. He made no attempt to defend himself, but immediately left her, and soon they were divorced. To this day she does not know if there was any basis for the gossip. The young woman continued to be his patient, but eventually left the community. He never remarried, and his wife now believes that she had no reason for suspecting him. In any case, she regrets the divorce."

Protestant views on divorce are not perfectly defined. Any minister would do well to study the ones outlined in this book. It would be excellent to give to the couple who come knocking on the study door with, "Minister, we are breaking up . . ."

J. J. H.

THE 1944 THANK OFFERING FOR ELON COLLEGE.

(Continued from page 9.)

on the threshold of a new life, new hope and new opportunities. Gradually, however, as with all colleges, the students began to leave the campus to enlist in the services of our country. Then along came financial cuts, war restrictions and war emergencies, until soon the way of new opportunities seemed to cloud, fade and almost disappear. The undaunted spirit of Elon, though, will still march on if only she is given a hand now—but let us not call it charity, for that might embarrass Harvard, Yale, Princeton, and all the rest. No doubt, 50 per cent of the income from state schools comes from other sources than the students. No student ever really pays his way in any college.

The answer to, "Why not do away with struggling church schools?" seems absurd. Let's skip it! Should we ever desire to eliminate them, we would make a terrible hole. I am sure that 90 per cent of our colleges and universities have been founded by churches or under church influence

Our reasons for being thankful for Elon are so evident that it scarcely behooves us to mention them. Just look around through our churches in North Carolina and Virginia, to say nothing of other states, and see how many of our ministers—and their wives—are graduates of Elon. Think of the outstanding leaders, too, in our churches. Many of them are graduates of Elon. I wonder how long our churches might exist if we would erase all traces of the influence of Elon. Our president, Dr. L. E. Smith, who is an alumnus of Elon and who is a genuine Christian leader, deserves our thanks, more thanks than we have ever given him. He needs our sincere and constant cooperation.

We still haven't answered the question, "Is this Missions?" It seems to me that only you can answer that. A lot will depend upon your interpretation of Missions and how you value the work being done at our college. To me, however, a share in any plan, any place for the outreaching work of our church in the world, which raises the level of Christian living and helps to bring about the Kingdom of God on earth is definitely Missions.

If I am wrong, I am willing to be corrected—there seems little difference to me in sharing in the work at Bangalore Seminary, India, through our Life Membership and Memorial Fund, and sharing in the work at Elon through our Thank Offering. Both are educational institutions in which Christian leaders are in training; both are important, and both deserve our support. Probably the only difference might be in the degree of opportunities in India and America. I leave that question entirely to you.

At any rate, let us have a Thank Offering! We are asked to have our service and the in-gathering of our gifts as near Thanksgiving as is convenient to you. Use your own methods. In Franklin, we plan to use envelopes printed, "My Thank Offering for Christian Education in our College to aid the training of Christian Workers, Ministers, Missionaries and Christian Laymen."

May we make it a devotional act, hurling our prayers with our gifts! May we ask that God bless not only our offering but *us* that we may render a more efficient and a more Christian service.

For Christ's sake, for our own soul's sake, and for Elon's sake, let us give!

TO ALL PASTORS.

(Continued from page 5.)

this good cause. The writer would like especially to invite the pastors and churches of Georgia and Alabama.

If there are any questions, please write to—

Jesse H. Dollar,
Treasurer.
2308 Roanoke Ave.,
Newport News, Va.

Associate with men of faith. This tends to be reciprocal. Your faith will communicate itself to them, and their faith to you. Do your work in a "faith" atmosphere, and you will work at a maximum advantage. You impress others by your own faith, and they will have faith in you only in the degree that you have faith in yourself. —*Granville Kleiser.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The several conferences comprising the Southern Christian Convention will, at an early date, begin to convene. All churches will be expected to make a report of their year's work. It is to be expected that all churches will raise their conference apportionments in full. That would be a splendid accomplishment for this conference year. All the churches in the conferences would go up to conference as Banner Churches. How wonderful it would be. It may take some effort. It may require some sacrifice, but if each church will make a real effort, it can be done.

Many of our churches are rural churches and farmers are getting good prices for what they have to sell. Tobacco is bringing good prices. Cotton is high. Even old hens are bringing high prices.

When the writer was a little boy, old hens sold for twenty-five cents a piece, and frying size chickens sold for fifteen cents each. What a change in prices! A farmer can sell a few old non-laying hens and pay his conference apportionments.

We are appealing to the churches to raise their conference apportionments in full, because all the institutions of the Convention need funds. The writer knows that the Christian Orphanage needs funds. Everything it has to buy seems to have a high price label on it. We don't buy anything unless we have to.

In the fall of the year, we have all the children to get up all the shoes they have on hand and wear them until the weather gets cold, before we give them winter shoes. When we have to pay from $2.98 to $4.50 for children's shoes, and a hundred pairs to buy, it soon runs up into dollars. You say, "Buy cheaper shoes." We have tried that, but our experience has been disappointing. We find the better shoe is much the cheaper in the long run.

Our income this year has been encouraging—but to meet high prices, our expense has been more than our income so far. We do our best to keep our expenses down and to make every dollar we spend stretch as far as we can to make ends meet.

We are hoping and praying that all of our churches will raise a large Thanksgiving Offering for us this year. The amount in your conference apportionment is a goal set to reach, but if your church and Sunday school want to double it you have a perfect right to do so. I hope and pray that many churches and Sunday schools will do that very thing. It would help us to care for these little children who are dependent and looking to the church to give them their chance in life.

A little child without a home is so dependent. If it should knock at your door, I know you would not turn it away empty handed. You can help it through the Christian Orphanage.

Will you help?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 12, 1944.

Amount brought forward	$18,669.17	
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
New Elam (Church)	$ 10.36	
New Elam (S. S.)	11.75	
Pleasant Union	18.10	
Plymouth	10.60	
Turner's Chapel	3.92	
Wentworth	13.34	
		68.07
Eastern Va. Conference:		
Dendron	$ 13.95	
Liberty Spring: Friendship B. Class	1.00	
Senior Boys and Girls	.50	
I. W. Johnson Bible Class, Oakland	6.00	
Union (Southampton)	25.01	
		46.46
N. C. and Va. Conference:		
Bethlehem	$ 17.08	
Durham	25.56	
Ingram	7.42	
Pleasant Grove	16.13	
		66.19
Western N. C. Conference:		
Flint Hill (M)	$ 2.32	
Pleasant Union	3.83	
Ramseur	15.00	
Seagrove	5.00	
		26.15
Va. Valley Conference:		
Woods' Chapel	$ 2.30	
Special Conf. Collection	13.50	
		15.80
Alabama Conference:		
Pisgah	$ 2.01	
Spring Hill	5.00	
		7.01
Georgia Conference:		
Vanceville		1.00
Special Offerings.		
Mr. Dabbs	$ 20.00	
L. N. Overman, guardian	10.72	
Dr. J. A. Clarke	9.00	
A Friend	5.00	
Mable Haith, rent	5.00	
Elon College, baling hay	52.50	
		102.22
Total for the week		$ 332.90
Grand total		$19,002.07

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

Name ....

Street or Route ....

City .... State ....

Church ....

Subscriptions will be placed in the order received.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should reach the editor at 3200 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

ANTIOCH CHURCH.

(Continued from page 2.)

Among our ministers mentioned in this history of Wayland are: J. W. Dofflemyre, A. W. Andes and R. L. Williamson.

According to the report of the committee on Centennial Anniversary (Vol. 67, proceedings of Southern Convention) the Antioch Church has entertained the Valley Conference twenty-one times during the past century.

Rockingham County is the third largest county in Virginia and is one of the leading counties in the United States in the production of agricultural products. The 1944 Britannica Year Book gives the farm income for poultry and eggs, in 1943, as one billion, eight hundred and sixty-six million dollars. Rockingham County contributed a sizeable amount of poultry products in this record-breaking production.

Among the denominations are to be found churches of the following persuasions: Brethren, Congregational Christian, Church of the Brethren, Church of Christ, Episcopal, Jewish, Lutheran, Mennonite, Mennonite Old Order, Methodist, Presbyterian, Reformed, and United Brethren. In 1769, Lutheran and Reformed congregations at Peaked Mountain agreed to build a Union Church. The following is part of the agreement:

"We have established it as a Union Church, in the use of which the Lutherans and their descendants as well as the Reformed and their descendants, shall have equal share. But since it is necessary to keep in repair the church and school house and support the minister and schoolmaster, therefore, we have drawn up this writing that each member sign his name to the same and thereby certify that he will support the minister and schoolmaster and help keep in repair the church and the school house as far as lies in his ability.

"Should, however, one or another withdraw himself from such Christian work, (which we would not suppose a Christian would do,) we have unitedly concluded that such a one shall not be looked upon as a member of our congregation, but he shall pay for the baptism of a child 2s. 6d., which shall go into the treasury of the church, for the confirmation of the child 5s., which shall be paid to the minister as his fee; and further, should such a one come to the table of the Lord, and partake of the Holy Communion, he shall pay 5s. which shall go into the treasury of the church; and finally, if such a one desires burial in our graveyard, he shall pay 5s., which also shall be paid into the treasury of the church."

The article of agreement is signed by a long list of names, most of them familiar family names in the Valley today. These pious Christians were indeed pioneers in Christian Union, even if the plan of operation might appear to us of today to be a bit drastic. At least they took their religion seriously enough to work at the job of being a Christian and wanted their light to shine before the world.

Old Antioch Church, in Rockingham County, has stood for the Gospel of Christ for more than one hundred years, and it is expected that one of our faithful ministers of North Carolina, Rev. S. E. Madren, will, at an early date take up the work as pastor of this church whose membership is composed of fine, loyal Christian people whom he and his good wife will find friendly and cooperative in the work.

OFFERS RESIGNATION.

(Continued from page 3.)

Thank you for all you did for me and the members of my family, and for what you have meant to us. Because of your kindness and generosity toward us, and your friendship and love for us, we are bound to you by ties that time and space cannot sever. Our hearts will be warmed by every remembrance of you.

I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. (Acts 20:32.)

Affectionately and sincerely yours,
H. S. HARDCASTLE.

THE CHURCH AND POLITICS.

(Continued from page 6.)

sis of the candidates and issues presented in a very impartial manner. The moderator of our General Council wrote the foreword, which concludes with these words: "There are moral issues in the present campaign and tremendous moral questions to be settled in the years ahead. It is time for the church people to face squarely the implications of their position. 'The Congregational Christian Church Goes into Politics' is a misstatement anyway you look at it. But as individuals we are in politics whether we like it or not. We are in nationally and internationally as never before. Let us then work in our politics 'to please God and serve man'." RICHARD L. JACKSON.

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.
Established 1808.
Dayton, 2 Ohio

A Centennial Celebration of The Christian Sun

The Program Committee of the North Carolina and Virginia Conference is giving ample place during the coming annual session of that conference, which is to be held at Mt. Zion, near the site of the Junto Academy, where The Christian Sun was begun in 1844, for a celebration of the Centennial of The Christian Sun. The Program Committee of the North Carolina and Virginia Conference has offered to make the celebration Convention-wide, and through the president of the conference, Rev. W. J. Andes, has asked the Board of Publication and the Editor of The Christian Sun to arrange the program.

At a joint meeting of the above in Suffolk, September 18, a tentative program was agreed upon as follows: an address by the editor, Rev. R. L. House, followed by five ten-minute talks, as follows: "The Christian Sun and the Convention," John G. Truitt, chairman of the Board of Publication; "The Christian Sun and the Women of the Convention," Mrs. Claud E. Eley, member of the Board of Publication; "The Layman and The Christian Sun," B. L. Sawyer; "The Christian Sun the Pastor's Ally," Dr. Will B. O'Neill, secretary of the Board of Publication; and "The Christian Sun's Endowment," Dr. Jesse H. Dollar, treasurer of the Board of Publication.

Following these talks, the conference will adjourn to the site of the Junto Academy nearby, where the president of the Southern Convention, Dr. W. E. Wisseman, will read a brief memorial and the superintendent of the Convention, a former editor, Dr. F. C. Lester, will make a dedicatory prayer, which will be followed by the benediction by Rev. W. J. Andes, president of the North Carolina and Virginia Conference.

JOHN G. TRUITT, Chairman,
Board of Publication.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, OCTOBER 19, 1944. NUMBER 41.

Mrs B F Frank 12-1-44
Star Rt

A Layman's Viewpoint

By LEWIS G. WESTGATE.

What does a layman look for in his pastor? Speaking for one layman, I would say:

1. Friendliness, an interest in folks. All kinds of folks—saints and sinners, young and old, bores and cranks—for themselves. This develops insight, tact and good taste; makes for helpfulness.

2. One who is lost in his job. No climber or schemer. Ambitious? Yes, not for promotion, but to do a good job. Any advancement must come unsought, as the natural result of work well done.

3. One who lives on the higher levels, cultural, intellectual, religious; and who makes those he touches want to do the same.

4. A sense of humor. Not necessarily a wise-cracker, but one who is alert to the incongruities of daily life, who has a sense of proportion, and an amused and, generally, tolerant awareness of its violation. He will not take himself too seriously, nor the old ladies (of both sexes) who exclaim "wonderful sermon." This caution will keep him from assuming too easily the "thus-saith-the-Lord" attitude. Yet he must never be so light-hearted as to fail to see the tragedy of life.

5. Intellectual honesty and courage. Knowing how difficult it is to come by the truth, our pastor still seeks it, and stands by his insight even if it be unpopular. He will be tolerant of the differing insights of others, but not tolerant of intolerance.

6. As to preaching, we are satisfied if he has something to say which stirs thought, provokes heart-searching, and renews courage, says it in the fewest possible words, and quits.

7. We should want him to have an ever-growing familiarity with the best thought and action of the past, and to be the possessor of an open mind, always expecting new light to break. I do not see how the minister can apply the Christian message to the present age without knowing both the message and the age. This means a good understanding of business, and of current trends of thought, and also of the recent historic past from which they have emerged. He should have enough philosophy, psychology (including abnormal psychology!) and science to keep him from making a fool of himself. And he should know and know well a few of the world's great writers, especially English authors.

—Zion's Herald.

NEWS AND VIEWS

Dr. H. S. Hardcastle is assisting Rev. Richard L. Jackson in a week of Spiritual Emphasis at Waverly this week.

The next issue of The Sun will carry material for use in the observance of World Temperance Sunday.

The International Council of Religious Education has recently entered upon a movement for the development of religious radio programs.

We extend our deepest sympathy to Mr. and Mrs. S. T. Holland of Windsor, Virginia, whose son, Lieutenant Sirley T. Holland, Jr., has been reported missing in action since September 18.

Lieutenant Henry B. Wise, bombardier, 13th Army Air force, who has been on leave from the South Pacific at Newport News, Virginia, left last week for Miami, Florida, for reassignment. He was accompanied by his wife. Participating in much action, Lieutenant Wise wears four battle stars for major battles. He saw action in the Solomons, at Guadalcanal, the invasion of Munda and Bougainville. He also took part in the campaign of the Bismark sea, in New Guinea, and in the raid on Truk. In this last action the ship in which he was flying was hit four times, and one engine was shot out. The plane, with no brakes and no flaps, was forced to make a crash landing at the home base, with Lieutenant Wise suffering only a broken rib. Prior to entering service Lieutenant Wise was a ministerial student at Elon College.

GRAHAM PROVIDENCE.

Providence Church, in Graham, is proud of its young people, who within the past two weeks have gathered up from the community of Graham more than two thousand garments, weighing nearly three thousand pounds, to be shipped for European relief. These young people are under the leadership of Mr. Charles Owen and Mrs. O. J. Stuckey. They have just completed a census of the entire area within a half mile radius of the Church, finding many children who should be in Sunday school, and some adults who are good church prospects.

The church building at Providence is in the process of taking on new efficiency. A basement has been dug and a flue constructed in preparation for a new thirty-five inch furnace, which is to be installed immediately. Money is on hand to pay for these improvements with the help of a grant from the Jerry Holt Fund.

The Christian Church in down town Graham has recently dissolved its church and offered its pews and pulpit furniture as a gift to Providence. Today the interior of our building would hardly be recognized by one who has attended Providence in the past. The old benches, which were well constructed but comparatively uncomfortable, have been removed, and those from the other church are in place. A pulpit Bible, contributed by Mrs. W. H. Holt of our congregation, graces the new pulpit.

A choir with regular attendance of fifteen to eighteen members threatens to make necessary an expansion of the choir loft. The loyalty of this group of young people is admired and appreciated by all members of the church.

Plans are under way for installing stained glass windows in the building as soon as materials are available. It is the intention of the church to dedicate the four windows behind the pulpit to four outstanding Christian ministers who grew up in Providence Church. These are Dr. W. S. Long, Dr. W. W. Staley, Rev. J. W. Holt, and Dr. Dan Long. The remaining windows in the church will be given by individuals in memory of loved ones.

As pastor of the church, I am very proud of the loyalty and active participation of the members of Providence, and I am sure the people of the Southern Convention are happy to know that this church, one of the oldest in the Southern Convention, is still a vital force in its community.

D. J. Bowden,
Pastor.

A HERO OF THE SHELLING OF CHERBOURG.

A hero of the shelling of the port of Cherbourg during the Normandy campaign, one of the younger ministers of the Southern Convention, Chaplain LeGrand Moody, is featured in a recent article by Martin Sommers in the *Saturday Evening Post.* The story, "Right Hard Rudder! . . . All Hands Below," appeared in the issue of September 16.

Chaplain Moody was aboard the Battleship Texas when it shelled the coastal batteries of Cherbourg in broad daylight, a feat almost unheard of in modern warfare. The Nazi coastal batteries shelled the American task force heavily, and the Texas itself suffered a severe hit. It was during this crisis that Chaplain Moody distinguished himself by saving the life of a seaman who might have otherwise bled to death.

German guns struck the bridge of the Texas, and for the first time in the battleship's history men aboard her were killed in action. Seaman second-class Henry J. Quigley of Manchester, N. H., lost his left hand, and his right arm was badly torn in the shelling. When he was hit he fell into the arms of Chaplain Moody, who held him down when he deliriously tried to run. Had he been permitted to get up, the loss of blood might have been fatal. Chaplain Moody gave him a dose of morphine which all officers carry into battle. Doctors later stated that his act saved Quigley's life.

During the battle, Chaplain Moody broadcast a "blow by blow" account of the fight to the ship. Sommers writes that the "padre" and the captain were "the only two calm men aboard the ship." Moody later gave as the reason for his calmness, that while shells were whistling around the ship, the seventh verse of the 91st Psalm kept running through his mind: "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee."

"A believer, this padre," comments Sommers, "a believer with conviction in his heart."

Chaplain Moody was ordained in 1938, and is a member of the North Carolina and Virginia Conference. He is a graduate of Furman University. Duke School of Religion, and Yale Divinity School.

COMMITTEE ON MINISTRY TO MEET.

The Committee on the Ministry of the North Carolina and Virginia Conference of Congregational Christian Churches is called to meet at Elon College, N. C., in the Library Building, at 10:00 a. m., on Monday, October 30, 1944. All persons desiring to appear before the committee, please bear in mind place and date, given above.

Stanley C. Harrell,
Chairman.

NEWS FROM ALABAMA.

The East Alabama Association met at New Harmony Church, Lineville Ala., Rev. J. P. Bean Pastor, on October 11 and 12. Rev. J. D. Dollar, the moderator, presided.

Rev. S. M. Penn has accepted a call to serve the First Church at Roanoke, and the Antioch and Wedowee, Noonday churches. He will assume his new duties the first of November.

The Alabama State Conference will meet with Antioch Church, near Andalusia, Alabama, on Thursday and Friday, November 9-10. The entertaining postor is Rev. A. C. Nelson, and Rev. Olin Sheppard is the moderator.

Highway Congregational Christian Church was recently organized under the direction of the East Alabama Board of Home Missions. A lot has been bought and a temporary structure erected and equipped to carry on services.

Rev. I. A. Hart, who has served as pastor of the Dorcas Church and other churches in West Florida for the past eight years, has become an Instructor at Thorsby Institute. He has had valuable experience as teacher and pastor, and should be an asset to the teaching staff of this school.

Rev. and Mrs. W. A. Redfield are now located in Emporia, Kansas, he having assumed the duties as pastor of the First Church. Mr. Redfield has for several years held the office of Dean of Southern Union College, and both he and Mrs. Redfield, who has been president of the women's missionary organization for the past year, will be greatly missed.

Under the able leadership of Mrs. W. A. Redfield, the women of Alabama have had a most successful year's work. At the Retreat held at Thorsby, with the assistance of Miss Pattie Lee Coghill, of the Missions Council, goals were formulated for the coming year. Miss Vera VanCleave, Wadley, is vice president of the Fellowship, and has charge of all business, until the election of officers at the State Conference at Antioch, in November.

The church at Lanett has prepared for winter weather by installing a new furnace with a fan system for circulating warm air throughout the entire building. A Vacation Church School was held during the summer. There were over 90 enrolled, and the average attendance was excellent. On Saturday, September 16, the church held its annual business meeting. At this meeting reports for the past year were given, and officers for the ensuing year elected. The meeting was preceded by a supper which was much enjoyed.

LIVING EPISTLES.

The best way to preach the gospel is to live it; at least, it must be lived before it is preached, to be effective. Thus the Saviour lived the Sermon on the Mount for thirty years before he preached one word of it; and just before he died he set a divine and final standard of life and guidance of all "them which should hereafter believe"—a standard ever binding on God's children. "I have given you," he said, "an example that ye should do as I have done to you." This was specially in regard to humility and forbearance to fellow believers. Peter, writing later, enlarges this "example" which Jesus left in regard to suffering; and God would never have us content with a lower standard.

—*Dr. Northcote Deck.*

DO YOU KNOW—

That Cuba would reach from New York to Chicago?

That Texas is as large as two hundred and twelve Rhode Islands?

That Glasgow, Scotland, is in the same latitude as Alaska?

That the entire continent of South America lies further east than Florida?

That Venice, Italy, and Montreal, Canada, are in about the same latitude?

That the Pacific end of the Panama Canal is farther east than the Atlantic end?

That the mouth of the Amazon River is as near to Europe as it is to New York?

That when measured in degrees of longitude, San Francisco is about in the middle of the United States, including Alaska?

That if an express train had started out from the earth for the planet Neptune at the birth of Christ, and had traveled sixty miles an hour, day and night, ever since, it would not yet be halfway there?

That if the southern end of Chile, South America, were placed at the southern limit of Florida, it would extend northward entirely across the United States and Canada, and halfway across Hudson Bay?

—*Religious Telescope.*

BOOK REVIEWS.

Living Abundantly. Kirby Page. Farrar and Rinehart, Inc. $2.50.

The various books from the pen of Kirby Page are each a definite contribution to the library of any religious leader. As one of the outstanding religious and social leaders of our day, Dr. Page keenly senses the vital needs of our time. His writings are always extremely practical and helpful.

His last book, entitled "Living Abundantly," is replete with apt quotations, illustrations and valuable comments on the devotional life. It was written for just such a time as this. The cream from many volumes has been skimmed and placed in this one volume for ready reading by those so fortunate as to possess a copy. No pastor can afford to be without this well written, excellently bound and reasonably priced book so full of really worth-while material on the Devotional Life.

Roy C. Helfenstein.

The Way of Worship. By Scott Francis Brenner. The Macmillan Company. $2.00.

The late Peter Ainslie was quoted as saying that sectarianism is the scandal of the Christian Church. The statement is true. The presence of more than two hundred and forty sects within American Protestantism —some small enough to qualify as ecclesiastical insects — is something more than a scandal. Such divisiveness is sin. Lord's Day after Lord's Day, all across the world, Christian men and women unite in professing their faith in "one holy catholic Church." Unfortunately, no such Church exists except in an invisible and spiritual sense. Nevertheless, the prospects for such a Church are brighter today than they have been for centuries. As a matter of fact, more progress has been made toward the realization of a truly ecumenical Church within the past decade than was made during the preceding four hundred years. What is needed most is not a basis for church union but a basis for church unity. Church union may be achieved by the rather easy means of fraternal compromises; church unity, on the contrary, can only be achieved by the full, free and final acceptance of some eternal and dynamic principle. But where shall such a principle be found?

Scott Francis Brenner joins himself to a growing band of deep-thinking and far-seeing scholars when he

(Continued on page 10.)

THE EDITOR'S MESSAGE

FOR LAYMEN ONLY.

Sunday, October 22, is Laymen's Day. This occasion, whether formally observed or silently remembered, should give pause for an inventory of the layman's opportunity in the field of religion. The successful business man should be an efficient Christian. The same faculties and abilities which bring success in the business world may be equally well utilized in the Kingdom world.

One thinks of William T. Ellis. He is not a minister or a priest; he is just a sincere, talented, Christian layman. Before he was in his teens, he had to leave school to begin work in the textile mills of Philadelphia. At fifteen he became a "printer's devil" and at seventeen he was a reporter. He has been a working newspaper man ever since. As a journalist, Mr. Ellis has visited every capital in Europe and Asia, has made many trips abroad, and three tours around the world. He went through six months of the Russian Revolution, covered four national revolutions, as well as the great famine in China, the Egyptian insurrection, etc. And Mr. Ellis never missed a deadline for his weekly feature through it all! But Mr. Ellis is best known today by his syndicated religious feature, the Ellis Sunday School Lesson. This is now the oldest syndicated feature in American journalism, and has attained a total distribution of more than three and a half billion copies—a world record in religious literature. Here is a man who dared to use his editorial genius for specifically religious purposes.

Dr. W. A. Harper, one of our own most noted laymen, wrote these pertinent words: "The notion that the layman's obligation to the Kingdom is fulfilled if he pays the minister and attends the public services of the sanctuary, and, if requested, becomes an officer in the church, is a pagan notion. Nowhere in Scripture is it thus taught. The early Church, for the first four centuries of its history, without regular places of worship, without wealth, without social prestige, without governmental toleration even, spread like a mighty conflagration. Every member was a firebrand in its irresistable onward sweep. Why? Because every Christian was a witness for Christ. Every member, even the least, felt under obligation to advance the Kingdom, and there was genuine joy in its service."

It is spiritually refreshing to recall some of the achievements of laymen: the Sunday School by Raikes; the Y. M. C. A. by Williams; the Salvation Army by Booth; the Modern Missionary Meeting inaugurated in 1806 in the famous haystack prayermeeting by five laymen, Mills, Richards, Robbins, Loomis and Green; the Student Volunteer Movement founded in 1886 by Moody and continued by Mott; the Social Settlement work founded by Riis and Miss Addams; the Baraca and Philathea Movement by Hudson; and the Laymen's Missionary Movement in 1906 by John B. Slemen, Jr.

Sponsored by the Laymen's Missionary Movement, the fourteenth annual observance of Men and Missions Sunday will be held on November 12. Part of this years's Men and Missions Sunday observance will be an opportunity for laymen to dedicate their lives anew to the promotion of the Christian world mission. The pledge will involve a four-fold dedication, including Study, Prayer, Gifts and Service to be expressed through local church channels in which each layman holds membership.

The Acts of the Modern Apostles would include the names of distinguished laymen. Guy Thelin, who is scheduled to speak at our fall conferences, is a practical Christian layman. His message on "The Salt of the Earth" is equal to any sermon. Colonel J. E. West has lifted a high standard of lay leadership in our Convention. His has been an incalculable service. The Christian conscience of America is being touched today by such lay leaders as Rufus Moseley, Starr Daily, Glenn Clark and Gerald Heard. Heard's book, "A Preface to Prayer," recently published by Harper, points the way to unsuspected possibilities of prayer. Rufus Moseley, author of "Manifest Victory," claims that since God is no respector of persons, laymen who fulfill the divine requirements can help and heal. His own testimony is convincing. The Layman Tithing Foundation in Chicago is still doing a good work. The Christian Fellowship of Prayer, organized by a group of laymen in St. Petersburg, has distributed approximately two million prayer cards, "Words of Power," to men in the Armed Forces.

The prayer gate is always open for the God-conscious layman. Glenn Clark has used his lay influence to spread the contagion of the Quiet Hour for individuals, the Prayer Cells for groups, and the Prayer Tower for cities. Frank Laubach is urging the laymen of America to join in a conspiracy of prayer and helpfulness. Here is his plan; try it!

"We are going to form a conspiracy today, to pray while our pastor is preaching. Don't shut your eyes unless you wish to, but keep asking God to speak through the pastor's lips, and in our hearts.

"It will be an exciting experiment. Remember, you are the church, and the pastor is your servant. Each of you is just as important in making a great service as he is. He can't do his best alone. Your prayer sets the spiritual atmosphere without which no sermon can be great. Together we can lift the pastor and the service to new heights. Miracles happen when a congregation makes this unanimous. It will not be unanimous unless it includes you.

"You want to help our world out of its deep trouble but you can't do it alone. Christ must be able to work through you to make the world safe, and bring lasting peace. Praying together in this church today is one grand way in which we help Christ to give us vision and power to lift the world.

"So pray inwardly every minute, and see what happens."

R. L. H.

Christianity and Americanism from a Layman's Viewpoint

By VERNE P. KAUB, *Madison, Wis.*

American Christians have most excellent reasons for being proud that they are Americans, and as a rule they do not hesitate to show their pride.

These American Christians have even better reasons for being proud that they are Christians, but all too often they seem reticent about their religious faith, unwilling to "tell the world" that they are followers of the lowly Nazarene.

Admittedly many of the reticent ones feel that this matter of religious faith is purely personal, and that, therefore, it is "indelicate" to reveal their faith. But alas, too often this reticence is a result of timidity, the fear that friends and associates will consider them "panty waists" if they reveal the fact that they serve the Master. Regardless of their reasons, all of those American Christians who are reticent about revealing the whole truth about their convictions should reconsider.

In this year of 1944, great American armies made up of strong young men, bearing arms forged by other Americans on the home front who are too young, too old, or too weak to fight, or who are of the sex that does not ordinarily bear arms on the field of battle, are bringing liberation to oppressed peoples across the Atlantic and across the Pacific.

No nation in the world is so strong as America, no other nation so humble in its might, so ready to lend a hand to the relief of suffering, oppressed peoples.

America is not strong because we are a "mixed" people," virile because of the mingling of many racial strains. Nowhere in Europe or elsewhere on the globe are there people of "pure" racial strain. America is not stronger than other nations because America is a land of great natural resources. Many regions on other continents are as rich in minerals and forests and fertile valleys as America. No, America is strong because the Biblical admonition was followed by her founders; they "digged deep, and laid the foundation on a rock."

The rock upon which America was founded is the Christian faith. The American concept of the importance and dignity of the individual comes directly from the teachings of Christianity—there is no other source for such a concept. Jesus told his followers (John 3:16) early in his ministry, that "God so loved the world—surely meaning his children—that he gave his only begotten son. . . ."

From this basic Christian concept comes the related idea, also wholly and completely American, and wholly and completely Christian, stated so bravely and so succenctly in the Declaration of Independence: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights . . ."

In no other nation in the world have the people, even to this day, made such frank admission in their basic laws of their debt to their Creator. In no other nation in the world have the citizens divorced themselves so completely from statism as did the American Colonists when they rebelled against Great Britain.

Over a period of centuries, the British people had been wresting liberty and freedom bit by bit from their monarchs, as when King John was forced to grant the Magna Charta. But even to this day the British people have failed to attain true and complete liberty, for they "forgot" to protect their liberties from themselves. As they wrested liberties from the monarchs, the Britishers entrusted them to parliament. Now that the monarchs have been reduced to no more than figureheads, it is no longer a case of "The King can do no wrong"; now it is, "Parliament can do no wrong." Neither in the Revolutionary days nor today is the hand of parliament stayed by the higher law which is recognized in the basic American documents, the Declaration of Independence and the Constitution.

Our Constitution, quite as much as the Declaration, recognizes that higher law of the Creator; it is written into the Constitution and never can be erased except by destruction of that instrument, and with it, our American liberties and freedom.

For our nation's founders did not repeat the mistake of the British. When they took up arms against Great Britain, it was with the contention, so clearly expressed in the Declaration, that King George III and the British parliament had no rights whatever over them which they were bound to recognize.

The Colonies and the colonists declared that they would not be content to seize some segment of liberty and freedom from the British government. Rather they would seize all powers and authorities of government on behalf of the people, and when the time was ripe, they proposed to distribute or dispose of the governmental powers as the people should decide.

And so it was done. For a few years the Colonies operated as independent states, cooperating through a central government set up by adoption of the Articles of Confederation. Final disposition of the powers and authorities wrested *in toto* from King George and Parliament awaited the victorious close of the Revolutionary War and the calling of the Constitutional Convention. When the convention delegates assembled, they acted not for the Colonies which sent them, but for the *people* of the Colonies, as is disclosed by the opening phrase of the Preamble, "We, the people of the United States."

The Preamble sets forth the purposes of the Constitution, "to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

It is worthy of note that here we find the use of the word "secure," not in the sense of seizing or taking over in the first instance, but rather in the sense of making permanent. The word is used in the same manner in the Declaration of Independence, "That to secure these rights, governments are instituted among men."

Other similarities between the Declaration and the Constitution are apparent upon even casual examination, so apparent, in fact, that on the basis of these similarities alone, it would be clear that the Constitution, as written and adopted, is no more than the enabling document, describing the governmental form under which it is possible to put into effect the principles proclaimed in the Declaration. Upon this ground alone it is logical to maintain that the Constitution is based in the same principles as is the Declaration, and that, therefore, the Constitution, quite as much as the Declaration, has a Biblical, Christian basis.

But it is not necessary to rest our case solely upon similarities between the two basic documents. The principles of higher law are written into the Constitution and the Bill of Rights; not only that—the Commandments themselves are written there. The due process clause of the Fifth

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

The forthcoming sessions of the Conferences of the Convention will be requested to consider adjusting the conference apportionments to meet the suggestions of the last Convention. For the Eastern Virginia Conference the net increase above the apportionments for 1944 will be $3,214.00; for the Eastern North Carolina Conference, $894.00; for the North Carolina and Virginia Conference, $610.00. For the Western North Carolina Conference, the decrease will be $1,147.00. In addition to these changes, the Executive Board of the Convention is now asking that the conferences make an additional apportionment for providing gifts on scholarships for ministerial students at Elon College and Duke University. The amount of this request which is apportioned by the Executive Board to the Eastern Virginia Conference is $750.00.

The Eastern Virginia Conference is the only conference in the Convention having a fund for ministerial education. This conference declined several years ago to pool its educational fund with the fund created by the Convention. The reason for this was based on the principle that the function of accepting candidates for the ministry should continue to reside in the conference and not in the Convention. Consequently, the matter of financial assistance should be determined by the body which grants license and ordination certificates to candidates for the ministry. The Eastern Virginia Conference has not announced any change of mind on that principle. It administers its own educational fund, which has grown to a considerable amount and has been well handled. This fund is sufficient to meet the present demands. It may be wise to consider the advisability of adding another apportionment in that conference for ministerial education.

According to the action of the Convention (see article No. 7 of the report of the Provincial Council), the Provincial Council is to provide scholarships for ministerial students at Duke University. Here is a financial responsibility which seems to have been transferred from the Provincial Council to the Conferences of the Southern Convention. Has the Provincial Council declined to accept that responsibility? Or has this responsibility been transferred by the Executive Board of the Convention through an oversight? There seems to be some discrepancy between the action of the Convention and the proposal to ask the conferences for a specific sum which was not named by the Convention in open session. The Convention did vote to suggest making an apportionment for $1,500 to be used as grants and not loans to ministerial students in Elon College and in the seminary, but no seminary is named in that action of the Convention. The matter is not clearly set forth in the Convention records that any funds should be raised by the Convention for scholarships in any university, to the exclusion of other universities or seminaries. There is a provision for the Provincial Council to make scholarships available, but the Southern Convention has not yet voted to be under the authority of said Provincial Council. If the conferences of the Convention wish to raise funds for free scholarships to ministers, and administer these funds for education in Elon College, Duke University or any other university or seminary, they should be encouraged to do so, but the matter should be clear as to the method of setting up such a plan.

I. W. JOHNSON.

FINDINGS OF A PARSON.

Speaking of faithfulness. Let me tell you a story out of "Canada Blackie," an account of how one man got started on a life of crime. "When I was seven years old," he says, "I attended a country school of about twenty four pupils. The teacher was just a slip of a girl, scarcely out of her teens, and without any interest in her work. She was engaged to be married, and when she wasn't twirling her engagement ring and gazing into space, she was reading 'The Duchess.' I was a quick-witted boy. I never had to study hard at my lessons and I had sized up that teacher. She got on my nerves. One day at recess I called a bunch of boys to me and said, 'I bet you a round of peppermint sticks that I can give teacher a wrong answer and get away with it.' They took me up; they dared me. So when the teacher with that far-away look in her eyes told me to bound the State of Maine, I stood up and cool as you please rattled off in one breath: 'Maine is bounded on the north by the Pacific Ocean, on the south by the Gulf of Mexico, on the east by New Jersey, and on the west by New York,' and all that teacher did was to yawn and say, 'Next. Bound Connecticut.' From that minute, I was the real teacher of that school. I had tasted my first sense of power, and I discovered how half-asleep people are, and how easy it is to fool them. I was the leader of those kids and—I got all the peppermint sticks, too." A few years later, he was leader of a gang of crooks. At the age of eighteen, he was sentenced to life imprisonment for robbery and murder.

Is it too much, Mr. Editor, to think that a little more faithfulness on the part of that teacher might have saved a gifted man to society?

FRANK W. MURTFELDT.

HISTORIC VALLEY OF VIRGINIA.

NEW HOPE CHURCH.

By REV. ROBERT A. WHITTEN.

New Hope Church is one of those comprising Group No. One, of which Antioch, Linville and Beulah are a part.

This church was organized in 1895, by Rev. E. T. Iseley, and the building was erected in 1896. It is located three miles southeast of Harrisonburg, Virginia. According to the report of the Centennial Committee of the Virginia Valley Central Conference (Annual, Vol. 67, page 50) the New Hope Church has entertained the Conference four times. This church has also entertained the Sunday School and Christian Endeavor Convention and the Woman's Missionary Conference on several occasions.

New Hope Church is situated in the Valley with rolling hills and the beautiful mountains to be seen in the distance. The country round about is fertile farming and grazing land. Not far from the church is the Massanutta Gertrude Cave. According to Wayland, and I quote, "On November 5, 1892, hands blasting rock for lime on the farm of Augustine Armentrout, near Keezletown, discovered the beautiful wonder now widely known as Massanutta Gertrude Cave. It contains twenty-eight apartments, the ceiling of many being 15 feet in height, and the decorations in stalactites and stalagmites are of great profusion and variety. Scientists and scholars, as well as less purposeful tourists, have come many miles to see this gem of nature." There are more than a dozen caves in Rockingham County, perhaps the most wonderful and best known is Endless, near New Market.

News of Elon College

By **President L. E. Smith.**

"ELON GRAD FINDS ART IN FOXHOLE."

Dr. L. E. Smith, president of Elon College, has just received a package from an APO that brought with it one of the many interesting human stories that have come out of the war.

The package contained a beautiful plaque carving, seven by nine inches, of a white material that has been described both as Italian marble and as alabaster. With the package came the story.

Major John M. Phillips, who came to Elon from Norfolk, Va., was graduated in 1932, and who now is an officer with the A. E. F. in Italy, was digging himself a foxhole near Rome, in connection with the Fifth Army's advance northward from Rome when he uncovered the plaque. He saved it and has made a presentation to Elon College.

Major Phillips, who is with the headquarters of an American division in Italy, sent the letter and plaque from Italy on August 2. His letter, addressed to the president and faculty of Elon, follows in full:

"The enclosed small relief of a Roman head carved upon a piece of Italian alabaster was picked up during the Fifth Army's advance northward from Rome. It was during a particularly severe shelling of our positions that it was found. I was digging my foxhole when I found this carving. The foxhole was at the foot of an oak tree which had just been hit by the fragments of a bursting shell. The connection between the oak tree and Elon was remembered when the tree was able to stop a lot of the shell fragmentts which would have otherwise done a lot of damage. For this reason I want the college to have this carving.

"Yours sincerely,

"John M. Phillips,

"Major U. S. Army."

The plaque is about two inches thick at the thickest point. The Roman head carved thereon consists of the most minute detail as to hair, features, etc. A hole in the top part of the piece provides for hanging on the wall.

Dr. Smith has made provision for hanging the plaque on a wall in the office of the president of Elon College where the board of trustees and faculty meetings are held.

Mrs. C. C. Johnson, librarian at Elon, recalled here today that Major Phillips was one of her student assistants in the college library during his junior and senior years and caused the librarian to remember him because he was so widely read, so useful as a helper in the reference section of the library, and so interested in the younger boys of the college community

Reprinted from Greensboro Daily News.

SGT. KIMBALL WITH TROOP CARRIER COMMAND.

The *Warren Record* of Septtember 29, carried an interesting news article concerning Sgt. William W. Kimball, Jr., '36. Sgt. Kimball was crowned May King during his senior year at Elon College; he was also president of the student body. He is a member of Mt. Auburn Christian Church, and the son of Mr. and Mrs. W. W. Kimball, Sr., of Manson, N. C.

Sgt. Kimball is the wearer of the North African-European Theater Ribbon with four campaign stars, the American Theater Ribbon, and the Good Conduct Medal.

Quoting the *Warren Record*:

"While not a member of the combat crews that fly the big twin-engined C-47 transport planes of his group, Sgt. Kimball, in the performance of his duties as an administrative and technical clerk in the Personnel Department, plays an important part in helping the Troop Carrier Command carry out its important missions, which include the dropping of paratroopers, towing airborne troops, evacuating wounded, carrying personnel, ammunittion and equipment."

ELON NEWS NOTES.

Twenty students are majoring in religion at Elon this year. There are seven girls and thirteen ministerial students in the class.

Mrs. J. E. Rawls of Suffolk, Va., has two children enrolled in Elon this year. They are Margaret, a junior,

(Continued on page 10.)

Missions
The World for Christ

WORLD SERVICE SCHOOLS.

By ANGIE CREW.

Join the ranks of World Service Schools! First Church, Greensboro, N. C., and Ingram Church, Virginia, have already enrolled. Perhaps your Sunday school is doing more now than would be required in order to be classed as a World Service School. If your superintendent hasn't done anything about this matter, urge him to see to it that your school is on the list.

HOW TO BECOME A WORLD SERVICE SCHOOL.

Write the Southern Convention office for an enrollment card, fill out the card and mail it to F. C. Lester, Elon College, N. C. Your church will then receive:

1. *A Program Booklet* containing complete programs for the general worship service of the Sunday school and, in addition, programs for the Primary Department. These programs will cover all interest and activities of our World Service except that on State work.

2. *A Program on Convention Work* prepared and sent out by the Southern Convention office.

3. *A Certificate of Enrollment and Seals* to indicate the completion of each part of the program and giving: Home, Foreign, Social Action, and Convention work.

4. *A Pamphlet on "Making Our Gifts"* with suggested methods for collecting and sending of offerings and inspirational material on the why of our giving.

If your school is now observing one Sunday each month as Mission Sunday, if it is in the habit of instructing members of the Sunday school in Missionary Education, either by using the Missionary Worship Programs sent from the Convention office or other Missionary Material, it will be an easy matter to line up your Sunday school as a World Service School.

It is our plan to print from time to time the names of the churches who have enrolled as World Service Schools. Be sure your school is on the list!

THANK OFFERING FOR ELON COLLEGE.

Be thankful for Elon! Count over the leaders in your church, in your community, who are graduates of Elon College. Think how many pastors and church leaders in the Southern Convention are Elon graduates.

Show your appreciation for this Christian school by setting aside a real Thank-Offering for *our school.*

Make sure that your Missionary Society observes a Thank-Offering service at which time you and others in your society and church may have the opportunity of showing your appreciation for this school.

The Lord loves a cheerful giver! So do we all! So don't give as a reluctant duty, but give generously and cheerfully. Thank God you have something to give. You are among the fortunate people of this earth if you have enough to eat and wear. Express your thanks to God for all He has done for you in this offering for Elon and the cause of Christian education.

MISSIONARY OFFERINGS.
WEEK ENDING OCTOBER 12, 1944.

Sunday Schools.		
First, Norfolk, Va.	$	14.03
Belew Creek, N. C.		1.64
New Lebanon, Summerfield, N. C.		14.35
Concord, Timberville, Va.		2.28
Suffolk, Va.		25.00
Class No. 2, Mt. Auburn, Manson, N. C.		1.55
Oakland, Suffolk, Va.		15.00
New Hope, Harrisonburg, Va.		4.20
Spring Hill, Waverly, Va.		11.65
Bethel, Elkton, Va.		3.00
Liberty Spring, Suffolk, Va.		5.00
Total	$	97.70
Individuals and Churches.		
Holland, Va.	$	21.00
Franklin, Va.		30.00
Lebanon, Semora, N. C.		4.35
Total	$	55.35
Total for the week	$	153.05
Previously acknowledged		698.23
Total since Sept. 1, 1944	$	851.28

Gratefully,
MATTIE COX PARKER,
Secretary.

PRAYER IS SERVICE.

Modern church-life, like modern life in general, has become exceedingly complex. In every congregation there are staffs and leaders, committees and organizations for this, that and the other thing. In church bodies we have the same situation on a larger scale. The machinery is cumbersome and complicated and for its efficient functioning much manpower is required.

Every church-worker, however, must constantly be on the alert against some grave dangers. It is so easy to become mechanical and to regard the services of Christ as mere routine. And it is so easy to magnify the importance of the machine and to slight the spiritual values which alone can justify the existence of machinery.

Against both dangers the church-worker will guard himself by the cultivation of a deep and ever-deepening devotional life. No matter how busy he is, he will not neglect prayer and the study of the Scriptures. So he maintains contact with his Lord and the divine life in him will not perish. He will not become a castaway while preaching to others or serving others.

In his prayers, he will, of course, think of the church and its many undertakings. If he is sufficiently interested in the cause of Jesus Christ to give to it his time and strength and talents, he will not and cannot fail to carry its needs and problems and difficulties to the throne of grace in his prayers.

He will pray for others who, like himself, are working in the church, whatever their tasks may be, that God may give them wisdom and courage and patience. He will pray for his pastor. He will pray for missionaries at home and in foreign lands. He will pray that the Spirit of God will give power and blessing to the preaching of the Gospel everywhere. He will pray for various institutions of mercy that minister to those in need. He will pray for his fellow-Christians in all lands and especially in countries where the Church is sorely tried.

Such prayer is by no means the least service that a man can render the cause of Christ. "The effectual fervent prayer of a righteous man availeth much." Yes, and they also serve who can do no more than pray.

—*The American Lutheran.*

Repentence is the first step to take in getting your naturalization papers in the kingdom of heaven.

—*Exchange.*

Christianity Through the Eyes of a Physician

By George M. Crabb, M. D.

N. B.—Dr. R. C. Helfenstein, pastor of our church at Mason City, Iowa, had eight of his laymen, representatives of different professions and vocations, supply the pulpit on the eight Sundays of his vacation. Each address, he says, was ably prepared and well received. Dr. Crabb's address is given almost in its entirety.—M. E.

Christianity is a way of life, and no life can be lived at its best if it is sick in mind or body. It seems to me that true religion and medicine should go hand in hand, for the patient has a mind as well as a body, and we must look to the welfare of both.

We often hear or read of the conflict between science and religion, but there is no such conflict. There is an idea commonly accepted, but I believe incorrectly, that members of the medical profession and scientists generally are indifferent to the claims of religion. The fact is that many of our greatest scientists and physicians are enrolled as earnest, active members of the church and are firm believers in God and in a hereafter. Milliken, the foremost living physicist, on this subject says: "Every man who is sufficiently in his senses to comprehend the problem of existence must also recognize the existence of something,—a Power, a Being in whom and because of whom he himself lives. It is God that gives meaning to the mystery of life." To give a list of those who stand high in the roster of pure science and scientific medicine and also were active in their religious faiths, I would include Sir Isaac Newton, Lord Kelvin, Faraday, Dr. Rush, who founded Rush Medical College, Pasteur, Weir Mitchell, W. W. Keen, and Sir William Osler. To this list, I would also add Dr. Oliver Wendell Holmes, who wrote among other things that beautiful hymn, "Lord of All Being." Surely you cannot doubt his faith, and he was also a great physician.

With this reference to the close relationship of religion and medicine, let us take a look at history to see what influence the earthly church had upon the beginnings of medical science and education. Previous to the time of Christ's ministry, very little attention was paid to human suffering, but in his teachings, there are many references showing his emphasis on that subject. St. Luke, the gospel writer, was a physician and emphasized this phase of Christ's teaching in his gospel story so well.

That modern medicine had its origin in the Christian Church there can be no doubt. During the Middle Ages, the church was the only foster-mother that science could find, and the clergy was the only class that made any pretense to education. The first school of medicine was organized by the Christian Church in the School of Salerno in Italy. It was a school of high standards in all branches of learning, and commanded the respect of men of learning throughout the world. The little town of Salerno, near Naples, was known even to the ancient Romans as an ideal health resort, and there for three centuries, we find monastic medicine thriving under conditions most favorable to its development with ecclesiastical organization of hospitals for the sick, and the nursing carried on by the women.

The chief glory of medicine of that early period was undoubtedly the organization of hospitals and sick nursing, which had its origin in the teachings of Christ. All of the hospitals that were organized from the third to the sixteenth century and later were on a Christian foundation, and not until after that did municipalities and states found hospitals. With this historical background, caring for the sick and suffering became a Christian tradition, and so it has remained to this day.

With the help of the Christian Church, through the centuries since Christ, the science of medicine has come a long way towards relieving human suffering, but I am more and more impressed with the tremendous responsibility that rests upon us as physicians. It is true that much has been done, but much more remains to be done.

The Christian doctor has been willing and eager to follow the Christian missionary into China, Africa, India, and the islands of the sea. As a result of their efforts, there has been set up in those countries and many others, modern sanitary and public health departments that would do credit to the more recent western civilizations. The work of the medical missionary has been taken up by the natives, trained in medical schools, until plague and epidemic have disappeared. Surely these Christian doctors have kept the faith and made their lives count for God and the church. Dr. Osgood has reminded us that David Livingston won his way through Africa with his medicine chest and a few surgical instruments; that Dr. Peter Parker opened China by the Lancet; and that Dr. Allen saved the life of a Korean prince and thus opened the Hermit Kingdom. Modern medical missions have been greatly developed in Moslem lands, where their activity has not only elevated standards of living, but has contributed greatly to the extension of scientific knowledge in the study of tropical and other oriental diseases. The seeds of modern medicine have been carried wherever Christianity has gone, and will bear fruit in all the years to come.

When I think of the debt that modern medicine owes to the Christian Church, and how close the development of the two has been, I feel that it is an added responsibility to every physician to render unselfish service to humanity. I recall an address that I read some months ago, delivered by Dr. J. M. T. Finnel, a very prominent surgeon of Baltimore, in which he said: "I want to enter a plea for more of the spirit of true religion in our work as medical men; a deeper manifestation of the human touch that makes the whole world kin; a more strict conformity to the teachings and practices of the Great Prysician; in short the paterning of our lives after His. I want to stress the happy effect of religion in 'renewing the right spirit within us,' in repairing the ill-effect upon our minds and hearts that comes from too constant grind of our professional lives."

Dr. Francis W. Peabody of the Harvard Medical School, whose untimely death was a calamity to both science and Christianity, shortly before his death wrote a little book entitled "The Care of the Patient." Here was a scientist who took his last precious moments to tell of the need of treating sick people as persons and of dealing not merely with the physical body, but with the entire man, with all his notions and prejudices. Our duty is discharged only when the physician reveals by his attitude and bearing his respect for human values and his regard for the person before him.

There are many people who are sick in mind as well as in body, and religion could help both. I could give testimony to the value of religion in many instances of serious illness, where without religion the patient would not have had the mental and spiritual courage to make the fight necessary for recovery. There is a great deal of evidence that the mind and spirit have very definite effects

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Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

WEST FLORIDA YOUNG PEOPLE HOLD CAMP.

The Young People of West Florida held their camp near the Dorcas community, it lasting one week. The program enbraced the Bible School which was under the direction of Miss Hyla Stuntz; courses and recreation for young people throughout each day; and church services for the entire community each evening, in charge of President Ross Ensminger of Southern Union College. Besides Miss Marguerite Davison, extension worker, Miss Flora Heebner, returned missionary from China, the Rev. and Mrs. I. A. Hart and wife rendered able assistance. Following this camp, another at Sealacon was held for the young people of the Headland parish.

THE POWER OF PROPOGANDA.

It has been said that we cannot make a nation religious by law. This is true only in part. We cannot make a nation Christian by law, but a nation can be given religion by law. There is a vast difference between religion and Christianity.

We have in Germany a classic illustration of making a nation religious by law. Dr. Stanley High tells us, "To the Germans, God is Germany; Hitler is Christ, and the Bible is *Mein Kampf*. The whole party is behind the effort to uproot Christianity and substitute for it a heathen tribalism. Nazism in Germany is a religion, and it is so deeply rooted in the youth of the land by propaganda, education and training, that we cannot be assured of peace as long as the present Nazi ideology maintains in the minds of the German youth. It will take a generation at least, to rid Germany of its fanatical adherence to its pagan ideology. This strange religion—German style—has so poisoned the minds of German youth that though many of us will outlive Hitler, none of us will outlive his influence."

—*Southern Baptist Home Missions.*

Why not remember THE CHRISTIAN SUN in your will?

BOOK REVIEWS.

(Continued from page 3.)

answers by "The Way of Worship." Dr. Brenner has given years of his life to the patient and loving study of the devotional life of the Church. "The Way of Worship" is our rich reward for his labors. It is a most timely book, passionate and persuasive, and no less beautiful than significant. It is at the Altar, and not in uniformity of polity or biblical interpretation, that Christian hearts and minds are united in the sacrament of life and love; and it is at the Altar, says the author, that "our churches will give place to The Church."

Dr. John R. Mott has written an illuminating introduction to Dr. Brenner's significant book.

HOBART D. MCKEEHAN.

JOSEPH, THE PROVIDER. By Thomas Mann. Alfred Knopf, Publishers.

This is the fourth and last book of Thomas Mann's great tetralogy which has been written over the period of ten years. Mann's hero, the Biblical Joseph, is wonderfully portrayed as The Provider.

In recent years a number of distinguished theologians and historians of biblical literature have clothed the bare figures of Old Testament history, but only one great novelist, a layman, Thomas Mann, has chosen to write upon biblical fact in so glowing terms. The story of Joseph is familiar to us all, and as stories go it is not very long, however, the author found enough material in this single Bible story to write four books. Here is a gentle rebuke for the ministry. While countless students of the Bible have read these passages with no kindling of the imagination, as a mere prospectus for stray homiletic gems, it remained for a layman to sense the true dramatic quality of this long familiar story and bring to it the reverence, understanding and creativity of a genius. Incidentally, perhaps, the author is a worthy representative of the true Germany which is now in eclipse; the Germany of true Protestantism, the Germany of real biblical scholarship, the Germany of art, education and religion.

Church people everywhere will find beauty and pride in the account of this Old Testament hero. "Joseph, The Provider" is being acclaimed throughout this country as a best seller and as a distinguished and important novel. Let us of the Church make use of its rich materials. It can be used in sermons, Sunday school lessons, talks, fellowship book reviews, and many other profitable ways.

Thus is Joseph, The Provider described: "Lord over Egypt: I use the phrase in the spirit of a convention, which could never go far enough in deification to satisfy itself; and in the sense of that beautiful extravagance which Pharaoh defended in favor of the interpreter of his dreams. However, it is not recklessly or fancifully used in this place, but rather with a sense of loyalty to truth. For here in this account, I am not drawing a long bow, but merely telling what happened; and these are two very different things, whichever one you may happen to prefer. Exaggeration does, of course, get a more striking temporary effect; but surely a critical and considered narrative is of more real profit to the listener."

The narrative clings closely to the Genesis record and provides a feast for mind and soul. Taste of its joys!

JUNE JOY HOUSE.

ELON COLLEGE.

(Continued from page 7.)

and Harvey, a freshman. Harvey is the eighth member of his family to attend Elon.

Messrs. Earl Ferrell, Shannon Morgan, Mark Andes, and Bill Meachum, all of whom have recently completed their requirements for the A. B. degree at Elon, are freshmen in the Divinity School of Duke University.

Mr. and Mrs. C. C. Griffin of Summerfield, N. C., members of the Mt. Bethel Christian Church, have three children at Elon this year. They are Ethalinda, who is a junior; Marion, a sophomore, and Ann, a freshman.

Rev. Ben Joe Earp, '13, pastor of the First Congregational Christian Church at Albemarle, N. C., has a daughter, Jo, who is a freshman at Elon this year. Jane McCauley, the daughter of Rev. and Mrs. J. E. McCauley of Henderson, Rt. 1, is also a member of the Elon College freshman class.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

We have had one item of news about the Juniors of our Durham Church during the year. I am printing a copy of their year's report to me in our page, because it got to me too late to be included in the report which was made at our annual Missionary Conference. They have a splendid report and I certainly feel that they deserve special recognition.

REPORT OF DURHAM WILLING WORKERS.

We wish to make a report for the Willing Workers Missionary Society of the Junior Department of the Durham Church School.

We have twenty-three members in our department, and we have our business meetings on each third Sunday, and then our officers have charge of our Worship Service.

We had the following officers during the past year:

First semester—Curtis Young, president; Arlene Matthews and Dorothy Killough, vice presidents; John Parkerson, secretary; Bobbie Churchill, treasurer.

Second semester—Billie McCauley, president; Billie White and Curtis Young, vice presidents; Joyce Marie Churchill, secretary; Shirley Thornburg, treasurer.

We have had splendid programs and have been asked by the Adult Department to worship with them on several occasions, and we used our Mission Programs.

We like to think of our department as the Junior Church. We have arranged our auditorium to resemble a small chapel and we like to worship there. We have learned that we should always be reverent in church.

At our Christmas party we brought our White Gifts which were school supplies for our orphanage. Easter we bought clothing for the War Refugees. Our goal for Missions this year was $40.00. Our offerings amounted to $70.00. The World Banks which Rev. F. C. Lester sent us, helped a lot in reaching our apportionment. During the summer we studied our Mission Study Book, "Tommy Two-Wheels," by Robert N. McLean.

On the Saturday before Promotion Day, our teachers and superintendent entertained us at a nice picnic at Duke Park, with the Third Year Primaries, who were promoted to our department this year, as our guests. Curtis brought his football, and we played touchball. Samuel could really kick a spinner. We had games and races, and we decided that Carolyn Thornburg, a new Junior, was the swiftest in our group. For supper we had fried chicken and nice things to go with it, and after the ice cream, we divided the dry ice and carried it to the brook in the park. We enjoyed watching the water "boil."

Clifton Walker attended Sunday school every Sunday last year, and Billie McCauley missed only one Sunday, having been called out of town because of sickness.

Robert Green, Clifton Walker, Arlene Matthews, Joyce Marie Churchill, and Bobbie Churchill, received prizes on Promottion Day for having made a written report on their Sunday school lesson for every Sunday during the last semester.

Last Sunday, seven real Juniors were promoted to the Intermediate Department, and we shall miss them, but we are looking forward to our year's work. Ten new Juniors have been promoted to our department, and they are very enthusiastic. We shall work even harder during the coming year to make our society and department better than it has been before.

Sincerely,
JOYCE MARIE CHURCHILL,
Secretary,
BILLIE MCCAULEY,
President.

PARENT-CHILD CONFIDENCE.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Ass'n.

"The Child's First School is the Family."
—Froebel.

When I was a child I was taken to a dentist's office, with an aching tooth.

"Let me see your tooth," the dentist said.

I hesitated and then, "I'm afraid you'll pull it!" I admitted, frightened.

"I'll not pull it," the dentist promised.

Confident that he was telling the truth, I opened my mouth. It was pulled before I had closed my mouth.

I never liked the dentist after that. Years later, whenever I passed him on the street I thought of that incident. He had two boys. I often wondered whether he kept his word with them.

A well-known writer relates the following:

"A little boy of five, pointing to a library, asked his father, 'Is that your office, Daddy?' The father answered that it was a library. 'What's in a library?' asked the child. 'Books,' replied the short-spoken father 'What does it say in books?' 'It says to mind your Daddy!' "

The writer goes on to say that the child would eventually find out that his father was wrong, and that a series of such thoughtless answers, "over a period of time," would very likely cause him to lose confidence in his father.

I feel that the writer is too optimistic when he says, "over a period of time," because of my experience with the dentist. One untruth made me lose confidence in him completely. I looked upon him as a man in whom something fundamentally right was lacking.

Probably I exaggerated the offense. But that was one child's reaction to a breach of faith, and, without doubt, it is a fairly reliable criterion of other children's reactions to similar experiences. My attitude toward this man made little difference, but had the offender been my parent, the incident would have had very unhappy consequences.

It is indeed important that children have confidence in their parents and older relatives. For this reason, if for no other, parents need to appreciate their children's viewpoints.

A friend of mine related her childhood experience with regard to a pet lamb. She had fed the lamb from a bottle and was devoted to it. One day when she was at school, some older member of the family sold the lamb.

When my friend recalled this incident she was a mature woman, but the hurt she had felt that day crept into her eyes and voice. It had been a real tragedy to the child. The blow might have been softened had the aunt explained why her pet must be sold before Emily left for school that morning. It was a severe shock to come home and find that she would never again see her lamb.

Another friend said she wanted always to remember, in bringing up her little son, to try to put herself in his place when she was in doubt about any question that might arise. When a child, her mother had given away a little dog she adored.

Continued on page 14.)

Sunday School Lesson

By **Rev H. S. Hardcastle, D. D.**

RELIGION IN EDUCATION.

Lesson IV—October 22, 1944.

Golden Text: "*Ye shall know the truth, and the truth shall make you free.*"—John 8:32.

Lesson: Deut. 6:6-8; Prov. 9:10; Matt. 7:7-12; Luke 6:39-45; II Timothy 2:15.

Education in Religion—Religion in Education.

We need education in religion, and religion in education. It is one thing to be born into the Kingdom of God; it is another to grow up unto the measure of the stature of the fulness of Christ. Therefore we need education in religion, we need to be taught how to pray, how to worship, how to give, how to serve, how to understand what the will of the Lord is to do it. This ought to be a lifelong process too, stretching from the cradle to the grave. Religion has suffered much at the hands of ignorance.

We also need to have religion in education. It is not enough to have a good head; one needs a good heart. Train a crook and you make him all the more dangerous as a crook. The penitentiaries are full of men and women who could teach acceptably in our colleges and universities. Society is not safe simply with secular education. Education needs to be undergirded with religious ideals and religious philosophy.

Persistence in Religion or Education.

"Ask, knock, seek"—the Greek words denote continued action. "The heights by great men reached and kept, were not attained by sudden flight; but they while their companions slept, were toiling upward in the night." A man does not become a scholar by going to school one year, nor four years, but by constant and persistent study. Neither does a man become a saint by simply making a profession of religion, or by working at religion infrequently or half-heartedly, but by persistent, earnest effort. There are laws in the spiritual world as well as in the natural world. There as elsewhere we have to keep on keeping on.

A Father Plus.

"If ye then, being evil, know how to give good gifts unto your children, how much more . . ." God is a Father plus. He knows us better than our earthly fathers and he also knows what is best for us. He is more willing to give his spiritual blessings than we are to seek them.

A Simple Rule for Life's Complex Relationships.

"All things whatsoever ye would that men should do unto you, do ye also even unto them." That is the sum and substance of the prophets, the essense of the human side of religion. What a spiritual giant and genius Jesus was. In these few words he gives a comprehensive rule for all the complex relationships of life. Put yourself in the other fellow's place, and then act toward him as you would have him act toward you. The world says, "Do the other fellow before he does you," or, "Do the other fellow or he will do you." Jesus says, "Do unto the other fellow as you would have him do to you." The application of that principle would solve most of the world's problems.

Good Workmen.

"Can the blind lead (or guide) the blind " "Study to show thyself approved unto God, a workman that needeth not to be ashamed. Ministers and teachers should be studying and growing all the time. Just as a blind man cannot be the guide for another blind man—at least generally speaking—neither can a man who does not know, teach others what he does not know. This means many folks cannot share an experience of Christ with others because they do not have an experience of Christ themselves.

Splinters and Logs.

Human beings are so inconsistent. Jesus illustrates it by an exaggerated and humerous figure. He pictures a man with a big log sticking out of his eye, trying to pick a splinter out of the eye of his brother. It is just another way of saying that we are so prone to see the faults of others while being blind to our own faults. Jesus suggests that it would be better to get the log out of our own eye first. Then perhaps we would have clearer vision to take the splinter out of the eye of our brother.

Roots and Fruits.

Men put much emphasis on the externals; Jesus put it on internals. Ultimately a bad tree could not bring forth good fruit. Ultimately a bad heart would result in bad conduct. An older minister once said in my hearing something that I have remembered to this day. He said, "Every once in a while you hear about a good man going wrong. As a matter of fact it is just a case of a bad man being found out." Jesus said it another way, "The good man out of the good treasure of his heart bringeth forth that which is good; and the evil man out of the evil treasure bringeth forth that which is evil. For out of the abundance of the heart his mouth speaketh." "Keep thy heart with all diligence, for out of it are the issues of life." And the heart is deceitful above all things, said the prophet, and desperately wicked. Only as Christ is the keeper of the heart, is life safe and sweet.

THE PRACTICAL APPEAL OF CHRISTIANITY.

An adherence to the principles of Christianity is an absolute essence of success in the American form of government. Without its influence down through the years, we verily believe it would have been impossible to rise to our present national greatness.

Christianity teaches unselfishness; democracy demands it. Christianity teaches honor and honesty; democracy demands them. Christianity teaches and glorifies the sanctity of family life and the home; democracy revolves about them.

And so we might go on clear down the list. The moral code and the way of life embraced and promoted by Christianity is the framework upon which a representative democracy can be builded—the only one, we might add as our studied opinion. The one is a perfect complement to the other. They go hand in hand down the path of abundant life and good government.

The thousands who never give a thought to organized worship, owe a debt—a debt they not only never will pay, but probably never will recognize—to the faithful men and women who support our churches. These constitute the leavening which raises our national moral standard to the level demanded by a form of government that could succeed in no other land.

W. Earl Hall,
Editor Mason City Globe-Gazette.

Why not remember The Christian Sun in your will?

CHRISTIANITY AND AMERICANISM.

(Continued from page 5.)

Article of the Bill of Rights is universally recognized as the very cornerstone of individual liberty in America. Actually this clause is no more than recognition of the validity and authority of the Biblical injunctions: "Thou shall not kill," and "Thou shalt not steal." Other provisions of the divine law are quite as plainly written into the Constitution.

Now, for the first time in any nation, these injunctions are written into basic law in such a manner that they apply not alone to citizens, but to governments and officers of governments as well. As Frederick Jesup Stimson wrote in his book *The American Constitution as it Protects Private Rights,* Scribners, 1923:

"If the President of the United States interferes wil your liberty unlawfully, you may resist by force, in proper cases, and always by suit in the courts; if a soldier or a magistrate arrests you without cause, or a commission seizes your property, or a board forbids your right to trade, you can disobey him or them without danger, and bring suit, as if he were a private trespasser."

For the first and only time in history, the importance and dignity of the individual is given complete recognition in the drafting of a national constitution. It is the American culmination of a struggle that has continued unceasingly through the centuries since the creation of man. Peoples of other nations have been inspired by this American achievement, but no other nation has such provisions in its constitution.

Feebly stirring at first, this urge of man to assert his superiority over all other living creatures, and over governmental institutions as they were established, received partial recognition and approval under the Hebraic religion of Abraham and his successors, but in this Hebraic religion, while man was recognized as an important individual, with a certain dignity, it was the duties and responsibilities of man which were emphasized, rather than his importance and dignity.

As previously noted, Jesus of Nazareth brought the new dispensation, the glad message that God's children were so important in his sight that He had sent his only begotten Son to point the way of life.

Probably this principle is nowhere better stated than by the well known editor and writer, Francis Rufus Bellamy, in the introduction to his *We Hold These Truths*:

"The dignity of man is irrevocably founded upon his relationship to God. The founders of America could not have conceived of an atheistic or agnostic democracy based on expediency alone. It is doubtful, considering the fate of democracy elsewhere in the world, when divorced from religious principle, whether democracy is practical without true religion."

A book, perhaps even a "five foot shelf might be written about these relationships between the higher law and man-made laws, but surely enough has been presented in even this brief statement to convince a Christian American that he should be proud to be an American and a Christian. For as we have seen, America was founded upon the rock of the Christian faith, and had there been no such thing as Christianity, there could have been no America.

It is true that America has not been guided, always, by the Star of Bethlehem. It is true that not all Americans, perhaps not even a majority of them, are Christians, true followers of the Nazarene. It is true that there have been many signs of national and individual apostacy. But the Christian spirit survives in spite of all, and moves our people and our nation to deeds of greatness in humbleness of heart. We are a Christian nation.

CHRISTIANITY THROUGH THE EYES OF A PHYSICIAN.

(Continued from page 9.)

upon the human body in its fight against disease. We all, laymen and doctors, know and freely admit the truth of the interrelation of the soul and body, spirit and mind. If one does not feel well physically, if his stomach is upset, his disposition will also be upset. On the other hand, if one is mentally upset, depressed because of wrongs committed, or worried by fear of the future, his appetite is lost. You may be physically very miserable and lose your zest for living. All of us have had just such experiences and know full well that we feel the best physically when we are at peace with our fellow men and our God.

During the past twenty-five years since the first world war and its aftermath, there are thousands of people who have suffered from mental depression and developed neuroses that have been serious so far as their future usefulness and happiness are concerned. Suicides are more common, divorce is on the increase, and the family life of the nation is decadent. In most instances, these tragedies are a direct result of the people losing hold of their religious background.

The Y. M. C. A. many years ago pointed out and has continually emphasized the interrelation of the spirit, mind and body, and used for their emblem the triangle made up of the three-sided life — a clean mind, a clean spirit in a sound body. This is reasonable, for man does not enjoy life to the fullest extent unless he enters into the full appreciation and enjoyment of the highest part of his nature, the moral and spiritual.

Dr. Wirth, a member of the faculty of one of our medical colleges, in a recent article emphasized the relation of health and religion, stating, "We are living in days of strains and stresses beyond those of former times. Worry, anxiety, trouble of heart and soul are taking their toll of human life and well being. Conscience has a direct action and reaction upon organ and function. A sinful heart makes impossible a sound body." There may be exceptions to this statement, but you know and I know that it is not according to the average run of men to carry around a guilty, sin-infested soul and a troubled conscience in a sound, happy, healthy body. The state of the inner man stamps its mark on the outer man. We see it when we look upon the features of the saint and the sinner. We are living too fast, doing too many things, and not taking time to enjoy God's great out-of-doors and learn there our responsibility to Him who gives us all that we have and all that we enjoy.

Because we are so busy and over-anxious about material things, the degenerative diseases—such as heart disease, thyroid disease, and others—are on the increase. It is the advice of all physicians that people everywhere live more sensible, more peaceful lives, and many of these diseases will be cured and their number will decrease. Men from all walks of life are coming to believe that the right relationship with God and his religion is the only sensible way of life.

So this, then, is the way one physician looks at Christianity.

No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich according to what he is, not what he has.

—*Henry Ward Beecher.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

It seems that, with few exceptions, nearly every child who has made application for admission to the Christian Orphanage for the last two years has been a little child. The older children reach the age limit and go out, and the little children remain. Consequently, we have a larger percentage of smaller children than we have had for a long time. There is the satisfaction that they will grow up, and then we will have a larger group of older children again. It takes time and patience and lots of work to care for a large group of small children.

A little child is always interesting. They are always busy when awake. They have lots of energy to expend and they must do something with it.

We try to keep play things to keep them amused. Sometime ago, Mr. Vitus Holt of Burlington gave us a see-saw made for little tots. Of course they all wanted to use it at the same time. We had to teach them to take turns with it, dividig their time. After they understood that the same two could not use it all the time, it worked out fine, and they all had lots of fun with it and really enjoyed using it. It does not always take costly toys to amuse a little child.

Several years ago we had a little tiny boy in Johnston Hall where the writer has his office. After the other children got off to school, he had no one to play with and had to amuse himself. Sometimes toys would be sent in that cost several dollars, but the toy that he got the most fun out of was a little ten-cent toy engine. He could entertain himself for hours at the time with it.

The little boy has grown up and is now in school. We have another one now in the same building too young to go to school. This little fellow doesn't take to toys so much. He sticks close to Miss Harvey, his matron, when she is not busy. If she sits down, he crawls up in her lap. We tease him and tell him he is Miss Harvey's baby guard.

The weather is getting cold, and it will soon be necessary to fire up the furnaces, and then our coal pile will begin to dwindle. We hope we have enough on hand to run us through the winter until spring. When we came to the Orphanage twenty-eight years ago, we could buy coal for $1.00 per ton, but not so now. There is quite a difference.

Buying shoes has been one of our problems the past week.

CHAS. D. JOHNSTON,
Superinttendent.

REPORT FOR OCTOBER 19, 1944.

Amount brought forward		$19,002.07
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Bethel	$ 12.20	
Beulah	2.75	
Catawba Springs	25.00	
		39.95
Eastern Va. Conference:		
Berea (Nansemond)	$ 25.00	
Liberty Spring	7.00	
Mt. Carmel	11.12	
Norfolk, First	21.59	
Rosemont	305.00	
Oakland	15.00	
Spring Hill	6.70	
Suffolk	25.00	
		416.41
N. C. and Va. Conference:		
Bethel	$ 9.51	
Lebanon	3.95	
		13.46
Western N. C. Conference:		
Ether	$ 2.38	
Pleasant Ridge	9.31	
		11.69
Virginia Valley Conference:		
Bethel	$ 3.00	
New Hope	3.90	
		6.90
Alabama Conference:		
Wadley		25.00
Special Offerings.		
Mr. D. H. Watkins	$ 60.00	
Georgia K. Wilson, Rockingham Public Welfare	76.56	
Mrs. E. T. Hutchins Sullo	29.84	
Mr. C. T. Hughes	45.00	
Mrs. Margaret Hill	30.00	
Mr. & Mrs. Harold Barney	10.00	
John Morrison Bible Cl.	25.00	
Mrs. Homer Wolff	25.00	
		301.40
Total for the week		$ 814.81
Grand total		$19,816.88

CHILDREN'S PAGE.

(Continued from page 11.)

"That was a lasting sorrow to me," Eileen said. "Mother thought that I should soon forget about Curley. I never forgot him. To me he was as much a member of the family as myself."

If that mother had only stopped to put herself in her little girl's place, she would not have caused the deep and lasting hurt. I'm afraid we all have the human tendency of thinking in terms of our own immediate interests—even parents, at times.

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

In Memoriam

CLEMENTS.

Charles Monroe Clements was born April 21, 1867, and died June 4, 1944, at his home near Windsor, Va.

In February, 1895, he married Miss Clara Otelia Snipes, who survives, and also the following children: four sons, F. C. Marvin S. C. R. and C. M., Jr.; and five daughters, Mrs. W. J. Edwards, Mrs. L. L. Law, Mrs. D. A. Gwaltney, Mrs. G. P. Hopkins, and Miss Winifred Clements.

Early in youth he joined Antioch Christian Church, and was a faithful and loyal member until his death. He served as trustee for many years, was secretary of the Sunday school for 25 years, and a deacon for 49 years. He will be greatly missed.

Funeral service and interment were at the church, the writer being assisted by Dr. I. W. Johnson.

T. FRED WRIGHT.

RESOLUTIONS UPON THE DEATH OF DEACON D. E. SELLARS.

God saw fit in his infinite love to remove from us our friend and Brother Deacon, D. E. Sellars, a willing servant of the ideals of the Cross, and an ardent supporter of religious causes in the Church and the Community.

Therefore be it resolved by the Board of Deacons of the First Christian Church:

1st. To the family we extend our sympathies in our mutual loss and sorrow of one so faithful and true in service to his Church and other Christian enterprises.

2nd. That for 35 years he had been a Deacon of the First Christian Church of Burlington. We cherish his memory. His life was a challenge to us, though our loss was his eternal gain.

3rd. That we wish a copy of this be placed on the minutes of the Board of Deacons, that a copy be sent to the family, and one to The Christian Sun for publication.

GARLAND F. HOFFMAN,
ALLEN MILLS,
E. B. RASCOE,

Committee on Resolutions, Board of Deacons, First Christian Church, Burlington, N. C.

RESOLUTIONS UPON THE DEATH OF DEACON W. LUTHER CATES.

In the death of Deacon Luther Cates, the City of Burlington has lost a favorite citizen and the First Christian Church has lost an active, loyal member.

Be it resolved by the Board of Deacons of the First Christian Church:

1st. To the Family we extend our sympathies in our mutual loss and sorrow of one so faithful and true in service to his church and community.

2nd. That we express our admiration for Deacon W. Luther Cates as a citizen in our community. His work was to judge his fellowman. This he did wisely and justly.

3rd. That we loved him for being one of us, a brother deacon. We cherish his memory. His life is a challenge to us. We are glad he was a brother deacon.

4th. That we share with you our faith in the Bible, its promises and comforting passages. "In my Father's house are many mansions." Our brother deacon has one of these now. For ourselves we find comfort in "Come unto me all ye that labor and are heavy laden, and I will give you rest."

H. N. TRUITT,
GARLAND F. HUFFMAN,
C. M. WALTERS,

Committee on Resolutions, Board of Deacons, First Christian Church, Burlington, N. C.

MOORE.

Whereas God, in his infinite love, has seen fit to call to his reward one of our faithful and devoted members, and a deacon of New Lebanon Church, Horace P. Moore, who departed this life August 1, 1944.

Mr. Moore was a Christian gentleman, ever generous in his judgment of others, never narrow nor bitter. He was greatly loved and respected by all who knew him. Eternity must reveal that he was found worthy of the "crown of life" which the Lord has promised to all those who love Him.

Though failing health had prevented his regular attendance at church for a number of years, we felt that Mr. Moore was ever present in spirit and prayer.

We, as a church and as individuals, wish to record our appreciation and sorrow as a tribute to one whose memory we will ever cherish.

Therefore be it resolved:

1. That the New Lebanon Christian Church has lost a faithful member and deacon, for whom they mourn.

2. That we bow in humble submission to his will, knowing that our loss is his eternal gain.

3. That his place in our church is vacant and our hearts are sad, but while we as friends, mourn our loss, our hearts go out in deepest sympathy to his wife and children and commend them to the loving care and comfort of a dear Heavenly Father.

4. That a copy of these resolutions be sent to the family, one to The Christian Sun for publication, and a copy be placed upon our church records.

Respectfully submitted,
Mrs. J. I. SHARPE,
Miss OWILDA MOORE,
Miss JESSIE SHARPE.

MILLER.

Inasmuch as it hath been the will of Divine Providence to call from our midst, on September 1, 1944, Deacon Samuel Osco Miller, a faithful member of our church, an esteemed and loyal member of the official board, a good neighbor, and one of the fine citizens of Albemarle,

Be it therefore resolved:

1. That we shall miss the faithful service and earnest prayers of our Brother Miller.

2. That we recognize God's will as best and will try to meet him in heaven.

3. That we extend our condolence, sympathy and love to the Miller family.

4. That a copy of these resolutions be spread on our minutes, a copy sent to The Christian Sun, a copy sent to the Stanley News and Press, and a copy be sent to the bereaved family.

By order of the Official Board of First Congregational Christian Church of Albemarle, N. C.

IRENE SELLS MORTON, Clerk,
G. A. RUSSELL, Chairman,
BEN JOE EARP, Minister.

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Dayton, Ohio.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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Dayton, 2 Ohio

A Layman Speaks

By OSCAR S. BLINN, in Advance

Jesus and Paul both taught that the grace of giving is one of the necessary, spontaneous outflowerings of Christian character. One simply cannot be a genuine follower of the Master unless he is demonstrating his joy in and gratitude to God by regularly investing an important part of himself, both his time and his substance, in the work of the Kingdom. Accordingly, the raising of money for the work of the church is a spiritual, rather than a material enterprise; the dollars collected are incidental and of secondary importance.

Any church which is largely dependent upon a few wealthy givers is in an unhealthy condition, for three reasons. First, the man whose gift has become indispensable, either consciously or unconsciously tends to exert a proportionate veto power (there are pastors whose unsealed lips could tell some tragic stories). Second, the loss of such a giver, either by death or by removal, cripples the church. Third, the church member of average means tends to feel relieved of the responsibility for doing his share. Possibly this last consideration is the most serious. In every church the number of members (many of them still attending services) who, for some reason or on some pretext, make no pledges, can be regarded as little less than ecclesiastical scandal. There may be exceptional cases; but I make bold to suggest that any church family which is so hard-pressed that it cannot afford to contribute, is in such straits as to require financial assistance from the church itself, and the deacons will do well to investigate the case with that thought in mind. When the head of the family loses his job or suffers other reverses, one of the first results, all too often, is the cancellation of the church pledge, even though the telephone, the automobile, and music lessons remain intact. Is religion so much more a luxury than these tangibles that it should be thrown overboard at the first squall? I have always assumed that when Jesus, in the much debated passage in the twenty-first chapter of the Gospel of John, asked Peter the searching question, "Lovest thou me more than **these**?" he was referring to the fish lying on the fire of coals. But entirely aside from this, is there any time when a man needs to practice his religion more completely than in the midst of trouble?

In the church of which I am a member, only one out of every three subscribers to current expenses makes any pledge for the benevolence program; and I believe that that is a fair average for our Congregational Christian Churches. If so, is not this a major scandal? It is difficult to perceive how any conscientious reader of the New Testament could confine his religious interest and activity to his own parish. Entirely aside from that, however, I venture seriously to raise the question whether a subscription to the running expenses of the local church may properly be classified as a gift at all. If the essence of a gift is the parting with something of value without any intention or expectation of a direct return, then the money which we contribute for the purchase of good preaching, acceptable music, a comfortable sanctuary, religious education for our children, etc., is hardly more than a quid pro quo, for which we receive full value. It is only when we pioneer into the realm of contributing to benevolences, most of which could not possibly bring us any return, except in spiritual satisfaction, that we are dealing with the grace of giving in the deepest sense of the term.

Like most of the worth while things in life, the joy of intelligent giving is a matter of education—slow as that process must be. We have a denominational Commission on Stewardship which is more than glad to suggest plans and organization for such a project.

The technique used in most churches for conduct of the Every Member Canvass is capable of considerable improvement. There are, however, a few underlying suggestions that ought to be carried in mind. The work naturally falls into two parts, namely the training (both technical and spiritual) of the canvassers, and the approach to the canvassees (to use an extremely non-Websterian word). Canvassers should be paired with the greatest care so as to bring together men who are not well acquainted with each other or who represent different types of thought. The young men should be drafted and paired with older men. It is astonishing how the bonds of fellowship can be strengthened by an afternoon's unselfish work with a man of different age-group or point of view. Every home in the parish should be called upon, even those in which there is no likelihood or possibility of a pledge; and the approach in every instance should be with the spirit that the church is far more interested in the family called upon than in anything they may give.

Any church which seriously and prayerfully undertakes a program of this sort, will, sooner or later, solve its financial problems; but—and this is of far greater importance—it will become a genuine "powerhouse" for God.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, OCTOBER 26, 1944. NUMBER 42.

The High Road

Democracy, education, and religion, along with constancy of purpose and continuing activity, mark the true course toward an alcohol-free civilization.

It is easy to be enthusiastic about democratic government when the tide of democracy is moving in the direction of one's hopes, aspirations and ideals. On the other hand, it is frequently very difficult to be so enthusiastic about the democratic system when the tide of events is moving in the opposite direction from those goals to the attainment of which our hopes and aspirations are committed. The temperance forces of the United States of America were wise in their choice when they committed their cause and their hopes to the democratic process. The fact that after a decade, because of a combination of events and influences, the political and governmental tide apparently turned against the ideals of temperance and sobriety as set forth in the Eighteenth Amendment, is no reason why those who are committed to those ideals should lose any slight degree of conviction or enthusiasm for the democratic method by which so many great successes of the past have been achieved and on which the hope of the future depends.

Moreover, there are two factors which must always be kept in mind by those who believe in democracy as the process by which just and righteous policies are eventually established. First, no general policy can become permanent in such a democratic government as that in which we live except by the process which commits not a bare majority, but the overwhelming majority of the people to that policy. Second, when any sound policy of government suffers defeat by reason of the democratic process, the probable indication is that weakness in execution, complacency, sleeping upon rights and comparative idleness together formed the "Ashilles heel." The lesson which Americans certainly need to learn from the record of events during the past quarter of a century is that the very best institutions cannot be secured or maintained, except by a continuing and constantly increasing systematic effort that never arrives at a stopping place. "Eternal vigilence is the price of liberty." History demonstrates that this is not only true regarding a great cause once supported by democracy, but that it is literally true of the very institution of democracy. It was the voice of inspired statesmanship that uttered those never to be forgotten words: "With public sentiment nothing can fail, without it nothing can succeed; consequently he who moulds public sentiment, goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed."

—The Voice.

NEWS AND VIEWS

A Rural Life Institute will be held at Guilford College on December 4-5.

The Fifth Sunday Offering in the Sunday school goes to Elon College. Make it generous!

S. E. Copeland, R. H. Clarke and F. T. Kramer were recently elected deacons in the Waverly, Virginia Church.

Miss Angie Crew, Missionary Associate of the Southern Convention, has been assigned responsibility for the Missions Page.

October is still Protestant Press Month. Make the most of it. Check your label. Renew your subscription and subscribe for a friend.

Dr. L. Wendell Fifield will be the preacher for the National Radio Pulpit of N. B. C., on Sunday morning, November 12, at 10 o'clock.

Dr. Douglas Horton has been unanimously chosen to be the chairman of the new American Committee for the World Council of Churches.

Ensign Leon Hewitt, son of Mr. John Hewitt of Elon College, N. C., has been missing since a gunnery flight at sea on Tuesday, October 17.

Revival services are being conducted at First Church, Newport News, by the pastor, Dr. Jesse H. Dollar. Cottage prayer meetings were held in the homes of twenty members last week.

The speaker at Central Church, Atlanta, Georgia, last Tuesday evening, was Dr. Douglas Horton. Dr. Russell Henry Stafford will be the speaker next Tuesday evening in this enlarged program at Central Church.

The Southern Synod of the Evangelical and Reformed Church has voted its approval of the purchase of the Hughes estate in Blowing Rock, North Carolina, as a suitable place for an assembly grounds for the denomination. A committee will seek immediate purchase of the property. It is believed that the Blowing Rock site will be an ideal location for their annual Bible Conference.

HAW RIVER.

The Haw River Congregational Christian Church has called for its pastor, Rev. Earl Farrell. Mr. Farrell is a graduate of Elon College and is attending Duke University Divinity School. He will live in the community at Haw River and begins his pastoral work on the first Sunday in November.

Revival services were held by the church in the week of October 8. The services were well attended and Mr. Farrell delivered an inspiring and challenging message each evening. The closing service was one of rededication for the members of the church, and one new member was taken into the fellowship. A communion service completed the series of services.

On Sunday, October 15, the church observed Home Coming Day, with dinner on the nearby grounds. This service was well attended and many people who attended there many years ago returned for the service. The writer, who has been serving the church for the past two years, preached for this occasion. This was his last service with the church.

D. J. Bowden.

PLEASANT HILL.

The revival at Pleasant Hill Christian Church, in Alamance County, North Carolina, began on Sunday, October 1. Rev. Earl Farrell, the pastor, did the preaching during the week, with two services each day except Monday.

Mr. Farrell preached spirit-filled sermons in his humble and Christ-like way, and we feel that the church was inspired to take a greater stand for the truth in the future than ever before. Several reconsecrations were made at the closing service on Friday night.

On the third Sunday in October, Mr. Farrell preached his farewell sermon, using as his subject, "Crusading for Christ." He spoke of the meeting of the present crisis, and admonished the church to go forward.

He leaves Pleasant Hill to accept the pastorate of Haw River church. Our prayers and kindest wishes go with him to his new field of work. We truly hope the Lord's blessings will be upon him.

Rev. Weldon Madren has accepted the work at Pleasant Hill. We hope that under his leadership we will have a good year together.

Mrs. B. D. Hargis,
Reporter.

LEAKSVILLE.

I enjoy the news from the "Field" in The Christian Sun. Why do we not get more church news?

I think our conference is looking up under the direction of our president, Bro. Roy Larrick of Winchester, Virginia.

A meeting was held recently at my home church, Leaksville, in which our pastor, Rev. R. E. Newton, was assisted by Rev. G. H. Veazey of New Market. Mr. Veazey did some very plain and practical preaching, which resulted in five additions.

As some of the readers of this paper probably know, Mr. Veazey is the pastor of a charge known as the Shenrock Parish. Part of the six churches he serves are in Shenandoah County and part of them are in Rockingham County. So some wise head took the first two syllables of the two counties and put them together, calling the pastorate group Shenrock.

We do not have a large membership, but the 23 members of our Missionary Society are the greatest force for good in our realm. In fact, they are a kind of going-out force after the unsaved. They try to help the cause in ways which will be understood by every reader who belongs to a Missionary Society. I really pity a church that does not have a missionary society.

Last Sunday our society was addressed by Mrs. Laubach, who gave an inspiring message. She spoke especially of the Moros in the Philippine Islands, where she and her husband have worked so devotedly for nearly thirty years. She spoke to six different groups while in Luray visiting Mrs. White for a week. Dr. and Mrs. White were medical missionaries in the Philippines for over six years. Dr. Laubach is now somewhere in the South Pacific with Uncle Sam's boys.

G. W. Rothgeb.

NOTICE.

Applications for Conference Missionary aid for the North Carolina and Virginia Conference should be sent to Mrs. F. C. Lester, the financial secretary, at Elon College, N. C., before November 12, 1944.

Southern Convention Office

Rev. F. C. Lester, *Superintendent.*

REPORTS TO THE CHURCHES.

Reports have gone to all churches telling how much money has been received for each of the boards and institutions during the past year. The report will enable a church to see at once just how much has been given to each enterprise, whether that is the amount asked by the conference, and how much has been overpaid or is yet to be paid on each item.

The reports are very interesting reading. Some churches have paid the exact amounts asked; some have given nothing; some have paid much more than requested on one item and nothing on anything else; some have paid part of the items but nothing on others; and some have paid on all items but not in full. All told, however, it is an encouraging picture of our Church. It would be much more so if all churches would contribute to all enterprises in proportion to the requests of the Convention and conferences. But some people still insist on eating too much bread, or candy, even though they get fat without getting enough energy to make them feel well.

WORLD SERVICE SUNDAY SCHOOLS.

In recent months an effort has been made to revive World Service Sunday Schools. Dr. Ruth I. Seabury has headed a committee that has prepared materials for missionary programs. The materials are excellent. (For description see the article by Miss Angie Crew in last week's Sun.) This office has on hand the materials, and we are anxious for the Sunday schools to use them.

All over the country Sunday schools of our Church are enrolling as World Service Schools. They are glad to be recognized as part of this world-wide organization that studies missions and gives to missions. The fee for enrollment is one dollar. This pays for the materials and there will be a program for each month of the year. Why not order your supply now?

SCHEDULE OF DR. LINQUIST.

It is not often that we have the privilege of hearing an author tell what is in his book. But that we can do when Dr. G. E. E. Lindquist visits us in November. Of course he will not undertake to tell just what he wrote in "The Indian in American Life," but we shall be delighted to hear him speak out of his experiences as a worker among American Indians. It is hoped that all who can will attend at least one of the meetings at which he will speak. His schedule at present looks like this:

Sunday, Nov. 5—Newport News;
Sunday, Nov. 5—Norfolk;
Monday, Nov. 6—Suffolk;
Tuesday, Nov. 7—Christian Temple;
Wednesday, Nov. 8—Franklin;
Thursday, Nov. 9—Henderson or Raleigh;
Friday, Nov. 10—Burlington;
Saturday, Nov. 11—Elon College;
Sunday, Nov. 12—Reidsville;
Sunday, Nov. 12—Greensboro.

Further details will be sent to the churches for announcement.

THE ANNUAL CONFERENCES.

The annual Conferences will follow each other during the next four weeks. Dates and places are as follows:

Eastern Virginia at Franklin, November 1, 2. Dr. W. T. Scott, pastor.

Western North Carolina at Pleasant Grove, November 8, 9. Rev. T. J. Green, pastor.

North Carolina and Virginia at Mt. Zion, November 14, 15. Rev. W. W. Snyder, pastor.

Eastern North Carolina at Raleigh, November 21, 22. Rev. A. P. Robinson, Jr., pastor.

Reports and delegates are two very important parts of an annual Conference. If the reports are accurate and the delegates informed and enthusiastic, there is sure to be a good conference.

THE CONVENTION BUDGET.

The Southern Convention has several boards and two institutions through which to do specific work. Every two years the delegates representing the churches and conferences meet as a Convention. They decide what should be undertaken during the next two years. They try to estimate what the costs of such a program will be, and then ask the conferences to apportion to their churches such sums as will be equitable for the churches and sufficient to care for all the work to be done.

If the conferences fail to make the requested apportionments, or if the churches fail to respond when such apportionments are made, then the boards and institutions cannot do the work commissioned to them. It is easy to see how important it is to have happy cooperation all along the line.

OUR COMMON HUMANITY.

Faced by the effects of the most devastating war the world has ever known, we are becoming increasingly aware that only by the fullest acceptance of the principles taught by the lowly Man of Galilee can the nations of the earth ever hope to escape recurring war.

Developments of new modes of transportation and communicition have reduced distances and enlarged our vision. We are no longer strangers to peoples a thousand or ten thousand miles away. We are now their neighbors and they are ours. The injunction to "love our neighbors as ourselves" has taken on a new and deeper meaning.

Since we are neighbors to the whole world, it becomes our duty as a Christian people, as it is the privilege of our common humanity, to carry to all men the peaceful influences of a vital religion in the sincere hope that human understanding can be strengthened, and human fellowship be made so sincere, that such a shedding of blood may never occur again.

It is my hope as a soldier of three wars and as the Governor of a great State that at the peace table, these principles may motivate the nations of the world. Our Union, founded on a faith in Divine Mercy and Justice, and on a belief in the Brotherhood of Man, must take a first place in this great endeavor to insure the blessings of peace to all mankind.

Hon. Edward Martin,
Governor of Pennsylvania.

LOYALTY TO GOD'S WILL.

Brig. Gen. William R. Arnold, the Chief of Army Chaplains, has said: "Moral character is one of the strongest supports of Army morale, and religious faith is the most powerful force in the development of character. Loyalty to the will of God is the supreme motive in war or peace. Therefore, the building of an intelligent faith in the eternal verities of justice and righteousness contributes fundamentally to victory and enduring peace."

THE EDITOR'S MESSAGE

INTERNATIONAL TEMPERANCE.

Sunday, October 29, is World Temperance Day. Temperance by local option is good, as far as it goes. But temperance is essentially a matter of world concern. The truth of this statement is vividly reflected in an address before the House of Representatives in Washington by the Hon. Walter H. Judd on the subject: "The Strategy of an International Attack upon the Opium Evil Now." Representative Judd is the author of House Joint Resolution 231, which asks, "That the President be, and hereby is, requested to approach the governments of all opium-producing countries throughout the world, urging upon them in the interest of protecting American citizens and those of our allies and freeing the world of an age-old evil, that they take immediate steps to limit and control the growth of opium-poppy and the production of opium and its derivatives to the amount actually required for strict medicinal and scientific purposes."

"What about the cigarette shortage?" people are asking. The tobacco industry has given the answer: "Americans are smoking at the fastest rate in history." Total overseas shipments of tax-free cigarettes to the armed forces in 1944 is estimated at sixty-three billion. Almost as many will be consumed by domestic use. The production, distribution and consumption of opium, narcotics, tobacco and liquor are becoming problems of universal and inescapable concern.

SLATER SLATED FOR CHATTANOOGA.

Rev. Arnold Slater came from Albemarle to Holy Neck in 1938. In addition to this pastorate, he has served Damascus and Oak Grove since 1942. His resignation at these churches has been announced. Mr. Slater has accepted a call to Pilgrim Church, Chattanooga, Tennessee.

Pilgrim Church was organized in 1914 by a group of people who felt the need of a church which would recognize democracy of control in the local church and present the Christian religion in such a way as to meet the needs of the modern age. It seeks to deal in plain terms with the supreme things in human life in accordance with the facts of experience, the progress of growing knowledge, and the rational conclusions of science and history. It encouraged people to interpret religion in the light of common sense and a growing understanding of God's universe.

The church is described as being one of the most beautiful small sanctuaries in the South. The edifice is a replica of a typical New England meetinghouse. Historic significance attaches to the cornerstone which is a millstone taken from the site of the old Brainerd Mission seven miles east of Chattanooga, and which was the third missionary enterprise undertaken by the American Board in 1817. Pilgrim has a four-fold program of worship, education, community service and world service.

Mr. Slater has made a very fine contribution to the work and fellowship of the Southern Convention. He has evidenced a genuine spirit of cooperation and a constructive program of Christian leadership.

Mr. and Mrs. Slater are not strangers in Tennessee, for it is Mrs. Slater's native state. Mr. Slater received his seminary training at Vanderbilt. The new pastorate at Chattanooga will begin December 1. Mr. Slater succeeds Rev. Alfred W. Hurst.

SPECIAL NUMBERS.

One subscriber writes: "The Sun issues too many special numbers." Another subscriber comments: "I like the special numbers. They serve a practical purpose, give point to reading and greatly facilitate the filing of material on a given problem or subject." Mr. Donald A. Adams, chairman of the Laymen's Fellowship, writes: "The October 19th issue of The Christian Sun is here, and I can't refrain from expressing my deep appreciation for the way in which you have given publicity to the opinions and affairs of laymen."

We have endeavored to focus attention on particular areas of Christian concern, rather than scatter material on a wide variety of subjects.

MOREOVER.

We are pleased to have Dr. Frank W. Murtfeldt among our regular contributors. His informal column, "Findings of a Parson," adds a delightful flavor to our weekly menu. Designed as casual reportings from the wide reading of a minister, these articles are refreshing in their brevity and variety. It is hardly too much to say that they are also provocative and prophetic. Dr. Murtfeldt is a valuable member of the Board of Editors.

For the first time in the history of the Methodist Conference of Virginia, a woman has been named supply pastor of a church. Miss Lillian Russell will assume her assignment at Blanford Church in Petersburg the first Sunday in November. After twelve years of experience as an evangelist, she now enters a realm heretofore sacred to men in Virginia.

There is nothing surprising about this appointment, except the fact that it is tardy. Women have long since filled other masculine posts far less adaptable to feminine talent than the ministry. What will be the result? A bit of competition in the ministry may result in better preaching.

Dr. W. A. Criswell of Muskogee, Oklahoma, has been called to succeed the late Dr. George W. Truett of Dallas, Texas. In being called to succeed the Dean of Baptist ministers Dr. Criswell has received a great honor, but in stepping in his shoes he must also assume a great responsibility. We wish for him great success.

R. L. H.

Alcohol and Vice Viewed as Grave Post-War Problems

By Dr. J. Raymond Schmidt,
General Superintendent National Civic League.

Hopes are in the increase that the end of the war with Germany and Japan is in sight. Even now Congress is considering legislation for the disposal of accumulated war goods, for the demobilization of millions of young men serving in the armed forces and for conversion of our greatly expanded industrial system from the manufacture of war machines to such commonplace things as autos, radios, refrigerators, flat irons, electric fans, stoves, etc., of which there is an acute shortage.

As these lines are being written a conference of diplomatic representatives of the four great Allied Nations is under way in Washington for the purpose of laying the groundwork for the erection of an international agency that everybody hopes will be the means of maintaining peace for many years to come. It is the prayer of all peace-loving people that this and succeeding conferences may not fail in bringing permanent peace to a war-torn world.

With the coming of peace, America will face two old problems greatly intensified because of the tragic letdown in morals growing out of World War II. It will not be enough to contribute our share toward keeping the world at peace, and remain indifferent to these perilous problems at home.

Out of the war, America will inherit her greatest health problem—even greater than tuberculosis and cancer. In 1943. tuberculosis caused about 60,000 deaths, while cancer took a toll of approximately 150,000 lives.

Though it is extremely difficult to determine the actual number of deaths traceable to alcohol, competent authorities have estimated that alcohol directly and indirectly, causes from 200,000 to 300,000 deaths yearly.

Dr. Edwin Fauver, professor of hygiene and physical education at the University of Rochester, adds his testimony in these words:

"Reliable statistics indicate that there are at least 600,000 chronic alcoholics and 1,300.000 intemperate users of alcohol in the United States. Alcohol is probably more responsible for poverty, broken homes, illness, crime, and deaths than any of our common diseases from which humanity suffers."

In the Roman Catholic Encyclopedia appears this indictment:

"Alcohol is of all causes the most frequent source of poverty, unhappiness, divorce, suicide, immorality, crime, insanity and death."

No one questions the increase of drinking during the war years. In 1943, America's drink bill soared to more than six billion dollars, an increase of 17 per cent over 1942, and nearly 80 per cent over 1939.

On a per capita basis, the 1943 outlay for alcoholic beverages amounted to $46 for every man, woman and child in the country, as compared with $39 in 1942 and $26 in 1939. Thus has the high pressure educational campaign of the brewers and distillers succeeded in placing America alongside the nations of Europe in the matter of excessive and harmful consumption of alcoholic beverages.

Doctors H. W. Haggard and E. M. Jellinek, of Yale University, recently stated that some 40,000,000 Americans are drinking today. When the war is over and our boys come back home, the number of drinkers will approximate 45,000,000 or more, thanks to the co-operation of the War and Navy Departments in helping the booze business cultivate the men in the armed forces as potential consumers of alcoholic beverages.

Thus, we see the fulfillment of the boast of the *Brewer's Digest,* as published in May, 1941: "One of the finest things that could have happenel to the brewing industry was the insistence of high ranking officers to make beer available at army camps. . . . Here is a chance for brewers to cultivate a taste for beer in millions of young men who will eventually constitute the largest beer-consuming section of our population."

In view of the foregoing, it requires no stretch of the imagination to visualize alcohol as America's chief health problem in the post-war period. Already drink is responsible for one-third of the insurable men and women rejected as unsafe risks for life insurance. Furthermore, the Rockefeller Foundation reports that 20 per cent of the mental patients in American hospitals are alcoholics. In some instances the percentage runs higher. In the case of Bellevue Hospital, New York City, 40 per cent of the admissions are alcoholics, and in Massachusetts 32 per cent of male admissions can be traced to alcohol as the chief cause.

Alongside of alcohol as a post-war problem of the first magnitude comes venereal diseases. From time immemorial, these two forces of moral, physical and mental destruction have been boon companions in their work of iniquity.

Never was a greater truth spoken that that credited to the New York Alcohol Authority: "The more alcohol; the more syphilis." With 45,000,000 or more Americans indulging in drink after the war, we can expect increased sex promiscuity with its tragic harvest of venereal infection.

America is going to pay a high price in winning the war. The price will be that of pouring poison into the nation's bloodstream in the form of alcohol and venereal infection. No nation can survive such self-poisoning. France could not; neither can America!

While planning for a durable peace, disposal of surplus war goods and reconversion of our factories for the production of needed civilian supplies, it wouldn't be amiss for Congress to give earnest and patriotic thought to the matter of controlling or prohibiting alcohol as a beverage.

The LaFollette-Bulwinkle Act gives power to the United States Public Health Service to establish clinics and conduct educational campaigns for the elimination of venereal diseases, However, this salutary law cannot succeed while the organized booze business floods the country with alcoholic beverages, recognized by health experts and police officers alike as the greatest single aid in the spreading of venereal poison.

Congress should assume its share of responsibility for America's future moral welfare. Now is the time for our law-makers to take the necessary initial steps to survey, impose curbs and eventually subjugate our country's worst enemies: alcohol and vice.

Do we know that truth is life and falsehood spiritual death? Do we know that beauty is joy and ugliness sin? Do we know that justice is the condition of wellbeing and happiness, while injustice of any kind is defeat? In a universe of uncertainties, these values alone are certain. They alone give order and design to living.

—*Sydney Bruce Snow.*

CONTRIBUTIONS

SUFFOLK LETTER.

A printed copy of the minutes of the 1870 session of the Eastern Virginia Christian Conference is in the possession of the writer. The session was held in Spring Hill Church, November 2 to 5, 1870. A four-day session of a conference composed, at that time, of eighteen churches with a total of 2,404 members. Five ministers were reported present, and there were eight pastors working in the conference. Antioch Church reported 603 members and four Sunday schools under the supervision of the church. Bethlehem had a membership of 223; Cypress Chapel, 403; Holy Neck, 320, and Suffolk, 135. The total amount paid to pastors was $1,926. The grand total raised by the churches of the conference for all purposes was $2,590.00.

The report of the Committee on Home Missions was presented by Dr. W. B. Wellons, chairman. From that report, we quote the following: "But the committee learn with pleasure that several new places for worship may be opened the ensuing year, if proper efforts can be put forth. A new church is contemplated near Ducksville, Isle of Wight County. (Note: One of the Sunday schools reported by Antioch was held near that place, and Mt. Carmel Church was later organized as a result.) We commend Chuckatuck as a suitable place for opening a new church. A point in Princess Anne County is open, and your committee are fully impressed with the idea that a church should be established in Norfolk." Oakland Church was later organized near Chuckatuck.

The annual address by Dr. W. B. Wellons was forward-looking and progressive. It was printed in full in *The Christian Annual.* Some quotations are presented for the information of readers of THE SUN:

"We have too long contented ourselves with the experimental part of religion. We have all the time been longing to feel good, to get happy, to weep and rejoice freely. We have depended almost entirely upon the revival feeling in the church to prompt us to do our duty. Protracted meetings have been too much depended upon. We must change our ideas, our practice and our plans in this particular. We must learn that religion is practical as well as experimental; that we must work as well as pray and sing and shout; that our work must be regular, constant and be performed from a sense of duty. . . . "

"We must become more self-denying, more sacrificing and more liberal in giving. . . . We must learn to reverence God's ministers more. Brethren in the ministry, we must learn to respect, reverence and love one another more. And the laity of the church must make the ministers more worthy of reverence. Our young men must be educated. We must turn our attention to the establishment of schools and the securing of means for the education of our young men for the ministry. If we give our children to the sects to educate, we must expect to see them turned out to be sectarian in most cases. We must educate our own children in our own schools under the influence of our own teaching."

"Home Missionary work must receive more attention at our hands. Our ministers must not all be so closely confined to their pastoral work. There must be both pastors and evangelists, stationed and travelling preachers. I beg that the conference will turn its attention to the work of Home Missions."

Much of the address would be appropriate for presentation to the Conference in 1944—seventy four years after it was delivered. The Conference has not gone far beyond the vision and the challenge of that great man of God.

I. W. JOHNSON.

EAST ALABAMA ASSOCIATION.

Our Annual Meeting has just been held at New Harmony Church, near Cragford, Alabama. The Association met on October 11. We had a fine conference and a good attendance. Nearly all of our churches were represented, and but few of our ministers failed to attend. The churches paid practically all of their conference apportionments.

There were two new churches. One which was received into the conference has a membership of 33. It is located on the highway between Lafayette and Lanett. Rev. H. M. Gray is supplying as pastor. They have paid for their lot and have erected a tabernacle in which to hold services. They have bought a piano and have seated the building. This organization is in a favorable section of country, two miles west of Lanett.

The other place is in Alexander City, and is in charge of Dr. F. P. Ensminger, who is a retired superintendent. There has been no organization perfected as yet. However a place to hold services has been secured, and the church will be functioning at an early date. Prospects are good for an organization there. Alexander City is a good manufacturing town of some three thousand or more inhabitants and a favorable place for our church.

Our pastors are all doing heroic work for the church in these war times, and their labors are meeting with some success.

Southern Union College continues as best it can under these trying times. Rev. Ross Ensminger is managing the Endowment Campaign and is meeting with splendid success. The war has depleated the roll of students, but we have quite a number of young women and a few young men who are still in attendance. The college is doing good work. The college is highly appreciated by all who know of its value.

Our conference officers are as follows: Rev. J. D. Dollar, moderator; Rev. Colley Seymour, assistant; H. P. Baird, secretary; Leon Payne, treasurer, and J. W. Payne, assistant. Bro. J. W. Payne was treasurer for more than twenty years. He was a very competent treasurer, but since his age prevented his activity, he has become assistant to a noble son. Bro. Baird has served as secretary for many years.

And so the work moves on. Our churches have all secured pastors or supplies for another year.

The offering taken on the conference floor for the Christian Orphanage amounted to $107.50.

Our next meeting will be held with Noon Day Church in October, 1945.

We were sorry that we had no one to represent THE CHRISTIAN SUN. We dearly love this great enterprise of the Christian Church and trust its rays of light shall still penetrate the homes of our people in this section of our great old Church.

G. D. HUNT.

FINDINGS OF A PARSON.

Is this true of you, Mr. Editor, this sentence of Somerset Maughan's in his book *Summing Up,* "Many writers think, not before, but as they write."

(Continued on page 15.)

News of Elon College

By **President L. E. Smith.**

NATIONAL PROHIBITION.

Prohibition of the manufacture and sale of intoxicating liquors in the United States came in for broad-side criticism on the part of politicians, business men and churchmen more than a dozen years ago. Some of the criticism was true, but much of it was false. Under the then existing law, drinking and drunkenness disappeared from public places. Drunks were seldom found in police courts and many of the country's jails were practically empty. You never saw drinking or drunkenness on trains or busses, and automobile wrecks were seldom, if ever, chargeable to excessive drinking. Sanitoriums for the specific purpose of treating alcoholic addicts were closed. There wasn't a single one left in the country. There was no need for them.

Prohibition went out with the coming of the "New Deal" and legal liquor could be had in most places in the United States. Under legalized liquor a few people began to drink to excess almost immediately. Many others began as moderate drinkers, particularly young people, and still larger numbers as social drinkers. Cocktail parties became fashionable and common. People seemed to forget that as you "sow a drink" you reap a habit, and as you "sow a habit" you reap a drunkard, and are well on the way to wreck and ruin.

We legalized liquor and put it back on the market for the sake of the material profit that would accrue to the state. Short-sighted, we are. Are we willing to corrupt character, wreck lives and drag dependents down to poverty and want for the sake of a few added dollars for the state and national treasuries? God forbid, and may He give us a sense of right and of protection for our fellowman.

In this matter of material gain through the sale of intoxicating liquors, the cost of caring for the drunks and other damages will eventually exceed the profits realized. There is an interesting note in *Time* magazine, October 16,1944, page 57, "*Drunkards' Costly Curse.* The largest group committed to New York State's jails last year were drunkards—5,956 out of 8,889 people were booked, or 67%. Cost of board and keep: $845,000." It would be of great interest to the general public if those who are responsible for the repealing of our prohibition laws would tabulate the cost resulting from excessive use of liquor over against the material gains accrued to the state. It is not good business to make a dollar, when eventually the making of that dollar will cost you five. You cannot, however, begin to tabulate the cost of the use of intoxicants in dollars and cents. Its greatest cost is in character and conduct. The story is too ugly and too long to be told. The evil is too evident. It meets you today on trains, on buses, on the highways, in eating places and in hotels. The harvest of the legal sale of liquor is begining to ripen. When it comes to full fruition, the results will be terrific. The late Judge Hopkins of the State of Kansas said on one occasion, "The only sane attitude of any organized government toward a recognized evil is ultimate prohibition." Eventually the sober element of our country will come to grips with the drinkers and the grafters, and may that day come soon.

NEWS ITEMS.

President Smith was in New York Tuesday and Wednesday of last week on business for the College.

Elon College Community Church will close the current church year with all bills paid, including conference apportionments.

Dr. Chester Alexander, pastor of the First Presbyterian Church of Burlington, was the invited minister at the College Church on Sunday, October 15.

Saturday night, October 14, was bid night for the sororities at the College. The students all remember these nights, and the faculty could not forget them.

Current enrollment in the College has reached 359. We have a number of advanced registrations for the second quarter. The enrollment this year will, in all probability, exceed that of last year.

During the summer months an offering was received for the Committee on War Victims and Services by the local church. This offering amounted to $83.84. This was forwarded to Dr. Boynton Merrill, Columbus, Ohio, chairman of the committee.

In compliance with the actions of the Convention, the Elon College Community Church received an offering last Sunday to be applied on the authorized voluntary apportionment. The offering amounted to $176.67, which is a little more than half the regular apportionment.

CONFERENCE APPORTIONMENTS.

There is only one more week before the first of our conferences will meet in annual session. This means that an opportunity for advanced payments on conference apportionments for the College will soon come to a close. It will be good if a number of churches and Sunday schools will send their payments to the Convention Office next week so that it would not be necessary for the College to wait until these offerings go their customary rounds. The College is really in need of funds. The Sunday schools, churches and friends have been very considerate and generous, and grateful appreciation is hereby expressed. If it had not been for your help, I don't know how we could have met our obligations. We are grateful for the report of this week.

Previously reported		$6,440.54
Churches.		
N. C. and Va. Conference:		
Lebanon	$ 26.18	
Tryon, Erskin Memorial	27.00	
Eastern Va. Conference:		
Holy Neck (April 1)	80.00	
Eastern N. C. Conference:		
Henderson	34.50	
Henderson (March 6)	45.50	
Oak Level	25.00	
Western N. C. Conference:		
Seagrove	10.00	
Union Grove	11.00	
Sunday Schools.		
N. C. and Va. Conference:		
Elon College	1.97	
Eastern Va. Conference:		
Norfolk, First	8.00	
Windsor	10.28	
Spring Hill	3.56	
		282.99
Grand total		$6,723.53

VOLUNTARY OFFERINGS.

A number of our Sunday schools and churches have followed the action of the Convention and have given their people an opportunity to make an offering for the College. This offering is in addition to all apportion-

(Continued on page 15.)

Missions
The World for Christ

ADONIRAM JUDSON.

By Miss Angie Crew.

Adoniram Judson and his lovely young wife, Ann, were among the very first missionaries to go out under the newly-formed American Board of Commissioners for Foreign Missions.

After seventeen months of sailing, the Judsons crossed to Rangoon in the drenching rains of the Monsoon season in July, 1813. The Spanish Customs Officer advised him to get out if he valued his life. He told Judson how the cruel king of Burma, quite recently had tortured a priest almost to the point of death. Felix Carey, son of the famous William Carey, told him how this terrible tyrant king plundered, tortured, or murdered anyone who came under his power. When Judson replied that such reports only convinced him the more of the great need of the people of Burma for Christ, Carey reminded him that "a dead man with his widow in the king's harem, could do very little to spread the gospel."

Judson refused to be turned from his purpose. He translated the gospels into Burmese after having had to learn two languages without a dictionary. In spite of frequent sickness, the loss of his baby, the stubborn refusal of the Burmese to listen to his teaching, he kept at his task, translating, printing and preaching.

In 1824, after preaching a sermon, he was seized by the king's executioner and dragged through the street to a loathsome prison, where he was hung up by the legs with his head and shoulders just touching the filthy floor.

By bribing the jailor Ann was able to visit him occasionally, and on one visit took him a pillow in which she had concealed one of his manuscripts.

After a year spent in this horrible prison, he was taken out to be buried alive at the celebration given in honor of an army general, but before the celebration was completed, the king had turned against the general, and so Judson was taken back to prison.

After twenty-one months in prison the king released the "truth-telling Jesus Christ man," as he called Judson, and asked his advice about making a treaty with Britain. Judson's joy over his release was short-lived, for that same year he lost his wife.

Judson continued his work for many years, laying the foundations for the Christian Church in the hostile Buddhist land of Burma.

—*From the story by Basil Matthews, in Unfolding Drama in Southeast Asia.*

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 19, 1944.

Sunday Schools.

Community Bible Class, Elon College, N. C.	$ 8.30
Rosemont, Norfolk, Va.	41.15
Waverly, Va.	10.00
Durham, N. C.	17.61
Concord, Elon College, N. C.	5.00
Flint Hill (M), Biscoe, N. C.	1.30
Happy Home, Ruffin, N. C.	7.18
Newport, Shenandoah, Va.	6.00
New Center, Seagrove, N. C.	2.16
Dry Run, Seven Fountains, Va.	3.90
Total	$ 102.60

Individuals and Churches.

Union Grove, Asheboro, N. C.	$ 5.00
Erskin Memorial, Tryon, N. C.	20.00
Oak Level, Youngsville, N. C.	2.00
Total	$ 27.00

Woman's Board, Southern Convention.

Mrs. W. V. Leathers, Treasurer:	
Home Missions	$1,463.94
Foreign Missions	1,435.46
Total	$2,899.40
Total for the week	$3,029.00
Previously acknowledged	851.28
Total since Sept. 1, 1944	$3,880.28

Mrs. Leathers sent in $12.00 for War Victims and Services from the Woman's Board, which is not included in this report.

Gratefully,
Mattie Cox Parker,
Secretary.

QUARTERLY REPORT OF TREASURER.

The following is the Quarterly Financial Report of the Woman's Mission Board of the Southern Convention of Congregational Christian Church for the quarter ending September 30, 1944:

RECEIPTS.

Va. Valley Cent. Conference:		
Women	$ 53.41	
Young People	10.00	
		$ 63.41
North Carolina Conference:		
Women	$1,371.60	
Young People	95.01	
Juniors	75.36	
Cradle Roll	79.64	
		1,621.61
Eastern Va. Conference:		
Women	$1,458.25	
Young People	275.90	
Juniors	136.72	
Cradle Roll	191.47	
Gift to increase Convention Thank Offering to $1,000 for Foochow U. H. S., Mrs. Thelin	28.49	
		$2,090.83
Total receipts		$3,775.85

DISBURSEMENTS.

F. M., General Fund	$1,250.00	
Y. P., F. M. Fund	185.45	
Thank Offering	28.49	
		$1,463.94
H. M. General Fund	$1,250.00	
Y. P., H. M. Fund	185.46	
		$1,435.46
War Victims and Services		12.00
Check to Mrs. Parker, Treas.		$2,911.40
Check to Mrs. Leathers, Treas. Staley Mem. Fund (savings)		591.00
Check to Mrs. Leathers, Treas., Atkinson Mem. and Life Memberships and Memorials (savings)		591.00
Cash in bank		23.45
Total		$3,775.85

Respectfully submitted,
Mrs. W. V. Leathers,
Treasurer.

WOMEN OF PLEASANT HILL MEET.

The Woman's Missionary Society of Pleasant Hill Christian Church, in Alamance County, N. C., was reorganized a few Sundays ago, with new officers being installed and plans made for regular meetings to be held each month.

The first meeting was held on Sunday evening, October 15, 1944, with a large attendance.

During the worship service, the devotionals were conducted by the members and a short program given. After the service, plans were discussed for the work during the year.

We feel that there is a great work to be done in the field of Missions, and trust the Master's guidance will be ours during the coming months.

Mrs. B. D. Hargis,
Reporter.

CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

STUDY BOOKS DELAYED.

At the two recent conferences many societies gave me their orders for study books. These were ordered sent direct to you from the Missionary Education Movement in New York. I had hoped that you would have the books ere this, but a letter from the M. E. M. states that they are already "out" of many of the books, and we will have to await another printing. They say:

> "We regret to report that at the present time we find ourselves out of stock on many titles. The demand for our publications has far exceeded our expectations. Our first editions this year were all very large, so large in fact that we were a bit worried lest our enthusiasm might be better than our judgment. Not only have those editions been sold out, but reprints have also melted away—for example, *West of the Date Line,* with printings of 50,000, 12,000, 13,000 and 20,000.
>
> "Under normal conditions, we can get a book reprinted in a few days; now, it takes weeks and sometimes months. This leaves us greatly embarrassed because we cannot get reprints fast enough to supply our customers right now when we know you have the greatest demand for our publications. We are doing all we can to get stock, but our printers simply cannot speed up much under present conditions."

Much as you want these books immediately for your meetings, it is wonderful to think that there is such a demand for mission study books. This is indeed a heartening commentary on life in these troubled times!

The M. E. M. stated that they were holding all the orders, rather than sending only part of the books to each person. However, I am asking them to send you whatever books they do have in stock, so that the whole study may not be held up.

May I suggest that you use two of the programs in the packet for introducing the study for the year while you are waiting for the books to come. "Playing Fair with Minorities" deals with the American Indians, and "Opportunities in South East Asia" is the title of the program concerning life in that area.

"The Morning Stars" would also be fine to use. This mimeographed booklet, which many secured at conference, tells of our missionary work in South East Asia from 1852 to 1944. You may secure a copy from the Convention Office at Elon College, N. C., for ten cents.

SUCCESSFUL CONFERENCES HELD.

The North Carolina and Eastern Virginia Conferences were both well attended by women and pastors, both had fine programs, and both had splendid financial reports for the past year. Mrs. Robert E. Chandler shared her experiences in China with the two groups, and contributed a great deal to the programs.

Two new features on the North Carolina program were very interesting and informative. The reports of the Cradle Roll, Children's, and the Young People's departments were given in the form of a radio broadcast, planned and enacted by Mrs. A. Greig Ritchie assisted by Mrs. W. J. Andes. Both the "news items" and the "word from our sponsor" were presented in a never-to-be-forgotten way. Then the district superintendents and the conference president held a round table discussion in place of the more formal superintendents' reports. A usual item on the program treated in an unusual and beautiful way, was the climax of the Memorial Service, planned by Mrs. C. C. Fonville. The president of each society which had lost a member by death during the year placed a white rose in a basket of green fern as the member's name was read. Mrs. Mattie Cox Parker placed one in the basket for Miss Mary McClure. Following the meeting, the basket was placed on Dr. J. O. Atkinson's grave at Elon College.

A fine feature of the Eastern Virginia program each year is the "memory work" required by the Spiritual Life superintendent, Mrs. I. W. Johnson. This year she had asked the women to memorize the names of the Twelve Disciples. For next year, she asks that each woman memorize II Corinthians 12:9; that each woman read the Second Epistle to the Corinthians each month; and that each woman read II Corinthians 11:23-34 every Sunday.

Two highlights of the Eastern Virginia meeting were the president's address, given by Mrs. J. F. Morgan, and Mrs. W. T. Scott's appeal for a large Thank Offering for Elon College.

NEW OFFICERS.

We suggest that you write the following names and addresses on pages 31 and 34 of your Year Book:

NORTH CAROLINA.

President—Mrs. J. D. Strader, 414 N. Main St., Burlington, N. C.

Vice President and Superintendent of Friendly Service—Mrs. R. W. Isley, McLeansville, N. C.

Vice President and Superintendent of Life Memebrships—Mrs. F. C. Lester, Elon College, N. C.

Secretary—Mrs. Joe A. French, 43 Montgomery St., Reidsville, N. C.

Treasurer—Miss Susie Allen, 612 W. Lane St., Raleigh, N. C.

Superintendents:

Spiritual Life—Mrs. C. C. Fonville, 113 Rolling Rd., Burlington, N. C.

Literature—Mrs. H. Shelton Smith, 1523 Hermitage Ct., Durham, N. C.

Cradle Roll—Miss Julia Woodson, 106 Brooks St., Burlington, N. C.

Children—Mrs. A. C. Todd, B. 271, Sanord, N. C.

Young People—Mrs. A. Greig Ritchie, R. 2, Burlington, N. C.

District Superintendents:

Alamance—Mrs. K. D. Register, R. 3, Burlington, N. C.

Guilford-Rockingham-Forsyth— Mrs. W. J. Andes, R. 2, Ruffin, N. C.

Halifax—Mrs. S. R. Gay, Lynchburg, Va.

Randolph—Miss Ollie Mae Beane, Ramseur, N. C.

Chatham - Lee - Moore — Miss Stella Stout, McIver St., Sanford, N. C.

Vance-Warren — Miss Margaret Alston, R. 1, Henderson, N. C.

Durham-Wake—

EASTERN VIRGINIA.

President—Mrs. J. F. Morgan, 1042 W. 35th St., Norfolk 8, Va.

Vice President and Superintendent of Friendly Service—Mrs. H. P. Harrell, Driver, Va.

Vice President—Mrs. R. T. Bradford, R. 2, Suffolk, Va.

Secretary—Mrs. A. C. Moore, R. 2, Suffolk, Va.

(Continued on page 12.)

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

I WANT YOUTH TO HAVE THE RIGHT START.

. . . *says* DR. GLENN CUNNINGHAM.

Dr. Cunningham's indoor mile record of 4:04.4 has given him a deserved fame among all who participate in or follow track. From 1934 until 1943, his outdoor mile at 4:06.7 was a persisting American athletic record. Since hanging up his running shoes, Glenn Cunningham has become a physical educator, as splendidly trained and efficient in teaching and administration as when he broke world records on the track. As a member of the faculty of Cornell College, Mount Vernon, Iowa, he prepares a host of hardy young Americans for wartime service.

As an athlete and as a teacher of Physical Education, my advice to young people is to seek alcohol-free relaxation, regardless of what others may say or do. Your own responsibility toward your body and mind, your potential usefulness in the war effort, and your possibilities in postwar achievement are all involved in the choice you make for wholesome fun and fellowship and against injurious, weakening, and toxic alcoholic drinks.

The more I see of young people, the more concerned I am that they shall have the facts on which to make the right and healthful choices.

In my work at Cornell College I am responsible for employing the coaches. These men and their teams have been making an exceptionally fine record, in schedules that pit us against a number of larger schools. Our wrestling team, for instance, defeated Minnesota. Whether we win or lose, we engage in competitive athletics on the basis of developing the players and fitting them for the successes and defeats of life. Of course we expect them to abstain from drinking and smoking! That is a matter of course in any serious effort to bring a man to condition, physically and mentally, in active sports.

Our college teams are coached by men who maintain exactly the same standards. We insist on these requirements, not only as a matter of discipline and fitness, but because of the long continued effect on the health and welfare of the players, long after they have passed out of college athletics.

We have been delivering men of this quality to the camps and training stations and schools of the armed forces. The Army and Navy depend on the colleges and universities—yes, and high schools—to send to them men of fitness and quality, men who can take hard knocks, men who are tough and ready for physical action, and cool, collected, proficient in their mental and nerve control. We of physical educational ranks are asking only that the armed forces keep the men in this condition after they get them. It seems to me that the American people will not quickly forgive officers in this war who overlook this important element in conditioning men for hard, ardous service—the element of wholesome habits, including enough respect for one's bodily and mental welfare to be and remain alcohol-free at all times.

I know there will be some young people who will say, "I am not an athlete, and I need not be bound by the requirements that apply to success in athletics." There will be some saying, "I do not expect to have an active role in the war; my physical and mental fitness is my own business, not Uncle Sam's." I am thankful I do not come into contact with many American young people whose thinking is so shallow and whose purposes for living at one's best are so flabby and unworthy! It is hard for me to be patient when I meet or hear about boys and girls who do not value themselves highly enough to learn what practices will aid their health and fitness and what practices injure these invaluable resources. Why, all the freedom of thinking and of choice is wasted on those who merely do, unthinkingly, what others do—because that seems the easy, carefree way. More and more, I find young people determined to count for something, to leave an impress on their times, to live a life. Alcohol-free standards will help their progress!

MESSAGE TO SUPERINTENDENTS.

Wartime has deepened the responsibilities of schools. In public education we see an enlarged need for school programs and activities that will improve the health, physical fitness, and recreational choices of American youth. Drinking problems facing our students handicap their development of fitness. We must guide them to a solution of these problems.

We heartily urge superintendents of schools and others who administer public education to consult Allied Youth (N. E. A. Building, Washington 6, D. C.) for suggestions and help in this difficult field of educational action. This program of alcohol education and alcohol-free recreation is youth-led and school-sponsored. It provides an opportunity for students to supplement the classroom and laboratory with fact-finding activities conducted in their own communities and with recreational events which show young people that good times can be had without drinking.

Dr. Ray Lyman Wilbur, Chancellor of Stanford University and a member of the Board of Trustees of Allied Youth, recently stated:

"Millions of high school young people, a part of the vast American resources in time of war, vitally need facts and guidance in meeting the drinking problem of today. They will be urged to drink. Their new-found maturity as trainees and fighters and workers will induce many to take up this popular fad. For many young people, alcoholic indulgence will prove a handicap in attaining fitness and efficiency needed in winning freedom's fight. For many, such indulgence will set a pattern or habit of being less than their best for a whole lifetime to come. In short, youth's drinking is wasteful and handicapping.

"Allied Youth Posts now reach thousands of high school young people with facts regarding alcohol-free living and wholesome choices. This national movement has proved its agility to win the interest and response of young people, their teachers and leaders. It is serving a large cross-section of high school student bodies in a most appealing way—as a school club, officially recognized by high schools and counseled by popular and successful teachers.

"Since seven years of Allied Youth action in education and recreation have resulted so favorably, schools and communities are asking that the Allied Youth way be presented and applied to millions of young people, rather than to thousands."

When men speak ill of thee, live so as nobody will believe them.

—*Plato.*

FOR THE CHILDREN

Dorothy Todd, *Children's Editor*

Dear Friends:

Each year the question is asked by those who are interested in Missions, What is an Honor Roll Church? The answer is given on page 10 of the Woman's Year Book for 1944-45. It is: An Honor Roll Church sponsors missionary education and giving among the young people, children and cradle roll.

As superintendent of Children's Missions of North Carolina, I'd like to ask that those women who are interested in Missions in each church in our state see to it during this year that missionary education is sponsored in each of these groups.

If I may be frank—there is no excuse for any church not being an honor roll church. If you do not have materials you may secure them by writing to our Convention Office at Elon College; Dr. F. C. Lester. There was an article in last week's Sun on page 8, by Miss Angie Crew, telling us how to become a World Service School. If you enroll for this, your church will receive the materials listed. If you use these materials faithfully throughout the year in your Sunday school worship programs—then you will have promoted missionary education and giving in your church and will deserve to be an Honor Roll church.

If your Sunday school is like ours, you have already been giving to missions through the regular apportionments of your church: to Elon College, the Christian Orphanage, Christian Education, Home Missions, Foreign Missions, and Superannuation.

Each department of the Sunday school should be educated as to where our money goes and as to the good work it is doing when it reaches its journey's end. If you read your Christian Sun, then you know where the money is going and what it is doing. See that your church children, cradle roll, young people, and adults, also know. The *Missionary Herald*, for 25 cents a year, will tell you about our Foreign Mission work!

SOME TABLE-TALK IDEALS.

By Louise C. Hastings.

Issued by the National Kindergarten Association.

The hours we spend at the dining table are full of character-building possibilities. Conversations should be a steadying power and each member of the family from the youngest to the oldest, should leave the table refreshed mentally as well as physically because of having either contributed to worth-while conversation or listened to it with sympathetic understanding.

In these strenuous days, the only time all the members of the family come together for relaxing satisfaction is at the evening meal. Breakfast is usually hurried, the father is not often home at lunch, but at night there is opportunity as a rule for family enjoyment, and it is wise to plan conversations so that they will contribute to the growth of each member.

The mother has a special opportunity each noontime, when the children come home from school with their pleasant experiences to report, their perplexities and their problems. Personally, I have always felt a mother's place was at home every noon, for this special time of contact. At present, *necessary* war work may legitimately keep her away—but when weighing the relative importance of war and home demands, mothers should take into consideration that children are our country's most valuable product—and there is many a mother who could be at home to greet her children, who is away for no important reason.

I am reminded of one mother who has read many books to her boys during the noon hour while luncheon is in progress; of another, who often plays impersonations of people with her two girls as they eat, directing the conversations as if those persons were present; of another mother, who plays such games as, "I am thinking of a bird," "I am thinking of a boy's name beginning with G," "I am thinking of a poet who wrote . . ." and so forth. It frequently happens that, when the minds of children are directed into educational channels, they forget their likes and dislikes for the food being served, and they eat everything without a complaint.

While noticing the way different mothers work out this problem, it is interesting to read about the way Julia Ward Howe handled some of her family's table conversations. One of her daughters speaks of this. She says they studied history and philosophy in their tabel talks. Mrs. Howe spent her mornings in study, and at luncheon she would tell her children what she had learned. She believed that to pour out, you had to pour in! A splendid idea!

No matter what age the children, there is always some influence felt from all table talk. Parents have a real opportunity to introduce new interests through conversations, and fresh ways of contact occur. The joys of table companionship are among the memories of later life which are increasingly precious.

Gossip of any kind, unpleasant criticism concerning neighbors, and faultfinding about the food or anything else should be eliminated. And especially if there are very young children present, it is well not to talk about harrowing experiences. These

(Continued on page 15.)

CROSSWORD PUZZLE.

ACROSS:

1. County exhibit.
3. Entrance to exhibit.
5. A poem.
7. Exhibit room.
9. To come together.
11. Sets with grass.
13. Biblical for you.
14. Rhode Island. (abbr.)
15. Puts in a certain place.
17. To see at a distance.
19. To glide.
21. Unit.
22. To fade; die from lack of water.
23. Opposite of far.

DOWN:

1. Land owned by a farmer.
2. The foundation of a plant.
3. Obtains; buys.
4. Articles to relieve hunger.
6. To perform.
7. Red vegetables that grow under ground.
8. A farm animal.
10. You see with it.

1			2	■	3			4
	■	■	5	6		■	■	
	■	7				8	■	
9	10			■	11		12	
■	13		■	■	■	14		■
15			16	■	17			18
	■	19		20			■	
	■	■	21			■	■	
22				■	23			

12. To spoon up; ladle.
15. To display; exhibition.
16. Slit for inserting money.
17. The first garden.
18. Belonging to you.
20. Within.

Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

THE CHRISTIAN MOTIVE FOR LIVING.

Lesson V—October 29, 1944.

Golden Text: *"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."* Collossians 3:1.

Lesson: Psalm 4:4-8; Luke 4:4; John 6:35; Romans 12:1-2; 13:12-14.

Devotional Readings Deut. 8:1-10.

Why Live?

The man who commits suicide answers this question—he says there is no motive for living. The sensualist answers it by saying that the motive for living is to have a good ime. The miser says life's motive is to hoard money. The answer of the small-time politician is that the motive for living is to get power over people. And so on, as folks find their motive for living in different forces or ideals. But for the Christian, the true motive for living is to live for Christ. As Paul says, it was for this end that Christ died, that they who lived should not henceforth live unto themselves, but unto Him which died for them and rose again. The Christian motive for living is to live for Christ and to live for others.

Social Security and Spiritual Security.

"Put your trust in Jehovah." We hear a great deal today about social security, and rightly so. Men ought to be able to look forward to some measure of security in their latter days. But alas, there are too many who are concerned about social security, who give little thought to spiritual security. Happy is the man who trusteth in the Lord. God will keep him in perfect peace whose mind is stayed on Him. Seek first the Kingdom of God, and the things we need will be added unto us.

A Christian's Joy.

"Thou hast put gladness in my heart, more than they have when their grain and their new wine are increased." It makes a man happy when his crop turns out well—it gives gladness of heart. But this man had a gladness far beyond the gladness that comes from material possessions. God had put his spirit of gladness in his heart—he had a joy which the world could not give and which the world could not take away.

A Christian's Peace.

"In peace will I lay me down and sleep, for thou Jehovah alone makest me to dwell in safety." There are countless thousands who cannot lay down and sleep because they are in the war areas, in areas subject to bombing and robot planes and gunfire. But there are also thousands who are not in danger areas who cannot lie down and sleep because of troubled consciences, because of fretfulness and feverishness and anxiety and guilt. Happy is the man who can come to his bed at night at peace with men and with God. And then, of course, there are those who, racked by pain, tortured by nerves, dread the coming of the long night watches. We ought to remember all such in our prayers as we go to our rest. And even many of these find relief from tension and torment in the fact that He that keeps Israel neither slumbers nor sleeps.

The Things of the Spirit.

"Man shall not live by bread alone"—thus spoke Jesus. Man has to have bread if he is to live. And men have a right to bread. It is an unjust to say nothing of an un-Christian society that allows folks to go to bed hungry. But the life that can be satisfied by bread alone is a poor life indeed. It is hardly life; it is simply existence. Christ came to give men life and life more abundantly. Much of the world's heaviness and hunger of heart is due to the fact that men give so much attention to the things of the body and so little to the things of the spirit. The soul or the spirit of man has to be fed even as his body. In the final analysis, religion is not a luxury, but a necessity.

The Bread of Life.

"I am the bread of life." Bold words, these. But Jesus knew He was the answer to the world's hungry hearts. In him men found, and still find, that which feeds the inner life of the spirit. He who eats bread becomes hungry again, its satisfaction is temporary. He who comes to Jesus shall not hunger, Christ satisfies. That does not mean of course that simply coming to Christ will suffice for all time. It does mean that Christ is the answer to hungry hearts.

A Living Sacrifice—Our Reasonable Service.

"I beseech you therefore, brethren, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable (or spiritual) sacrifice"—the sacrifice of one's self. It would be a magnificent gesture if one would give himself in one supreme act of sacrifice, killing himself or offering himself on the altar. But it is even more magnificent, and in some senses more difficult to present ourselves a living sacrifice, using all that we have and are in the Master's service. Christ needs us in the fullness of life and in the flower of ability to make his will and his love known. And it is our reasonable service—we are not our own, we have been bought with a price.

Walking Becomingly.

"Let us walk becomingly . . . put on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof." Paul knew that we have this treasure in earthen vessels. He knew that Christians were not perfect: they were in the process of becoming. But he held up high ideals before them. Many walked of whom he wrote with tears in his eyes that they were the enemies of the cross of Christ. Let us walk becomingly—let us not forget our high calling, let us be different, let us live for the things of the spirit and not the things of the flesh. Perhaps we do not need more Christians so much as we need better Christians.

CHURCH WOMEN AT WORK.

(Continued from page 9.)

Treasurer — Mrs. W. B. Williams, 1253 24th St., Newport News, Va.

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Cradle Roll — Mrs. Ayler Holland, Holland, Va.

Children—Mrs. E. H. Stephenson, 309½ S. Main St., Suffolk, Va.

Young People—Miss Julia Anne Matthews, R. 1, Portsmouth, Va.

District Superintendents:

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Suffolk—Mrs. J. Rollie Gayle, Carrollton, Va.

Waverly—Mrs. W. H. Johnson, Waverly, Va.

FIGHT AGAINST THE LIQUOR EVIL CALLS FOR ALL-OUT EFFORT.

By Rev. R. A. White.

On the 29th day of January, 1919, the State Department proclaimed the Eighteenth Amendment to the Constitution, prohibiting the manufacture, sale, transportation and importation of intoxicating liquors. This amendment became effective in 1920.

On December 5, 1933, when the Twenty-First Amendment was officially announced, we heard these familiar words from a national leader: "I ask the wholehearted cooperation of all our citizens to the end that this return to individual freedom shall not be accompanied by the repugnant conditions that obtained prior to the adoption of the Eighteenth Amendment and those that have existed since its adoption. I ask especially that no state shall by law or otherwise authorize the return of the saloon, either in its old form or in some modern guise. The policy of the government will be to see to it that the social and political evils that have existed in the pre-prohibition era shall not be revived nor permitted again to exist. We must remove forever from our midst the menace of the bootlegger and such others as would profit at the expense of good government, law and order. The objective we seek through a national policy is the education of every citizen towards a greater temperance throughout the nation."

In spite of our restored freedom and the national intention to abolish bootlegging and promote a greater degree of temperance throughout the land, the seeds we planted blossomed into thorns that have brought forth both blood and tears. Bootlegging is still a major problem of our national and state governments. Government officials in 1939 were locating illicit distilleries at the rate of 2,200 a week. During the month of November, 1940, there appeared in the headlines of the Norfolk *Virginian-Pilot,* these words: "A Total of 119 Arrests in Liquor Raids." These arrests covered more than 200 cases charging violation of certain sections of the Alcoholic Beverage Control Act, which deal with the illicit sale and illegal possession of whiskey.

In January, 1939, an examiner of the Bureau of Liquor Control was quoted as saying that a half-dozen bootleg gangs were depriving Cincinnati of $300,000 in taxes. Dr. Wesley A. Sturgis of the Distilled Liquor Institute claims that there are gross violations of existing liquor laws by licensed liquor dealers and openly accused them of selling to persons under age and those already intoxicated. He further declared that he had received many complaints in regard to disturbances in hotel rooms and other public places as a result of intoxicated young people and adults.

The official figures for 1941 (before the rationing of sugar) in our own state gave the number of raids on illicit distilleries as 9,579. This is an average of 800 a month. This occurred in spite of the sale of legal liquor and all the promises against the revival of the bootlegger.

In pre-prohibition days there were 177,000 places where liquor could be purchased, and these places were known as saloons. Today there are 450,000 or more places where whiskey, wine or beer are dispensed. Under the regime of the saloon, few if any women were allowed, but today, clothed in the garments of legal respectability, the present womanhood and future motherhood of our nation are employed as helpers in a business that threatens the destruction of character and the debasement of life, liberty and happiness.

At the present time there are three times as many women and girls employed in liquor selling places as there are women students in the public universities, colleges and teachers' normal schools of the entire nation.

In the name of promoting temperance we are forced to read of the remarkable nutritional values of beer and the marvelous health and happiness that certain blends of whiskey can bestow upon us. Ten minutes with the current crop of magazines will show the results. Some of them seem to have become little else than whiskey announcements. Even the *Atlantic* and *Harpers* carry liquor ads, and later *Newsweek* surrendered its efforts to keep a dry edition going. It is hardly necessary to mention the daily papers, for they have become enriched by the advertisements given them by the liquor magnates. It is estimated that the brewers spent $16,000,000 for advertising in newspapers in one year. This affords us some insight into why so many newspapers are opposed to the efforts of certain agencies to prohibit the sale of alcohol, and it also gives us an idea of the propaganda that the dry cause will face in its fight to outlaw the traffic in human souls. It is a sad commentary on the American public that certain newspapers, in order to prosper, must depend upon liquor advertisements.

There is one question that is primary to the whole issue at stake: Amid the confusion of this hour we desire to inquire if the nature of alcohol has changed since it acquired legal sanction?

Dr. Howard Kelly of Johns Hopkins says: "There is no disease in the world for which alcohol is a cure."

Thomas A. Edison said: "I have better use for my brain than to poison it with alcohol."

Stonewall Jackson said: "I never use liquor; I am more afraid of it than of Yankee bullets."

Gladstone once declared that the four great scourges of mankind have been, drink, war, pestilence and famine, and that drink has been more destructive than war, pestilence and famine combined.

Walter Johnson of baseball fame declared: "If you expect to stay in the game, leave alcohol alone. It gets you sooner or later."

In spite of all the vanguards of progress that have marched into this age, in spite of all the knowledge that we possess, so great that it almost paralyzes us with its possibilities, the words of an ancient author are not antiquated: "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

No disguise of legality can make the leopard lose his spots, no attractive waitresses, no neon lighting or inviting store fronts can repeal God's solemn indictment against this insidious and habit-forming narcotic.

The very teachings of the Master emphasize the sacredness of human personality. There is no habit that can be indulged in that causes the prostitution of a human being to baser purposes, nor should money be made at the expense of the character of individuals created for communion with the living God.

In a world that is shuddering in the clutch of the god, Mars, whose greed is making necessary the establishment of camps all over our land, I accuse the liquor traffic of a lack of Christian patriotism or a wilful blindness to moral issues because of the way it intrudes itself by every device and subterfuge into the military camps where the nation's boys are being trained, despoiling and unfitting them for their responsibilities. These youth must be physically fit, intellectually keen, and morally alert. Military efficiency alone demands these qualifications, and when we add to that the sacredness of personality, it becomes an insult to our intelligence and a travesty upon our moral

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

DOLLY PRINCESS HUTCHENS.

Dear Friends:

The months of October, November and December are the months set aside by the Convention for special emphasis in our churches in behalf of the Christian Orphanage. October has practically gone. We have November and December in which to make our appeal to the churches, Sunday schools and friends in behalf of these little children.

We have a large group of little children the age and size of the little child who appears in the picture at the top of this page. I wish you could see them all together. I feel sure, as you took into consideration that they are orphans and homeless and dependent, your heart would be touched as never before. Then too, as you looked into their innocent little faces as they would gather around you, your heart throbs would make you wonder if you had ever given as much to help give them a chance as you could have given, or would it make you feel that many times in the past when the offering was taken in your church for the orphanage that you gave a small amount when you could have given more, and been much the happier.

Jesus said, "Suffer little children and forbid them not to come unto me, for of such is the kingdom of heaven."—St. Matthew 19:14. In the first chapter of St. James and the 27th verse we find these words: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

Through your Christian Orphanage you will find an excellent medium to visit the widow and orphan in their affliction. If you had an opportunity to come into contact with so many pathetic cases as the writer does, your heart would often melt in sympathy and you would often find your eyes filled with tears.

The Orphanage takes many of these children, rears them, educates them as much as possible, and many of the girls go out as secretaries and stenographers. Quite a number go out as nurses, upon graduation in their profession. The boys take up different vocations in life. Many of them go to the knitting mills and work their way up to good jobs. More than forty are in the armed forces—three will not return, but will sleep on foreign fields.

At the coming Thanksgiving season, when the annual Thank Offering is taken, won't you give liberally to help us carry on our work?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 26, 1944.

Amount brought forward		$19,816.88
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Oak Level	$ 2.00	
Piney Plain	9.80	
Plymouth	16.02	
		27.82
Eastern Va. Conference:		
Bethlehem (Nans.)	$ 7.87	
Cypress Chapel	10.47	
Johnson's Grove	3.68	
Waverly	11.25	
Windsor	9.29	
		42.56
N. C. and Va. Conference:		
Concord	$ 5.00	
Elon College	8.30	
Happy Home	6.52	
Reidsville	14.00	
Tryon, Erskin Mem.	24.00	
		57.82
Western N. C. Conference:		
Randleman	$ 3.00	
Union Grove	1.83	
		4.83
Virginia Valley Conference:		
Dry Run	$ 3.14	
Newport	8.03	
		11.17
Alabama Conference:		
Roanoke		3.00
Special Offerings.		
Interest	$ .33	
Men's B. C., Isle of Wight Christian Church, special offering for shoes	13.00	

(Continued on page 15.)

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

FIGHT AGAINST LIQUOR EVIL.

(Continued from page 13.)

judgment to read of the increased sale of intoxicants in the vicinity of army camps. The American flag, which we love so much, will never be entirely clean so long as it waves over a traffic so diametrically opposed to all high ideals for which our nation was founded.

The present hour is more than a war—it is a battleground of many gods who are fighting for the possession of the souls of men; but the God who moved upon the face of the waters is not dead, and the ascended Christ is still whispering to his soldiers—"Be not afraid; I have overcome the world."

Therefore, for the sake of human personality, for the preservation of our homes, for the safety of our highways, for the betterment of our military forces, and most of all because our God is a moral God, and we claim to worship Him as such, let us unite our efforts in the promotion of temperance until we shall bring about the eventual abolition of the liquor traffic.—*Virginia Methodist Adovcate.*

CHILDREN'S PAGE.

(Continued from page 11.)

are apt to fill impressionable minds with fear through misunderstanding, though in conversations today it is practically impossible to leave out war.

There are two rules I have always insisted upon—*Refrain from correcting the children at the table* and *Avoid teaching table manners when the family are together.* It has always seemed better to allow each child to keep his self-respect than to discipline one and spoil the meal all are enjoying together. After this "family togetherness," any instructive or disciplinary measures may be handled individually. Let us make our table associations the best of the whole day!

FINDINGS OF A PARSON.

(Continued from page 6.)

I have heard that some novelists do not know how the story they are writing is coming out. They just start their characters and let them go where they will.

I, to be honest, have written some sermons starting with the text and have not known where I am coming out. I am not sure they have been my best sermons.

I have observed, too, that in somewhat the same way many, maybe most of us do not think ahead, do not plot out our actions. We just start going and let events take charge. Is that wrong?

Which do you do, Mr. Editor?

F. W. MURTFELDT.

THE ORPHANAGE.

(Continued from page 14.)

Mrs. E. K. Freeman and Arthur, in memory of Mr. and Mrs. Daniel McKenzie, who were members of Brown's Chapel	19.25	
Cash	3.34	
		35.92
Total for the week		$ 183.12
Grand total		$20,000.00

VOLUNTARY OFFERINGS.

(Continued from page 7.)

ments, pledges and other obligations. Have you, my good friend and pastor, given your people an opportunity to have a part in this free-will offering for our college? If not, won't you do so on the last Sunday in this conference year? They will find great joy in making this free contribution and you will find peculiar happiness in joining with them in the same. I am sure that those churches who have received a voluntary offering would advise you to place the needs of the College on the hearts of your people and give them an opportunity to make a contribution to help meet the needs of the College and be grateful for whatever amounts are given. If you will do this, the College will be helped; your own church will be blessed; and you yourself will be happy. We are grateful for all voluntary contributions that have been received.

Previously reported		$ 156.97
N. C. and Va. Conference:		
Elon Colege Church ...	$ 176.67	
Haw River S. S.	7.25	
Eastern Va. Conference:		
Christian Temple	225.25	
Christian Temple	25.00	
Holland Church	100.00	
Spring Hill	6.00	
Eastern N. C. Conference:		
United Ch., Chapel Hill	21.00	
Virginia Valley Conference:		
New Hope S. S.	11.00	
Concord Church	3.50	
Mt. Lebanon	15.00	
		590.67
Grand total		$ 747.64

I haven't got to make over the universe; I only have to do my own small job, and to look up often at the trees, and the hills, and the sky, and be friendly with all men.

—*David Grayson.*

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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Dayton, 2 Ohio

Soldiers, Sailors, Civilians, Attention!

By ROSE E. UPTON BASCOM

I quote from a finding of the AP written up by Frank Casey in The Boston Daily Record for January 28, 1943:

"Major Merrill Moore and Lt. Col. S. Alan Challman of the Army Medical Corps, after years of study, years of practice in wet Boston, and associated with eminent Boston psychiatrists, psychologists, and physicians of the staff of Boston's Washington Hospital, deduce the following conclusions: 'If you MUST BEND THE ELBOW, don't gulp it, but sip it.' "

These gentlemen remind me of a story of long ago. An old woman had put salt in her coffee pot. The story deals with her efforts to find some one who could undo her mistake. The final solution was—empty the coffee pot and begin all over again. Same with us. We put salt in our coffee pot when we repealed the 18th amendment in 1932, and we, too, have been searching for a way to correct our great mistake. Why not adopt the old woman's solution? Simple and effective.

However, such a solution fails to meet the approval of these physicians. They say: "Make one drink last a long time. The longer the better." In an article in Military Surgeons, they add: "It is good for civilians, as well . . . Choose 'tall drinks' which are charged with water which helps to cushion the shock of alcohol on the system." Then they explain: "The water dilutes the alcohol so it is not so concentrated. Eat while drinking, because food in the stomach, especially milk, cream, butter and meat slow down the rate at which alcohol is absorbed into the system." Dr. Walter R. Miles differs: "When fluid containing ethyl alcohol is introduced into the stomach hardly more than five minutes elapse before this alcohol, unchanged by digestion, appears in the blood, and the distribution of it throughout the body begins."

Right here let me suggest a homely experiment. Break an egg into a glass and cover it with alcohol. In this way one can see clearly what alcohol does to food in the stomach. Alcohol is a preservative—not a digestant.

Having the findings of our army physicians, it might be well to look over the findings of civilians:

The Encyclopedia Brittanica states without reservation: "Alcohol is a poison which primarily affects the brain."

Georges Clemenceau, Prime Minister of France during World War I: "That alcohol is a poison is no new theory. It is definitely settled that alcohol is a poison, a poison destructive to human energy—and for that reason, of society as a whole."

Dr| Haven Emerson, Professor of Public Health in Columbia University and former Health Commissioner of New York: "Whatever food value there is in beer is vitiated by the poison—alcohol—taken with it."

From a report, "Deaths from Poisoning," issued in 1940, the findings of Merrill Moore, M. D. (now Major Moore), Leo Alexander, Neurologist Department, Boston City Hospital, and Timothy Leary, Medical Examiner for Suffolk County: "Alcohol is a poison. Alcohol not only causes more deaths than any other toxic substances, but more than all others put together."

HISTORICAL SOCIETY, 1956.
Southern Convention of Congregational Christian Churches

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, NOVEMBER 2, 1944. NUMBER 43.

DEVOTED TO WORSHIP AND CHRISTIAN EDUCATION

Ten Principals for a Christian to Apply Between Now and November 7

1. In political expression Christians should substitute good common sense and reliable information for prejudice or bigotry.

2. In political action Christians should both vote and measure the actions of opposing parties on the basis of fair play.

3. A Christian's political choice should also represent his decisions at his moral best.

4. A Christian's political decision should be able to stand the clear light of truth and sterling character.

5. A Christian should be able to take the Master into the polling booth, seeking to look at baffling problems of decision through his eyes.

6. In political decisions a Christian will face the possible ultimate moral outcomes as bearing upon the Kingdom of God and its welfare.

7. Christians will avoid snap judgment in political questions and reserve adverse judgment especially until all the facts are known.

8. Christians will decide on the basis of the great issues in the light of the accepted Christian goals for society.

9. Christians will not vote cynically, but maintaining faith in the democratic processes and ideals which stem so directly from their fundamental faith.

10. Christians will vote prayerfully, with confidence in the ultimate triumph of right, and above all, they will vote!

—The Courier.

NEWS AND VIEWS

Christian liberal thought has lost an able leader in the death of Dr. William Temple, Archbishop of Canterbury.

Dr. Mark A. Dawber, executive secretary of the Home Missions Council of North America, is one of the principal speakers at the Town and Country Pastor's Institute which is being held this week at the Union Theological Seminary in Richmond.

Dr. Talmage Johnson of Kinston, North Carolina, recently spoke in favor of the proposed merger of Wake Forest and Meredith Colleges. He advocated the sale of the Meredith plant to State College and the institution of co-education at Wake Forest.

Rev. R. A. Whitten reports that the Winchester, Virginia, Church co-operated with our national Service Committee in its emergency clothing drive for the needy people of Europe. Several boxes of clothing were sent. Christmas boxes for all men in service have also been sent.

News notes from the Valley of Virginia include the following: An all-day Old Folk's Sing was held at the Concord Church on October 1. An order has been placed for memorial windows for the Mayland Church. The Wissler's Chapel congregation have recently installed electric lights.

Dr. Allan Knight Chalmers, minister of Broadway Tabernacle in New York City, spoke last week in Richmond and Greensboro. He gave the university sermon at the N. C. Woman's College last Sunday. Dr. Chalmers is an avowed "pacifist." His latest book, "The Constant Fire," has just been published by Scribners.

Dr. Robert R. Wicks, Dean of the Chapel at Princeton University, will be the chief speaker during Religious Emphasis Week at Duke University, November 26 through December 1. Dean Wicks will speak at the Sunday morning service of worship and each evening in the chapel throughout the week. In addition, there will be forums, discussions and interviews centering around vital religious problems. Dean Wicks is known as one of the most popular preachers to students in the country.

THE CONFERENCE AT MT. ZION.

It is with great pleasure that we welcome our Conference to Mt. Zion this year. Conference was at our church in 1871, and again on the one hundredth anniversary of our church in 1932. We think it very fitting that it meet with us on this one-hundredth anniversary of THE CHRISTIAN SUN, which was founded about one half mile from Mt. Zion. We hope it will be the privilege of every attendant at Conference to visit this spot and see the marker and plot that has been erected to commemorate the founding of our Church paper. The writer had the happy privilege of serving on the committee with Dr. J. H. Lightbourne and Dr. C. W. McPherson to do this work.

MT. ZION CHRISTIAN CHURCH.

Mt. Zion is proud to be one of the oldest churches of this Conference. It is also proud to be a member of Group No. 4, which consists of Concord, Bethel and Mt. Zion. We also feel fortunate in having Rev. Walstein W. Snyder for our pastor. We did without a pastor for five months of this conference year, but Brother Snyder has been with us for seven months now, and all three churches are taking on new life under his leadership. The writer is chairman of the Governing Board of the three churches, and it is a pleasure to serve these good people in this capacity. All three churches show a fine spirit of church loyalty and cooperation.

Those coming to conference will note the following directions:

Those from Burlington and points west will follow U. S. 70 to Haw River, thence 49 about ten miles to the Mt. Zion pointer, then one mile on dirt road to the church. Those from Reidsville may come by Burlington and follow the same route. Those from Danville will follow 86 to Prospect Hill, thence 49 about eight miles to Mt. Zion sign. Those coming by Roxboro will follow 49 all the way to the sign. Those from Durham and points east will follow U. S. 70 to Mebane, thence 119 seven miles to 49, thence turn right and proceed one mile to sign.

Those who wish to come by train or bus can come to Mebane. Buses run on the hour. West bound train No. 21 arrives at 9:00 a. m. East bound train No. 14 arrives at 9:30 a. m. or later. If those coming by train or bus wish to be met, please let the writer know in advance.

Let me state again that a welcome awaits everybody at Mt. Zion. So come on and let's make it a great Conference.

Anyone desiring further information should communicate with the writer.

Sincerely,

ZEB H. LYNCH.

PROGRAM OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

Mt. Zion Christian Church.
November 14-15, 1944.

General Theme: *"We are in Christ's Service."*

Tuesday Morning.

Theme: *"The Sower Went Forth to Sow,"* Matthew 13:2.

10:00 Call to Order.
  Hymn, "Come Thou Almighty King."
  Invocation—W. W. Snyder.
  "The Seed Sown"—W. J. Andes.
  Roll Call and Enrollment.
  Presentation of Program—J. A. French.
  Report of:
    Executive Committee, S. C. Harrell.
    Conference Historian, C. E. Newman.
    Memoir Committee, J. S. Carden.
    Committee on Superannuation, C. D. Johnston.
  Appointment of Special Committees.

10:45 *"Serving through the Printed Page,"* The Christian Sun Centennial.—J. G. Truitt, presiding.
  Report of Committee on Religious Literature, Frankye Marshall.
  Address: "Editorial Rumination, Commendation, Recommendation," R. L. House, Editor, The Christian Sun.
  Introduction of Members of the Board of Publications, Southern Convention:
  "Women and The Sun," Mrs. Claude E. Eley.
  "Laymen and The Sun," B. L. Sawyer.
  "The Pastor and The Sun," W. B. O'Neill.
  "The Christian Sun Endowment," J. H. Dollar.
  Memorial Service at the Site of Junto Academy:
  Address of History, F. C. Lester, Superintendent, Southern Convention .
  Prayer and Benediction, W. E. Wisseman, President, Southern Convention.

12:30 Lunch served at the Church.

Tuesday Afternoon.

Theme: *"The Field is White Unto Harvest,"* Luke 8:4-15.

1:30 Presentation of Theme, A. G. Ritchie.
  Report of:
    Committee on Stewardship, J. H. Smith.
    Committee on Budget and Apportionment, W. E. Wisseman.
    Treasurer, Waldo Boone.
    Committee on Moral Reform, Percy Ricketts.

2:15 "Serving at Home," A. G. Ritchie, presiding.
  Report of Committee on Home Missions, A. G. Ritchie.
  Address, H. Kerr Scott, State Commissioner, Agriculture.
  "The Work in Carroll County," A. Gleason.
  Conference Missionary Association, A. G. Ritchie.

4:00 "Our Orphanage," C. D. Johnston.

4:15 Adjournment.

Tuesday Night.

Theme: *"That They All May be One,"* John 17:21.

Helen Cobb, President of the N. C. and Va. Pilgrim Fellowship, presiding.

7:30 Worship Service, Burlington Pilgrim Fellowship.
  Introduction of Speaker, W. E. Wisseman.
  Address, "The Need of a United Church," G. E. Dillinger, Minister, First Evangelical and Reformed Church, Burlington, N. C.

Wednesday Morning.

Theme, *"Into All the World,"* Matthew 28:19, 20.

9:30 Presentation of Theme, J. A. French.
  Roll Call.
  Reading of Minutes.
Report of Committee on:
    Pilgrim Fellowship, Helen Cobb.
    Ministerial and Church Ethics, G. D. Colclough.
    Ministry, S. C. Harrell.
    Christian Education, H. S. Smith.

11:00 "Serving Abroad,"
    J. A. French, presiding.
  Report of Committee on Foreign Missions, J. A. French.
  "Missions in Retrospect," Mrs. C. H. Rowland.
  "Missions in Prospect," Mrs. J. D. Strader.
  "Missions in Personnel," Miss Angie Crew.
  Address, Guy Thelin, Missionary to China.

12:30 Adjournment for Lunch.

Wednesday Afternoon.

Theme: *"He First Findeth His Own Brother,"* John 1:14.

"Serving Through Evangelism."

1:30 Presentation of Theme, Ellis Clarke.
  Report of Committee on Evangelism, J. L. Neese.
  "Our Evangelistic Efforts," K. Register.
  "Evangelism in the Sunday School," L. E. Smith.

2:45 Report of Committee on:
    Nominations.
    Finance.
    Place of Meeting.
    Collectors.
    Press.
    Resolutions.
  Miscellaneous Business.

3:45 Closing Meditation, Guy Thelin.

4:00 Adjournment.

WASHINGTON HOST TO NATIONAL MISSION.

The National Mission to Christian Teachers came to Washington last week. Dr. Jesse M. Baden spoke at a mass meeting and declared: "Sunday school teachers have the greatest job in the community, because they are making Christian bankers, Christian statesmen and Christian civic leaders.

Reflecting the general concern about the Sunday school enrollment drop, Rev. Philip M. Widenhouse, head of the Federation of Churches' department of research and church planning, quoted statistics indicating that only 10 per cent of the Capital's population is enrolled in the Sunday school.

"The problem of the Sunday school is acute," he said, in analyzing his report on "Religious Trends in the Nation's Capital."

"There are many who feel that the present-day church school is on its way out, and Protestantism should be devoting its attention to the 'teaching function' of the church, recognizing that Christian principles were taught long before the modern Sunday school came into existence, and may be taught long after it has ceased to be. Pessimism regarding the future of the Sunday school is certainly grounded in fact, for at the present rate of loss, the Sunday school will cease to be within thirty years."

THE EDITOR'S MESSAGE

TRAINING FOR CHRISTIAN LIVING.

I. Training for Christian Living should begin in infancy. Our greatest opportunity is with children. The Roman Catholic Church has capitalized on this truth. The psychology of a prevalent theology is bad: The sinful nature of the child is conceded (total depravity, perhaps); therefore the child must be converted, but not until he "knows what it is all about"—consequently, many are never reached nor converted. Much of our Protestant training is therefore "too little and too late."

Think what can be done with children! C. Harold Einecke takes a child in his Probationers Choir at three and one-half years and teaches him to sing adult music in perfect pitch! Basic habits of singing and patterns of appreciation are established. Boynton Merrill builds his church, not through revival services, but by the skillful teaching of children's worship. This is a slow but sure method of building a great congregation.

In addition to training in Music and Worship, the child's curriculum should include: (1) Assistance in **knowing** and **using** the Bible. A careful selection of passages for memorization should be made and an irreducible minimum should be established. (2) A basic and elemental Theology should be formulated; one which does not need to be unlearned later when the study of science is begun. A mature philosophy of life is of gradual growth. It does not just happen. To quote an authority: "The wise method with children is for the teacher to concern herself with experiences which have meaning to children and out of these experiences to help them to discern the character of God, the values of prayer, and the importance of right living." (3) Guidance in the formation of Christian Attitudes. Mind you, the fact that a child can quote Scripture is no guarantee that he is a saint! Emotional patterns are set quite early. Fear, prejudice, selfishness, temper—these are manifestly un-Christian and should be supplanted by wholesome attitudes. In this way the child is established on the way toward emotional maturity. (4) Stimulation is the development of a Christian Personality. The Personality Quotent is just as important as the Intelligence Quotient. Parents and teachers will find help in dealing with unsocial personality by reading "The Rediscovery of Man," by Henry C. Link.

II. With reference to our training of Young People one leader has written: We are always trying to do two things: make clear Christian facts and ideals and get them transformed into Christian action." The choice of a **vocation,** the selection or rejection of **college,** and the problem of a **life partner** are among the greatest decisions that the church's young people will ever be called upon to make. They are character-forming and destiny-determining. The solution of these strategic problems automatically solves many subsequent problems. They therefore need guidance at these points. Roy Burkhart's book, "From Friendship to Marriage," may help. Every church ought, by now, to realize that the Summer Conference is one of the most vitalizing factors in Protestantism. A capable leader of youth rightly concludes: "When one enters the period of youth he is faced with difficult choices and decisions. If he has developed Christian attitudes and habits, has committed himself to the purposes which bind Christians together within the Church, and is given sound advice by friendly and trusted adults, he will grow into a rugged Christian. Without religion he may easily make a wreck of his life."

III. Our program of Christian Training is not complete until it includes Adult Education. This deals not only with individuals but also with family units. A "Mother's Kit" has proved to be quite useful in one church. In another church there are now a number of regular working committees—a group of young women to help the socially-maladjusted girl; a group of married couples to help counsel young couples; a group of physicians to help pre-marital and husband-wife relations. The training is both formal and informal. The average adult needs the kind of help which may be found in Roy L. Smith's "Little Lessons in Spiritual Efficiency," or Fosdick's "On Being a Real Person." Ministers need to find new techniques to "vivify people for God." St Paul succinctly portrayed the task of adult education: "For the perfecting of the saints, for the edifying of the body of Christ: Till we all come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the stature of the fullness of Christ."

IV. What shall be the character of our teaching? (1) Let it be **consistent.** Let it be consistent with Biblical scholarship and scientific discovery. Let it be ocnsistent psychologically and pedigogically, as well as theologically. (2) Let it be **creative.** The new wine of the Gospel must be given new skins for its creative work. (3) It will necessarily be **crisis conditioned.** The precedent has been set. The message of Isaiah was conditioned by the crisis of the Exile. The apocaliptic message of St. John was conditioned by the crisis which took him to Patmos. There is no such thing as the Eternal Gospel. There can be no Gospel in a vacuum. There is the Eternal Gospel in the midst of **time.** "In the fulness of time . . . Jesus." Jesus came preaching "the acceptable year of the Lord." No mention in the pulpit of politics, war-marriages, sexual standards in war-time, race problems, international problems, drinking, smoking, petting, demobilization? Of what avail is religion if it does not deal with these immediate, critical, all-absorbing problems of the present crisis? As Leslie Cook has well said: "That we are entrusted with the Gospel, does not exonerate us from the task of working it out in the tensions of common life. Indeed, to have the Gospel heightens the tension; it makes the crisis more critical. There is a sense in which it creates the crisis. If the modern Christian needs to keep his eyes fixed on the celestial city as he journeys through Vanity Fair, he is also committed to the work of cleaning Vanity Fair up, if for no other reason than that he is involved in the sin of the world, though he may know the secret of forgiveness and deliverance. To that awareness I believe the spirit of God has led us in our day." (4) It will continue to be *Christ Centered.* Christ not only *has* the answer; He *is* the answer. The touchstone of all our teaching is Jesus Christ. (5) And, lest we forget, let it be *cosmos encompassing.* What we do here, if it is truly Christian, has universal relevance. "Ye," said Christ, "are the salt of the *earth* . . . the light of the *world!"*

R. L. H.

A Layman and a Minister Discuss Church Decorum

THE COLLAR, THE CROSS AND THE CLERIC.

When discussions arise about the wearing of the clerical collar by pastors of Protestant faiths, the proponents offer many different arguments. Presumably all are valid; at least they seem to satisfy those who defend the practice.

This writer never has heard the wearing of the clerical garb defended on the ground that the pastor or minister should be proud to give outward sign of his profession of faith and of his calling. Is this not the best argument of all?

It is not the purpose of this writer to urge the wearing of clerical garb by ministers; he does not consider it within his province to do so. He does urge that all Christians, clerics and laymen alike, have pride in the fact that they are both Americans and Christians, and on the latter point, to be proud to wear some "sign" as they are proud to wear a tiny American flag in their lapel buttonhole.

What better emblem is there to wear than the Cross. The Cross is the universal emblem of Christianity. True, the Cross is worn more by Roman Catholics than by members of any other faith. But the Cross does not belong to the Roman Church; it belongs to all Christians.

In the first of his "Letters from the Moderator," Ronald Bridges explains this fact better than this poor scribe can do it. From a soldier, he learned the "secret" satisfaction to be gained by carrying a cross; he carries one as a pocket piece, as the soldier did, or does if he still lives.

Our moderator writes that he had never wanted a Cross to remind others, but when he saw it in the soldier's hand, he realized that he wanted, and needed, a Cross as a reminder. When his fingers touch the Cross, he writes, "the miracle of thought is such that for a small part of a second I pause and there flashes across the tiny interval the whole

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CHURCH ETIQUETTE

I.—HOW TO DRESS.

Does it matter how one dresses on Sunday? It does, because the Church and tradition have set certain standards. The Jews were very careful about the vestments of those who served in the Temple, because the requirements for such came from Jehovah himself. The significance of these garments carried over into the early Church and has been handed down to our generation. The early Church also had something to say about the dress of the laity, and the exhortations of St. Paul in this matter are still taken at face value by some communions of today.

If one were invited to meet the President of our country, he would dress in the best clothes he possessed. It is just as important that one be careful in dress when he is going to the house of God to meet the King of kings. "Dressing up" for church is a long established custom that is good. It should be kept in mind that one does not dress for church in the same way that one would dress for a party. Church dress should not be ornate or gaudy, neither should it be drab and mournful. One should never stay away from church because his clothes are not expensive. The main requirements are cleanliness, neatness and sobriety.

The dress for ministerial service is equally as important as the dress of the laity. A minister does not dress in evening clothes with tails and bow tie, or in the formal Prince Albert, as if he were attending a wedding or a formal dinner. Neither does he dress in slacks and a red tie. Distinctive dress for ministers is approved by Scriptures from the first service in the tabernacle when the requirements for dress were dictated by God to Moses, to the last book in the Bible when John saw Christ himself dressed in high priestly garments in heaven. The Roman Catholic Church uses the symbolic and colorful vestments prescribed by the rubricks of that Church. The liturgical branches of the Protestant Church prescribe cassock and cotta with stoles of varying colors according to the season. The evangelic churches have generally used the Geneva gown. Protestant ministers are realizing the value of the cassock and cotta which adapt themselves to colorful stoles and hoods more so than the Geneva gown. Regardless, however, of the type of garment worn by the minister, the laity should realize that it is proper and in order that some sort of distinctive dress should be worn. If one goes riding, he wears riding habit; if he golfs, he wears sport clothes; if he gardens, he wears overalls: it is even more important that when he serves in the greatest service known to man, that he wear clothes distinctive to that service.

Another group of people to be considered are the members of the choir. These are in a separate class from the congregation because they are serving as a link between the minister and the people. They are acting as servers with the minister and yet are a part of the worshiping congregation. Because of this capacity, they cannot be selfish and want to stand out as individuals by wearing their own choice hats and dresses. They must lose their individual identity by wearing garments that are alike and that cover up their own peculiar idiosyncrasies of dress.

Truly, one can serve God regardless of how he is dressed, the same as one can meet the President without having to meet any particular requirements of dress. Still, it cannot be denied that one feels more in keeping with the solemnity and importance of the occasion if he is dressed accordingly.

II.—BE COURTEOUS TO STRANGERS.

The stranger in your church did not come to the service to pay a social visit. He came to worship God. Receive him warmly, and make him feel welcome; but after you have shown him a seat, leave him alone. Most people think of the Church as being the place where they meet God. It is hard to get one's thoughts fixed on God when the people in the pew just behind are whispering and moving around. Let the minutes before the service be quiet and reverent.

When the service has begun, see that the stranger is able to follow the order of service. If there is not a hymnal handy, give him yours. If there is a creed or litany in the book that is used by the congregation, but

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CONTRIBUTIONS

SUFFOLK LETTER.

A scuppernong grape vine in our back yard attracted my attention today. A few weeks ago the leaves were green, and many brown, delicious grapes hung in clusters upon its branches. The grapes ripened and were very much enjoyed. The fruit has disappeared and the leaves are yellow from age and the tinge of the recent frost. The leaves will soon fall to the ground, and all exterior signs of life will be gone. That grape vine will be leafless and barren until the warm spring winds bring the return of budding and blossoms. There are fruitful seasons for a grapevine. At other times the owner must look beyond the present for encouragement in the expectation of gathering fruit for his labor.

There are fruitful periods in the history of the church. Some months—and even some years—show no signs of bearing fruit. There are seasons when the church seems to be static, and many declare the prospects for fruit are not very assuring. The present state of the church, in many sections, is discouraging to many people. The attendance of our Sunday schools seems to be slipping. Church membership is not on the increase to any marked degree. It is alarming to read that our denomination, with some others, has sustained a great loss in Sunday school enrollment in recent years. All efforts to offer plausible explanations for this situation seem empty and disappointing. It is not satisfactory to blame the war for this situation.

In such an hour, it is well to learn a lesson from the vines and branches. Fruit trees give us a parable of life. One should not despair because grapes are not always found on the vine. The possibilities are there, but nature must take time to prepare for a harvest. The long winter is not the end of green leaves and ripe fruit. The spring will come again and the blossoms will renew our faith in the eternal laws of God. Patience waits and works with increasing faith.

What does this suggest for the church? There is need for faith in God's method of doing things in his world. People cannot be driven or persuaded into goodness and progressive action over night. The consistent, persistent approach to spiritual truth will have its reward. In the meantime, impatient critics who want results immediately should cultivate a spirit of tolerance and loyalty. The church is man's best friend, in the field of institutions. With all its faults, one should love it and stand by it. The church will not fail and it will not fall. "The gates of hell shall not prevail against it"; is as true today as when those encouraging words were spoken by our Lord Jesus Christ. Jesus will not fail. He never fails. He has great patience and forbearance. He looks beyond the clouds, the criticism, the disloyalty and the selfishness.

Let us be faithful and believe in the future of the church. Let us prepare the soil and nurture the vine, although the fruit may not appear for many months. In our desire for a better world we should share in making the church a better church. The world will be better as the church improves itself. Regeneration must come before reformation. Rebirth is painful. That is why so many people decline to seek the altar of full consecration. The cost is too great for them. But the reward is too great to be cast aside. The world is in need of a more fruitful church. May God teach us to work in his vineyard and take the larger outlook for the growth of the kingdom of God in our midst.

I. W. JOHNSON.

TO THE WOMEN OF THE SOUTHERN CONVENTION AND ALL OTHER FRIENDS OF ELON COLLEGE.

Each year I find myself looking forward to the Women's Thankoffering Service. There is something about a Thankoffering that appeals to me—makes my life a little fuller and deeper by having a part in it. I feel just a little happier on the inside when I have made my Thankoffering. I have done a little more than my regular duty; after helping my society meet its apportionment I can go the second mile by making my Thankoffering to some good cause which helps to make life more abundant for someone else.

Since 1914, the Missionary Societies of the Southern Convention have been having Thankoffering services, and it inspires us to recall how this Thankoffering has been used for good here in the homeland and abroad. Much of it has gone to schools and colleges where our church is striving to teach Christian living after the pattern of our Lord and Master Teacher.

This year we are going to have an opportunity to make a Thankoffering to our own Elon College. If you know as much about your college as you should, no one need enumerate reasons why Elon was chosen for our Thankoffering project. First, Elon needs it. Someone said to me one fifth Sunday, after I had been talking in my Sunday school department about the offering for Elon: "Why, I thought Elon was all paid out of debt. What's the matter now, more money?" You know that rubbed my Irish temper the wrong way, for you and I know that with the enrollment so drastically cut due to the war, our college has been struck a financial blow which will not be easy to survive without help. You and I know while Elon has been balancing its budget with no income from endowments, that buildings, grounds and other things have had to be neglected. You and I also know that Elon is not the only school that has been hard hit; practically all smaller institutions are in the same plight. But why go on enumerating? Elon needs it, and that's reason enough for our cooperation, for we have confidence in the management of Elon and know it will be wisely used.

Second, Elon deserves it. We would not think of letting our orphanage down if it was, through no fault of its own, in trying circumstances. I know a Sunday school class in my own church that would in short order, raise a sizeable amount of money if the orphanage stood in desperate need. We would not think of turning a deaf ear toward the department of Missions of our church. Just when the goal seems so far in the distance, or when the appeal goes out to "go over the top," somebody comes to the rescue. Well, Elon stands in the same category as any other department of the church. It is a child of the church, your church and my church. It deserves our support, for it has served well; training men and women in all walks of life, producing ministers, lay preachers, teachers, leaders, who are today filling a need in the leadership of our churches and communities.

Our goal for this Thankoffering for Elon College is $2,000.00. Now we can do that! I have the faith to believe that a group of women can do anything they want to do if they want to do it badly enough. Use the

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News of Elon College

By **President L. E. Smith.**

RETURNING VETERANS.

When it became necessary for this country to build an army, navy and air force, for the defense of our homes and for the defeat of our enemies, our government undertook these responsibilities in earnest and with grim determination. The Selective Service Act was passed by Congress, registration was required and military training of all types began. Peacetime industries were converted into war-time facilities. Military training was intensified and equipment for aggressive warfare came down the run-ways at almost unbelievable speed and in almost incredible quantities. In the meantime our forces swung into action. It has not always been victory, but it has never been defeat. Today, indications of a final and complete victory over our enemies is evident. This is not a boastful spirit, but a joyful pride in our government and our men under arms.

Our government has spared nothing to see that our men and boys who go to battle are physically fit and adequately trained. Today the fighting forces of America constitute the best clothed, the best fed, the best trained, and the best equipped army of any that has ever followed the flag of a nation in the ways of war. This war will come to a close some day, and the sooner the better for all concerned.

During these trying and uncertain days everyone is anxious for the comfort and safety of our boys. They have our sympathy and our prayers, and when they return to their homeland, they will not only find a joyful welcome but an earnest desire to be of service to them. Some will want to take up where they left off. They will want their old jobs. They shall have them. Some will be wounded, incapacitated. They will need care and treatment. Sanitoria and hospitals are already being prepared for them. Some will be of college age and will want to continue their physical and intellectual preparation for life. The Government appreciates the fact that young men of college age have had their intellectual training interrupted and is anxious to see them re-enter or enter college at the Government's expense. The G. I. bill provides for the payment of college expenses of veterans up to $500 for the regular nine months session and $50 monthly for room and board, and in case there are dependents this allowacne is increased to $75 monthly. The veteran is allowed to select his own school—the only requirement being that the school selected be approved. This offer is not made simply in interest of the veteran himself but in the interest of his country and of the world of tomorrow. We have all learned during this war that ignorance and inefficiency are liabilities; that a trained mind and skilled hands are assets. This is true in war; it is also true in peace. It is hoped that all who are eligible under the G. I. bill may accept the Government's offer and at the earliest possible moment, enter college for a period of intensive training for productive living.

NAVY MAN RISKS LIFE IN VAIN.

From the waters of the South Pacific to the waters of Biscayne Bay is a long jump, but a 27-year old Navy officer here in Miami has played a prominent role in both.

Lt. J. H. Pearce, attached to the Navy Training Center, was on duty near the county causeway on Wednesday morning when the death car of Harry Siegel, Miami attorney, plunged off the southern end into 15 feet of water.

The officer, who only recently returned to the states from an 18-month assignment with motor torpedo boats in the Pacific, acted instantly. Peeling off his uniform as he raced over, he plunged in at the spot where a few tell-tale bubbles broke the bay surface. He missed the car on his first attempt, but his second dive carried him to the vehicle. He wrenched vainly at the driver's door.

Pearce rose to the surface for a gulp of air, and once more fished his way back to the upturned car. He still couldn't open a door, either because of the water pressure or because they were locked. By this time a city emergency crew and diver appeared on the scene.

Once more the nearly exhausted young naval officer dove beneath the surface, securing a line that enabled a diver to go below, brake a window and extricate Siegel's body.

Water rescues are no novelty to Pearce. For four summers he served as a lifeguard at Virginia Beach, Va., where, in that period, he saved more than fifty persons from drowning.

He studied at Elon College, North Carolina, where he received a football and basketball scholarship. What about his experience in the Pacific? "It was nothing," he says, just routine stuff."

—*The Miami Herald.*
October 22, 1944.

ELON NOTES.

The present student enrollment in Elon College is 360.

The second quarter begins November 27. Do you know of someone who would be interested. If so, please forward name and address.

Has your church received a free-will offering for the College to be applied on the voluntary apportionment voted by the Convention? Give your people an opportunity. They will thank you.

Children's Day was observed by the Elon College Community Church on Sunday, October 22. An inspirational program was rendered by the children. Dr. Merton French is the superintendent.

Mr. W. B. Truitt's efforts resulted in ten students for Elon College with expenses paid at $450 a year. Mr. Truitt lives in Greensboro and is a trustee of the College. Will you join him in these efforts?

Mr. Keith Harris, the son of Rev. Basil Harris of Maine, is reported missing in India. When Keith left college to join the armed forces, he was a junior. We pray that he may be found soon unharmed. His parents have the sympathy of the College.

CONFERENCE APPORTIONMENTS.

The Eastern Virginia Conference meets in annual session this week, November 1 and 2. The annual sessions of the Western North Carolina Conference, the North Carolina and Virginia Conference, and the Eastern North Carolina Conference follow in succession. Strictly speaking, the conference year of all of our churches will close with the month of October.

It is earnestly hoped that every church will see that its conference ap-

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Missions
The World for Christ

THINGS TO DO TO INTEREST CHILDREN IN MISSIONS.

By Miss Angie Crew.

Dolls.—Start a collection of dolls. You can make your own.

Dolls may be made of round-headed clothes-pins, with faces painted on them, and their arms made of covered wire. If you cannot get the clothes-pins, carve your dolls out of partially-burned candles and then paint their faces with oil paints. Find pictures of children of other lands in magazines and missionary material. The *National Geographic* is a good magazine to use. Using scraps of materials, copy the costumes and dress of your dolls. Stories can then be made up about "These children of other lands." *Children of Other Lands, written* by Watty Pipers, and published by Platt and Munk Co., New York, N. Y., is a splendid book for use for this purpose. It costs $1.25.

The Sand Table—If your Sunday school has no sand table, you can make one very simply. Take a strong box large enough to show a scene nicely. If you have a large tray, it can be used instead of a box. If the box is too deep, cut it down so that it is not more than five inches deep. Fill this box with sand.

Order from the Pilgrim Press some of the "Sand Table Cut-Outs," such as villages of different countries. Let the children color and cut out these pictures, and then arrange them in the sand table. Small mirrors buried in the sand make good lakes. Twigs from pine trees make good palm trees. Moulding clay, or putty, can be used to make various objects. Sheep can be made of small pieces of the pith taken from corn-stalks, and cotton and pieces of tooth-picks stuck in the pith for legs. Glue the cotton on the pith.

Have the children make a flag of the country being studied. Stick it up in the sand.

You can use the sand-table for making relief maps, showing mountains, valleys, rivers, lakes, etc. To do this you must dampen the sand—but not if your box is of card board. After completing the relief map, the children can tell of trips to this country by pointing to the different places on the map. Such a map can be used to good advantage in teaching the missionary journeys of St. Paul, the ministries of Jesus, and in many other instances in Bible teaching. It can be used to show mission stations, to illustrate the lives of great missionaries, to act out various scenes in stories being told.

A Biographical Project—Juniors and Intermediates will be interested in the study of the lives of great missionaries. The *Eagle Book* series is splendid to use in such a project; these booklets can be purchased from The Friendship Press for only 10 cents each. You can have a "lending library" of interesting books and encourage the children to read for themselves and report. The children can be divided into small groups in a contest acting out the lives of the men and women they have been reading about. Don't expect a "finished product" in this acting. Let them act out the story so that others can guess which characters are being depicted.

Another interesting thing to do after several stories have been read and reported on, is to arrange a "Quig Program." You know how Dr. I. Q. reads off, line by line, the biographies of different men, giving a large number of dollars if the person guesses after the first reading, and then gradually decreasing the number of dollars the longer it takes the person to guess. In similar fashion, you can have the children guess who the missionary is, and instead of giving money, give points to see which side wins. Perhaps some of the children could write up these biographies themselves. Some might even like to do them in rhyme, something like this:

Fired by the zeal to carry God's message of salvation,
He went to the land of Murma and there made a translation
Into the Burmese language of God's Holy Word; 75 points.
And then he was thrown into prison, but when his young wife heard,
She hid his work into a pillow, which to him she somehow slipped; 50 points.
And there amidst the feathers he found his manuscript. 25 points.
The very first missionary to go to this foreign land,
Sent by our American Board, obeying his Lord's command
To take the joyful tidings to every land and nation, 15 points.
He taught that in Christ there's freedom
For menof every station. 10 points.

Scrap Books—Make scrap books of the countries you are studying. Make the flag of the country and paste it on the first page. Make a paper doll to show the costume and paste it on the second page. Try to find some stamps of this country for another page. Cut out pictures of products of the country and paste on other pages. Draw an outline map and locate important cities, rivers, mountains, etc. Another page might show occupations of people. Try to find some poems, proverbs, songs, etc., for other pages. Write up one of their folk stories and put it in. Some recipes telling how to cook some of the foods of the country might be included. Perhaps you can find a printed page showing the language of the land. Perhaps the children can suggest other things that might make the book more interesting.

MISSIONARY OFFERINGS.
WEEK ENDING OCTOBER 26, 1944.

Sunday Schools.	
Wake Chapel, Fuquay Spg, N. C.	$ 13.00
Winchester, Va.	6.46
Pleasant Ridge, Guilford College N. C.	1.50
Pope's Chapel, Franklinton, N. C.	3.00
Ingram, Va.	7.13
Pleasant Ridge, Ramseur, N. C.	19.60
Bethlehem (Nans.), Sufolk, Va.	3.30
Total	$ 53.99
Individuals and Churches.	
Mrs. W. E. McCardell, New Orleans, La.	$ 10.00
Morrisville, N. C.	1.21
Mt. Carmel, Franklinton, N. C.	2000
Flint Hill (R), Sophia, N. C.	4.00
Total	$ 35.21
Specials.	
First S. S., Burlington, N. C.	$ 51.21
Total for the week	$ 140.41
Previously acknowledged	3,880.28
Total since Sept. 1, 1944	$4,020.69

Gratefully,
Mattie Cox Parker,
Secretary.

The education that the kindergarten offers should not be denied any child.—*H. W. Atkinson, Superintendent of Instruction, St. Louis, Mo.*

Children and Worship

By REV. J. EVERETTE NEESE.

Where are the men and women who should worship God in Spirit and in Truth? This question has frequently come to my mind as I looked out upon empty pews in my own church and in other churches in which I have visited. Where are the people who need to call upon the name of the Lord in times like these? There may be many answers. Some logical, some ridiculous. The fact remains that we do not have in these times a generation of men and women who seek consolation in God's sanctuary.

In my opinion the answer rests in our own failure. By that, I simply mean that we have put forth little or no effort towards training our children and young people in the art of worship. There was a day, in the not-too-remote past, when parents kept their children at church or took them to church so that they might have an opportunity of learning *how* to worship by sharing in worship. That day, however, seems to have passed. Thus during the intervening years, we have done little, if anything, to enlist the interest of these children and young people in worship and in the larger work of the Church.

Realizing this unfortunate plight and recognizing the fact that if the future church keeps its doors open, something must be done today: we faced this problem at Bay View and are finding a partial solution to it in a "Children's Worship Service" each fifth Sunday. This is not adequate, but it is a partial solution to the problem until we can do better.

The children are now beginning to look forward to each fifth Sunday, at which time the Children's Worship Service is held instead of the Sunday school class sessions. In this way, all the children attending Sunday school that day have the opportunity of sharing in the Children's Service.

At the last Children's Worship Service, held on July 30, the program consisted of the following:

Piano Prelude (quiet, meditative).
Call to Worship, by an Intermediate girl.
Hymn—"Fairest Lord Jesus."
Unison Reading (The Beatitudes), led by boy from Young People's Class.
Scripture Lesson (Mark 10:13-16), read by boy from Young People's Class.
Prayer Chorus—"With Folded Hands," Junior Choir.
Prayer, led by girl from Young People's Class.
Hymn—"This is My Father's World."
Offering, received by two Primary boys.
"Living for Jesus," Junior Choir.
Sermonette—"A Lesson from the Hammer," by the pastor.
Quiet Prayer, by the pastor.
Hymn—"I Would be True."
Benediction, by the pastor.

The success of these worship services has been due, in a large measure, to Mrs. S. H. Pell, our pianist, and Mrs. H. J. Kivette, the choir director. Small church bulletins, four by five and one-half inches, are provided as a guide for all children at the worship service. Our present chapel lends itself splendidly to Children's Worship. Thus the idea has been conceived that when we erect our permanent church building, our present sanctuary will become a Children's Chapel where we shall take seriously the task of training children and young people in the art of Christian worship.

The Spartan lad was taught that there was no wrong in anything he did, but that the wrong was in being found out. Consequently, when one lad had stolen a white pet fox and hidden it under his tunic, he allowed the fox to gnaw into his very breast, yet gave no sign. The theft of the fox was nothing, but being found out was everything! Regret for the consequences of sin, or the exposure of sin, or the penalties of sin, is no real element of a godly repentance.

—*A. T. Pierson.*

The Psychology of Worship and the Child

By PEGI CARLSON RITCHIE.

The responsibility for the religious training of the child and the youth rests in the home and the church. It is in the church school that the child should first learn group prayer, unless he is a fortunate member of a family which has family worship. When the teacher bows her head and talks to God, he does the same. He learns that when the piano is played softly and the candles on the small table at the front are lighted, that it is time to be quiet. "This is God's house, and He is here today. He hears each song we sing, and listens when we pray."* He listens to his teacher's prayer. Does she ask that the rain stop so that she can go on a picnic? And please God may she have the pretty dress in the store window? No indeed. She says, "Thank you God for the rain. It waters our garden, my flowers are growing so bright and pretty." Does she ask that the redemptive power of God be felt by us, thy erring children, that we might be saved? No, for that means nothing to the child except that she does not understand him. She says, "Our Father, help us to be kind to each other. Help all the little children here today to be kind. Help us to remember to say thank you to our mothers and daddies for our nice warm home. And dear God, thank you for our mothers and daddies." Does she rush through each sentence because it's time for the bell to ring. No, indeed; she begins plenty of time before any bell and goes slow enough for the smallest child to get the meaning of the sentences, but not so slow that he becomes restless.

As the child grows, he learns to express his religious values in words meaningful to him. He is guided in this growth by the church school, for his teacher spends long hours studying his needs and his capacity to understand. Her whole program is guided by these two factors. Worship, to the pupil, has always been praise, prayer and meditation; and as he grows, these elements increase in value for him. When he becomes a youth, participating in the sacraments of the church, he enters that fellowship with a sense of security, for all through his school days he has been taught their meaning. When he bows his head in prayer, when he raises his voice in praise, when he sits silently in meditation, he is establishing contact with the Source of Power from which all his strength comes. That Source has never failed him; he, in as much as he is able, has never failed It!

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*"Song and Play for Children," F. W. Danielson and G. W. Conant.

The educated man is a man with certain subtle spiritual qualities that make him calm in adversity, happy when alone, just in his dealings, rational and sane in the fullest meaning of the word in all the affairs of life.

—*Ramsay MacDonald.*

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

VALLEY PILGRIM FELLOWSHIP ACTIVE.

The officers of the Virginia Valley Pilgrim Fellowship met recently and mapped out plans for the year's work.

A rally for all the young people in the conference will be held the fifth Sunday in December. The officers were elected when the Pilgrim Fellowship held their business meeting in conjunction with the annual conference in Winchester in August.

The officers are as follows: Miss Helen Showalter, R. 4, Harrisonburg, Va., president; Miss Clara Van Pelt, R. 3, Harrisonburg, Va., vice president; Miss Goldie Dofflemyer, Elkton, Va., secretary-treasurer; Mr. Norris Sandridge, McGaheysville, Va., assistant secretary-treasurer; and Miss Glenda Rae Allen, Winchester, Va., reporter.

The following superintendents were also elected: Miss Irma Foltz, Luray Va., R. 3, Devotional Life; Mr. Randolph Sours, R. 3, Luray, Va., Social Action; Miss Amy Louderback, Shenandoah, Va., Missions; Miss Ruth S. Good, R. 2, Elkton, Va., Leadership Training.

Counselors are: Rev. R. A. Whitten, Luray, Va.; Rev. R. E. Newton, Luray, Va.; Mr. R. A. Larrick, Winchester, Va.; Mr. R. R. Hosaflook, Linville, Va.

CYPRESS CHAPEL YOUNG PEOPLE COMPLETE SUCCESSFUL YEAR.

The Young People's Missionary Society of Cypress Chapel Christian Church has completed a very successful year of outstanding activities under the leadership of the superintendent, Mrs. R. E. Brittle.

During the year, our group has held its meetings the second Monday night in each month in individual homes, and each meeting has been planned to include devotionals, business session, program, recreation, and refreshments. Thirteen new members have been welcomed into our midst; however, two have left to serve in the U. S. Armed Forces and have been remembered with Daily Devotional Books.

In addition to monthly dues, each member contributed an offering in December which was "My Christmas Gift to Christ." We pledged our loyal support and faithful cooperation in planning and serving the Ruritans of Cypress - Whaleyville district with a delicious supper. We also have a "Traveling Pig Bank" which creates interest as well as providing an additional fund.

At Thanksgiving a very impressive Sunrise Service was conducted by our group and we also brightened the lives of the sick and shut-ins by sending them baskets at this time. The World Day of Prayer was observed with a special program and we presented an Easter pageant. We gave our sincere cooperation and support during the revival meeting this summer, being responsible for the music.

We thoroughly enjoyed the study of the Home and Foreign Mission books, which we held jointly with the Bethlehem Society. We also had the privilege of hearing Mr. Charles Starr, a returned missionary from China, relate some very interesting experiences while in China.

Our society joined other church groups in the "Forward Movement" for funds which are being used for War Relief Missions, and a special program was rendered. We contributed to the Board of Religious Education for Nansemond County.

The conference apportionment was raised and all the requirements of the Standard of Excellence have been met; thus, we are proud of our Honor Roll Society. We approach the coming year with new enthusiasm, with the hope of achieving a Christian personality after the pattern of Jesus and contributing our services more freely to the program of the church.

CATHERINE M. JONES,
Secretary.

BETHLEHEM YOUNG PEOPLE.

Several weeks ago the report of the young people's group of the Bethlehem (Nansemond) Church was given on this page. The number of members given was forty-four. There are only thirty-five active members, since several of those on the roll are in service or are away working. This correction to our report is made because the membership was reported at thirty-five at the recent Young People's Missionary Conference where they won the banner.

ALABAMA PILGRIM FELLOWSHIP.

At the Wadley Summer Conference,, the Committee on Goals presented the following goals for 1944-1945:

1. To keep alive the ideal of Christian Love in a world at war.
2. To keep in touch with those who are away in service and to serve those who are in near-by camps.
3. To try to improve your fellowship in the following ways: by (a) Willingly taking the responsibility of filling in the places of those who have had to leave or have moved away; (b) Trying to reach every young person in the community.
4. To subscribe to a good publication, such as *The Pilgrim Highroad* or *Down South News.*
5. To take charge of at least one service in the church each year.
6. To make a budget for the year, including giving to Home and Foreign Missions, and especially to War Emergency needs.
7. To take definite responsibility in the church: (a) To accept a definite share of the church budget; (b) To plan some project of church beautification; (c) To share in the Christian Education of the children of the church.
8. To promote attendance from local organizations to the state summer conference.

Since this was an official State meeting for Pilgrim Fellowship representatives, the committee on nominations brought in its report, and the following officers were elected:

Ruth Stevens, president; Frances Knight, vice president; Challis Scroggins, secretary-treasurer; Peggy Stevens, Missionary chairman; Imogene Beane, Social Action chairman; Nina Frances Lewis, Junior High chairman.

Interesting mission projects were taken for the year, and it was voted that missionary gifts for these projects be sent to the State treasurer.

At the close of the meeting, a very interesting letter from the past regional chairman of Pilgrim Fellowship, Miss Clarene Andes of Harrisonburg, Virginia, was read. In this letter she stressed the importance of the work in the local church, and its relation to National Pilgrim Fellowship.

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Boys and Girls:

I wonder if you feel like I do about wearing new shoes these fall days? I had lots of fun going down town with Momie to buy them. We parked "Jezebel," our car, a block from the shoe store. I was running along in front of Momie and I looked up and saw a church with big wide doors. I looked round at Momie and said, "That's a Holy Church, isn't it Momie," and she smiled at me, saying, "Yes, son, that is the Holy Methodist Church."

I was glad when we reached the store because it was nice and cozy inside. Mrs. Layton, whose daughter Barbara used to teach my Sunday school class, took us up stairs where the children's shoes were. She let me sit in a seat and put my foot into something that looked like a shoe. Then she pushed a little slide down against my toes and said I'd wear a 10½ or 11 size shoe. It was fun looking at all the shoes that she took down from the shelves in their little white boxes with black writing and numbers on them. I asked Mrs. Layton what the numbers pasted on the rubber heels said. She told me that those numbers told her which shoes were mates. I got a pair of Poll Parrot brown oxfords and a pair of blue felt bedroom slippers to match my blue robe. While Momie was paying Mrs. Layton for the shoes, Mr. Hubbard found me two paper toy pistols and two spinner tops with Poll Parrots on them. Mrs. Layton told me that Poll Parrots can talk!

Yes, it was funny buying my shoes, but when I go out-doors to play in them, my toes get too hot and itchy in them. I pull them off, stick my socks in them and set them beside the tree. I guess you'd better not pull yours off though, cause Momie says that's why I got the "sniffles" in my nose and had to take some medicine!

Goodbye,
OLIVER TODD.

CRADLE ROLL MATERIAL.

In the Annual Report of Departments at our Board Meeting recently, the following Cradle Roll materials were suggested in addition to *Children's Religion*, which you are already taking:

My Church Book—a lovely book for the new baby, which will become an historical record of his church activity. It has a page for his baptismal certificate; record of his christening, and on up to the time when he joins the church. These may be ordered from Pilgrim Press or our Convention Office for 20 cents each or in lots of 12 or more for 15 cents each.

Child Care—Pamphlets can be secured free from the Department of Labor, Washington, D. C. (It was suggested that they be secured by Cradle Roll superintendents and presented to new mothers.)

My Book—For Spring, Summer, Fall and Winter—15 cents each. It is suggested by Mrs. Bowden that these four books be used during the coming year with the Beginners—4 and 5 years. They may be secured from our Convention Office at Elon College.

My Indian Picture Story Book—by Mabel Neidermeyer. Contains 24 full-page photographs of homes, churches, schools, workaday life, and play of Indian children, which show how the Indians of today live. Each photograph is accompanied by simple, rhythmic text. The book is recommended by Mrs. Bowden. May be ordered from the Convention Office at Elon. Price 50 cents.

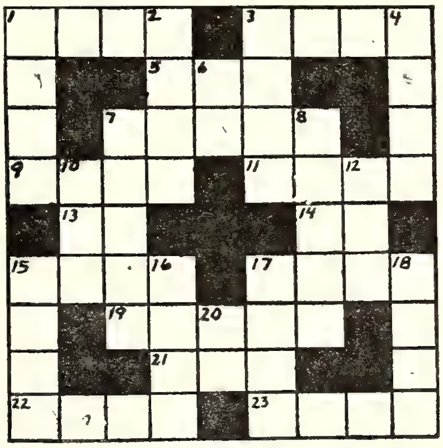
CROSSWORD PUZZLE.

ACROSS:

1. Source of veal.
3. That which nourishes.
5. A large, tailless monkey.
7. Food made from ground corn.
9. Concern; solicitude.
11. A lively Scotch dance.
13. A preposition.
14. Each game (abbr.)
15. Mends.
17. Brink; margin.
19. Necessities.
21. To utter a falsehood.
22. To satisfy; to make full.
23. Pecans; walnuts.

DOWN:

1. Stylish.
2. Be entertained with food; live.
3. To feel anxiety.
4. An herb belonging to the parsley family.
6. Protestant Episcopal. (abbr.)
7. A kind of bread.
8. Good acts.
10. Devoured.
12. You've eaten one for breakfast.
15. Ego.
16. To betray for a reward.
17. Paradise.
18. Consumes.
20. East India. (abbr.)



ANSWERS TO LAST PUZZLE.

ACROSS: 1. Fair; 3. Gate; 5. Ode; 7. Booth; 9. Meet; 11. Sods; 13. Ye; 14. R. I.; 15. Sets; 17. Espy; 19. Slide; 21. One; 22. Wilt; 23. Near.

DOWN: 1. Farm; 2. Root; 3. Gets; 4. Eats; 6. Do; 7. Beets; 8. Horse; 10. Eye; 12. Dip; 15. Show; 16. Slot; 17. Eden; 18. Your; 20. In.

"ADOPTED AND PROUD OF IT."

By "A FOSTER MOTHER."

One afternoon my daughter rushed in from school and breathlessly demanded, "Mother, am I an orphan?"

"Why no," I replied quietly. "Of course you aren't. An orphan is one who has no parents; you have Daddy and me."

"That's just what I said to Mabel Stow," she answered.

"Tell me about it, my dear," I suggested.

The childish story spilled out in rather mixed-up sentences and finally wound up with, "And I said, 'Look here, my daddy and mother chose me; yours had to take what came!' "

It did not seem the best time to discuss the "soft answer," so I called attention to the molasses candy that was cooling and a game of checkers waiting to be played.

When we adopted a baby girl from an orphan home, the matron suggested—some go further and insist—that we tell the child she was adopted as soon as she should be old enough to understand. From long experience in that work the matron had found "it works out better." The same attitude was held by the baby specialist who attended the infant and likewise the lawyer who looked after the legal end of the proceedings. They all reiterated that a child should be told.

Besides this, I have always believed

(Continued on page 15.)

Sunday School Lesson

By **Rev H. S. Hardcastle, D. D.**

THE CHRISTIAN AND THE RACE PROBLEM.

Lesson VI—November 5, 1944.

Golden Text: *"Of a truth I perceive that God is no respector of persons; but in every nation he that feareth him, and worketh righteousness, is acceptable to him."*—Acts 10:34-35.

Lesson: Luke 10:25-37; Acts 10:9-16, 34, 35; 17:22-31.

Devotional Reading: Psalm 100.

Christianity and the Race Problem.

Christainity has had to deal with the race problem since its very beginning. The first Christians were Jews, and as Jews they had a difficult time in overcoming their prejudices and racial antagonism toward the Gentiles. They believed that it was with the Jews alone that God had covenanted, and that the only way in which the Gentiles could share the privilege and enter into the covenant relationship with God was by becoming Jews or Jewish proselytes. And all this in spite of the teachings and example of Jesus. He showed no difference in his treatment of the people of different races. He made a hated Samaritan the hero of one of his immortal stories, he praised the faith which he found in the people of other races and religions. He had dealings with the Samaritans. He practiced brotherhood. Furthermore Jesus emphasized the Fatherhood of God, which inevitably involves the brotherhood of man. He exalted the worth of human personality. He proclaimed the rights of the common man. He preached the "good news" of God's love to all people. In spite of all this, racial prejudice hampered the spread of the gospel and hindered the spirit of Christianity.

And it still does. One of the major social evils confronting Christianity today is the terrible scourge of racial prejudice. It is a denial of Christianity. It is rife in so many quarters, and rampant in so many hearts today. In many respects, it has been fanned into flame by war, and by deliberate propaganda of hate. The Negro, the Mexican, the Japanese, the Chinese if they were not our allies, the peoples of other colors and creeds, including Germans, suffer by virtue of it. And from the standpoint of other nations, we suffer from it—many of them are prejudiced against us. H. G. Wells was right when he said that race prejudice was one of the worst sins of the world. And only Christianity has the solution to this vexing problem. In Christ we are one. By his Spirit have we all been baptized into one body.

God Teaches a Lesson in Race Relations.

In the experience which Peter had with Cornelius, so vividly told in the tenth chapter of Acts, we see how God tried to teach the early Christian Church the indefensibility and the injustice of racial prejudice or superiority. What God had cleansed, Peter, and no other man was to call unclean. And God gave his Holy Spirit to the Gentiles even as He did to the Jewish Christians. He is no respecter of persons, and we have no right to be.

Of One Blood.

"And he hath made of one blood every nation of men to dwell on all the face of the earth, having determined their appointed sessions, and the bounds of their habitation." Those words, "of one blood," have scientific sanction—there is no difference in human blood. And there may be a closer affinity between the blood of a Chinese coolie or a Japanese student or an Indian peasant or a Negro laborer or a Malayan farmer and a white man, than between two white men. There is an authentic story of an American who was saved by a blood transfusion from a Chinese coolie, when blood from an American comrade would not match his blood. God has written the unity of the human race deeply in the blood of his children. He wrote it more deeply in the blood of his Son who tasted death for every man.

The ancient Batavians, Motley tells us, wore a ring of iron about their necks until they had slain an enemy in battle. After this achievement it was broken off, being considered an emblem of sloth. The Christian who has not won a soul for his Lord is burdened with a badge of humiliation, which can not be removed until he has at least made an honest effort to lead a sinner to the Cross.

—*Rev. G. P. Eckman.*

THE CHURCH DURING WAR AND PEACE.

Lesson VII—November 12, 1944.

Golden Text: *"Blessed are the peacemakers; for they shall be called the sons of God."*—Matthew 5:9.

Lesson: Isaiah 2:2-4, 9:6-7; Matthew 5:43-48.

Devotional Reading: Isaiah 11:1-10; Romans 13:1-7.

NOTE.—In view of the fact that there are two sets of Lesson Notes this week so that beginning with November the Notes will appear a week in advance, these comments will be limited to brief points of emphasis for teaching this lesson on The Church During War and Peace.

The Church During War.

1. It must continue to emphasize the unity of the human race, even amid the broken ties of war.
2. It must minister to the men in the service through its chaplains and through ministries of service at home and abroad.
3. It must preach and practice a ministry of comfort and consolation to homes and hearts made desolate by the loss of loved ones.
4. It must emphasize the unbroken and unbreakable bonds of world-wide Christian fellowship.
5. It must denounce war as a denial of the ideals of Christ.
6. It must proclaim the law of love as given by its Lord Jesus Christ.
7. It must try to undergird a just and durable peace.
8. It must preach and practice the ideals and spirit of democracy at home and abroad.
9. It must maintain its missionary program.
10. It must be ready to enter new fields at the end of the war.

The Church During Peace.

1. It must make its influence more effective in community and national, as well as international life.
2. It must preach the gospel in all its searching, healing power.
3. It must become more socially minded.
4. It must enlarge its missionary program.
5. It must become more unified.
6. It must find some way to reach the masses.
7. It must recover its evangelistic passion.
8. It must reach and enlist the coming generation, especially through Sunday schools and Week-day schools of Religion.
9. It must exalt the Lord Jesus Christ.

COLLAR, CROSS AND CLERIC.

(Continued from page 5.)

drama of the Crucifixion, and Christ gives his life again for me''; and again, ''When I take out my money, the Cross is there, and I remember again my stewardship.''

There is more, but that is enough. With even less than this, no doubt, our moderator has passed on the ''secret'' to other men, and they are finding that carrying the Cross brings comfort, and strength, and joy.

Yes, it is good to carry the Cross; perhaps its is even better than to wear it. In suggesting that the Cross be worn, this writer was not thinking of the wearing to remind others, but rather to prove the wearer's own pride and joy in the wearing, a constant profession of our faith.

Surely, as true Christians we should carry the Cross in our hearts so clearly and surely that we would need no tangible reminders—again I am quoting our moderator. Perhaps it is a sign of weakness to need the tangible. But many of us are weak; let us build our strength in whatever manner we can; but let us build our faith in the promises of our Master.

Wearing the Cross, carrying the Cross, always with pride, perhaps we can learn, truly, all of us, to carry the Cross in our hearts.

VERN P. KAUB.

Madison, Wis.

CHURCH ETIQUETTE.

(Continued from page 5.)

may not be familiar to the stranger, open the book to the proper place that he may be able to join with the others. It is not necessary to make comments or to disturb anyone else by these gestures of helpfulness.

It is discomforting to a stranger to enter a church and find all the members on the back pews. For a person to have to sit in front of the entire congregation in a strange church is not only discomforting but extremely discourteous. There is no reason why a member of the church should sit in the back of the congregation unless he expects he may have to leave before the service is concluded. It is not only discourteous to strangers for the members of the church to occupy the rear pews, but it is also discourteous to the minister and those who serve. One does not go to church to stand afar and eye the procedure as a critic, but to form a compact group for corporate worship. The minister wishes to be a part of that group and to be in rapport with the people. It makes it extremely difficult for him when the people refuse to come near him.

The proper place for regular church-goers to be seated is near the front or middle of the church, and in the center of the pew. When once you have taken your seat, you should not be disturbed by people passing in front of you; neither should others be embarrassed by having to stumble over your feet.

At the conclusion of the service is the proper time to talk with the stranger. Do not let him leave without feeling that his presence was appreciated and that his return is desired. If there is a guest book have him sign it. Introduce him to those standing near, and be sure that he meets the minister. These things are not only the duty of the deacons or a special committee, but the duty of all who claim the church as their own.

AUBREY C. TODD.

Sanford, N. C.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

portionments are raised in full and that the urgent needs of the College may receive due consideration by all. To date, we have received $6,382.98 on regular conference apportionments which leaves $6,117.02 due. Advance payments are more than double what they have been in previous years. We are still more than $6,000 short of the amount asked for by the Convention. If the College could receive this balance, it would help tremendously in these days of great need. In addition, we have received $433.09 not to be credited to conference apportionments and the voluntary offerings amount to $797.64, making a grand total of $7,613.71 received from the churches and friends for current expenses. This is excellent and the College is greatly indebted to the churches, Sunday schools and friends. We are encouraged to feel that they will stand by and see that we come through these war years without deficits.

Previously reported		$6,723.53
Churches.		
Eastern N. C. Conference:		
Mebane	$17.00	
Mt. Carmel	18.00	
Eastern Va. Conference:		
Spring Hill	17.54	
Western N. C. Conference:		
Flint Hill (R)	11.00	
Sunday School.		
N. C. and Va Conference:		
Pleasant Ridge	29.00	
		92.54
Grand total		$6,816.07

VOLUNTARY APPORTIONMENTS.

Some of our churches, in compliance with the provisions of the Convention, have given their congregations an opportunity to express their interest in the College by making a freewill offering, the same to be counted on the voluntary apportionments voted. To date we have received $797.64 from only twenty-two churches. There are more than 150 other churches in the Convention. If the ministers would only inform their people of the needs of the College and give them an opportunity to contribute, I am sure that many of the members of their congregations would be very happy to share with the College and thereby help to lighten its burdens in these days of reducing funds. My good friend and brother pastor, won't you try? Your people will not censure you but they will congratulate you. It is not too late to receive this voluntary offering. It may be done at any time. Let us hope, however, that all will receive a voluntary offering for the College between this and December 25. If you knew how great our needs are, you would be glad to cooperate in this effort to stabilize the College.

Previously reported	$ 747.64
Eastern Va. Conference:	
Liberty Spring	50.00
Grand total	$ 797.67

THE HUMAN TOUCH.

A man once visited a great jewelry store owned by a friend. His friend showed him magnificent diamonds, rubies and other precious stones.; but his eye lighted on one among them that seemed quite lusterless. Pointing to it, he said: ''That has no beauty at all.'' His friend picked up the stone and put it in the hollow of his hand. He shut his hand and then, in a few minutes opened it again. What a surprise! The entire stone gleamed with all the splendors of the rainbow. ''What have you done to it?'' asked the astonished gazer. His friend answered: ''This is an opal. It is what we call the sympathetic jewel. It only needs to be gripped with the human hand to bring out its wonderful beauty.'' Is there a lesson for you in this story?

—*Selected.*

Men are more important than are tools. If you don't believe it, put a good tool in the hands of a poor workman.

—*John J. Burnet.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

NANCY CAROLINE WATKINS.

Dear Friends:

The time has been when county poor houses were true to name. The public looked upon them as places for human beings to live who had no other place to live. No one seemed to care about them. Counties supported them out of county funds. Often times the living quarters were poor indeed, and in keeping with the name "County Poor House." Forty years ago, my own county was no exception to other counties. Little children were often placed in these county poor houses when no other place could be found for them.

But the public woke up one day and realized that in these places of abode, human beings lived. God's unfortunate children. Many of them were sick and afflicted and needed medical treatment and care. They also realized it was no place for a little child to be placed, kept and reared.

Something happened. A wave of sentiment swept over the county in behalf of these folks. Now the counties have built substantial homes with modern conveniences for these unfortunate people to have in their declining days. No longer County Poor Houses, but instead County Homes, beautiful homes with beautifully kept lawns, and the inmates get all the comforts of life that they need. What a contrast from fifty years ago.

In the beginning of orphanage work, the homes in some cases were built for large groups of children and many were herded into one building; and income was often inadequate to support the children comfortably. The general public had the idea that they were orphans and most any old garment would do for them to wear. Those in charge saw great need for a change in the idea, making a change in the need of handling children in these institutions.

We are getting away from the idea of Orphanage, in a sense, and rather be called a Children's Home. The idea now is Home Life for Children, smaller buildings, a smaller number of children in a building, children of all ages, both boys and girls, in the same building—just as near family life as it is possible to make it.

When a child goes out from the Christian Orphanage today, it should go out as free as a child from a normal home. It has grown up in a normal way and not been institutionalized. We find some of the brightest minds in institutions of this kind. Circumstances forced them to come here. They are wards of the church. They should have the best the church has to give.

If you could visit the Orphanage and see these fine little children and realize they are dependent upon you, we believe you would want to contribute. They ask bread. Will you give them a stone? At this Thanksgiving season you have an opportunity to show your love.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 2, 1944.

Amount brought forward		$20,000.00
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Morrisville	$ 5.52	
Bldg Fund, $4.00.		
Monthly Offering $1.52		
Mt. Carmel	17.00	
New Elam	11.00	
New Hope	5.17	
Pope's Chapel	4.50	
Wake Chapel	23.13	
		66.32
Eastern Va. Conference		
Newport News		7.90
N. C. and Va. Conference:		
Bethel	$ 6.38	
Burlington	49.38	
Mt. Zion	4.53	
Mt. Lebanon	14.35	
Union (Va.)	20.00	
		94.64
Western N. C. Conference:		
Big Oak	$ 12.68	
Ether	1.91	

(Continued on page 15.)

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

CLIP THE COUPON AND MAIL TODAY, TO—

Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

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City .... State ....

Church ....

Subscriptions will be placed in the order received.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

FOR THE CHILDREN.

(Continued from page 11.)

that one cannot misrepresent to a child and hope to retain his confidence or respect. So when, at about the age of three, my daughter asked me the natural question, "Where did you get me?" I told her in simple, everyday language how her dad and I had found her, had fallen in love with her and adopted her. I told the story of her entrance into our lives and home in a way that brought her real delight.

The word "adoption" was heard by our child for the first time from my lips. It's a word I have never shunned. I have used it in so matter-of-fact a way that she has never associated it with mystery or least of all with any unhappy circumstances. As my daughter grew older, I told her from time to time, very simply but honestly, the so-called "facts of life." I have always treated adoption as involving merely a delay in coming to the parents to whom the child was to belong.

Already, I have impressed on the mind and heart of our child the fact that she was wanted and chosen. That this point had made a deep impression on her was proven to me when she was about four. While happily playing tea party with her doll family she was showing marked preference for one doll, Susie." Suddenly the little mother looked up from her play and indicating Susie, explained, "I like her the best. You see, she's an adopted child."

I thought it very sweet and touching at the time. Later, when the incident recurred to my mind, the question arose as to the likelihood of my daughter's acquiring a superiority complex over this "being chosen" idea. This was forcibly shown when I witnessed a childish row in which my daughter was a vigorous participant. I heard her taunting the other combatant with the truth that he had "only been born" while she was adopted.

So we foster parents are apt to err. In our desire to protect our adopted children from any potential slurs we sometimes swing to the other extreme and instill superiority notions into their minds. But I soon found that such false impressions could be met and overcome by simple little lessons in kindness, and by showing that while some plants delight us with their flowers, others are equally satisfying because of their leaves, their fruit, their seeds or their roots. Our child soon learned that differences are desirable.

On the whole I have found that the general attitude of adults toward other people's adopted children is generally kindly but often tactless. There are those persons who, not sure that a child has been informed, feel called upon to whisper the facts to someone else. There are times when that stage whisper, "She's adopted, you know," makes me very uncomfortable. However, I have found the most effective way to deal with this is at once to raise my voice a trifle to dispel the idea that it is a secret, and say pleasantly, "Yes, indeed, she is adopted, and we are all very proud of it."

Just the other day I reproved my daughter for a little carelessness, saying, "Take care of that bicycle of yours; it's the most valuable thing you have." To my surprise she replied, "No, there are two things I value more—my daddy and my mother." I was so downright delighted I didn't mind one bit being alluded to as a "thing."—*National Kindergarten Association.*

THE ORPHANAGE.

(Continued from page 14.)

Flint Hill (R)	6.00	
Hank's Chapel	11.41	
Smithwood	5.73	
Zion	8.00	
		45.73
Valley Va. Conference:		
Winchester		7.93
Alabama Conference:		
Corinth	$ 3.10	
Pisgah	2.17	
		5.27
Thanksgiving Offering.		
Eastern Va. Conference:		
Eure		5.00
Special Offerings.		
Mr. R. L. Trotter	$ 10.00	
Mr. J. F. Wagoner, work	27.00	
Mrs. Jones Sharp	10.00	
Mrs. C. P. Simmons	25.00	
		72.00
Total for the week		$ 304.79
Grand total		$20,304.79

TO WOMEN OF THE SOUTHERN CONVENTION.

(Continued from page 6.)

Thankoffering program in the pocket, or build your own; but however you plan it, do it with enthusiasm and a determination to make it a great service and help us raise a Thankoffering for Elon of which we will be proud.

We have helped other schools many times, but never before, as a Convention, have we had the opportunity to help our own college. Let's show 'em how to do it!

Mrs. O. H. Paris.

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Established 1808.

Dayton, 2 Ohio

TRAINING IN WORSHIP

By PEGI CARLSON RITCHIE.

It is the function of the Church to provide for the spiritual growth of its members. The greatest asset in this growth is WORSHIP, for it is the consummation of all spiritual life. In worship, the best that is in man reaches out to touch the best that is in all of life. We call that best, God. Man, when he identifies himself with God, finds need for spiritual renewal. This is attained by private devotions and public worship. It is the duty of the Church to provide for public worship, and to encourage private devotions. It is the duty of the Church School to train children so that they will form the habit of holding private devotions regularly, and of attending public worship. Doing both in such a manner that they will grow spiritually.

Worship is made up of certain elements. Just as different departments constitute a church school, so public worship has definite parts. The first of these is Adoration. Adoration is the feeling of reverence, or of awe, which fills one's heart to such a capacity that it is expressed best in song or music. Hymns of praise such as "Come Thou, Almighty King" and "This Is My Father's World" are examples. A second element or part of worship is Prayer. In prayer, man sheds all his inhibitions and fears and talks with God more intimately than he does with his closest confident. Too often our prayers are petitions rather than confessions. Only when man is willing to submit ALL to his Deity will he find the strength and guidance so essential to his growth. "Not my will, but thine." In private devotions, prayer is more dominant than praise. In public worship both are essential. All worship includes Meditation. Adequate time should be provided for every worshipper to reflect on the God to whom he sings praises and to whom he prays; to reflect on the most perfect manifestation of that God, Jesus, the Christ. In his meditation, he ought to set his own life against the teachings and the life of Jesus in order to see where he himself falls short. In recognition of his short comings, he will rededicate his life to the service of his Master and his God.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, NOVEMBER 9, 1944. NUMBER 44.

Ten Goals for Today and Tomorrow

The next years will be a time of decision for our churches, our nation and our world. If the decisions are right, the door will be opened for a more Christian society. If they are wrong, we shall face a more pagan society and greater obstacles to every Christian and humane endeavor. While victory by the United Nations will facilitate the development of a better world order in our time, victory of itself will not bring about justice or durable peace. It can provide only a favorable opportunity for the construction of a righteous peace. To help gird our Congregational Christian Churches for their task, we summarize some of the cardinal post-war issues:

1. A deeper religious experience in our churches, which shall strongly reinforce moral principles and convictions.
2. A more adequate Christian education in our churches and in our schools, to seek and to teach the will of God for social life.
3. An effective expression of support for an organization of the United Nations and as soon as feasible of all nations, with enough delegated power to maintain security, extend justice, and promote welfare.
4. A sacrificial participation in government, private charitable, and church programs for the relief and reconstruction of war-torn areas.
5. An effort to secure by mutual agreement an international bill of rights for all men everywhere.
6. A greater cooperation with churches around the world, with those of our own faith and order and all others, particularly with the Younger Churches working on Christian frontiers, and with the World Council of Churches.
7. A program of Christian vocational training to help laymen and ministers to serve God in daily life.
8. A richer fellowship within the family, church and community that every person may feel included.
9. A persistent support for voluntary and government planning to demobilize the wartime economy and to raise standards of production and of living for the people.
10. A program to train young people and adults in the rights and responsibilities of Christian citizenship.

—Adopted unanimously by the General Council
at Grand Rapids, Michigan.

NEWS AND VIEWS

The Western North Carolina Conference is in session this week at Pleasant Grove.

Recommended reading for World Order Day: "The Great Decision," by James T. Shotwell.

Graham Rowland Wisseman has an article on Stewardship in the November issue of *Children's Religion.*

The Henderson Church, Rev. J. F. Apple, pastor, has recently painted and guttered the roof of their building.

Friends may write R. D. Coulter, C. E. M.—USNR—19th C. B. Special Sect. No. 1, c|o Fleet P. O., San Francisco, Calif.

Dr. W. E. Wisseman, president of the Southern Convention, was a visitor at the Eastern Virginia Conference in Franklin.

Rev. R. T. Grissom has accepted the pastorate of the church at Auburn and succeeded Rev. J. Lee Johnson who recently resigned.

Rev. E. M. Carter is on a trip to Alabama, where he expects to attend the Homecoming Day service at Lanett. He served this church as pastor several years ago.

On last Sunday our church in High Point, North Carolina, called Rev. G. C. Crutchfield to serve as pastor for the coming year. The church is to have services every Sunday.

Because of the illness of his wife's mother, Superintendent Lester is to spend this week-end in Winter Park, Florida, where Mrs. Lester and their two little girls will remain for some time.

The resignation of Rev. Oliver K. Black, field secretary of the department of Evangelism has been accepted by the executive committee of the Federal Council. He will leave on December 31 to become the pastor of the First Congregational Church of Moline, Ill.

Rev. George Olejar, pastor of our Bethlehem Church, near Disputanta, Virginia, is seriously ill in a hospital at Petersburg. He was greatly missed at the recent conference in Franklin. Mr. Guy A. Thelin, our conference missionary visitor, will speak at the Bethlehem Church on the third Sunday, November 19.

The news notes from Eastern North Carolina this week were sent in by Rev. E. M. Carter. Not only the management, but our subscribers appreciate news items from the various sections of the Convention. Mr. Pastor, why don't you take time to send us news of your church or charge. A postcard is admirably suited for such purpose.

Chaplain W. W. Elder is now stationed at the Naval Training Station, Bainbridge, Maryland. Chaplain Elder is one of our own ministers and an old Elon graduate. A visit with him might bring good cheer to our boys who happen to be there and especially if they happen to be homesick. If you know of some member there, tell him about our Chaplain.

A PRAYER FOR INTERNATIONAL FELLOWSHIP.

O God, who hast appointed a day when the kingdoms of this world shall become the Kingdom of our Lord and of his Christ; quicken our loyalty to Thee, that we may now and always choose thy will as our will, thy way as our way, thy peace as our peace. So lock our fortunes to thy purpose that we may be satisfied with nothing less than a world at unity with itself, and, in abiding fellowship, win for mankind that freedom and mutual trust which will enable all nations to bring their glory and honor into thy Kingdom; through Him who came to set men free, Jesus our King. Amen.

The church reports for the Eastern North Carolina Conference have been sent out to the secretaries of the several churches. It is requested that these reports be properly filled out and sent to the conference secretary or carried to conference. Statistics are interesting and, besides, they are valuable. This conference meets with the church in Raleigh.

One day last week, Rev. G. C. Crutchfield received word that two of his sons had been wounded in battle. Cpl. G. C. Crutchfield, Jr., of the Army Engineering Corps in the South Pacific, is in a hospital in the Netherlands Indies. Pfc. John U. Crutchfield, Twelfth Infantry, First Army, was wounded in Germany on October 10. No information concerning the extent of injuries has been received. Sympathy is extended to the Crutchfield family, and a prayer is offered that their fondest hopes may be realized.

Mr. Guy A. Thelin, one of our missionaries to China since 1924, is visiting our conferences this year. He is a layman who believes that laymen can serve Christ and the Church. He tells an interesting story concerning the Church in China and the work that it does. He thinks of himself as a farmer, but he is also a college teacher. Several High Schools have invited him to speak to them. If there are others that would like to hear him while he is in this area, they should write him or Superintendent F. C. Lester at Elon College, N. C.

Rev. G. E. E. Lindquist, one of our ministers who works with the Home Missions Concil of North America, is this week telling our churches about the American Indian. He is the author of the home mission study book that deals with that subject. The last part of his schedule is as follows: Thursday, Supper at Raleigh Church; Friday, Supper at Burlington Church; Saturday, Supper at Elon College Church; Sunday morning, Reidsville Church; Sunday evening, First Church, Greensboro; Monday evening, Lynchburg Church. It is hoped that just as many as possible will hear him.

Sponsored by the Laymen's Missionary Movement, the fourteenth annual observance of Men and Missions Sunday will be held on November 12. The executive committee has made the announcement that pastors of all denominations will participate, and chaplains in all theatres of the war will also co-operate.

Almost 3,000 resident chairmen in communities throughout the United States have been appointed to promote the observance in their churches.

The Laymen's Missionary Movement endeavors through all of its activities, and particularly in the observance of Men and Missions Sunday, to inspire men to support missionary endeavors both at home and abroad, encouraging churches to promote missionary enterprises through their respective home and foreign missionary boards.

On The Other Side

By Roy D. Coulter, USNR.

The great lovers of humanity were generally hermits. They had a thought that they would never really love mankind until they went to live in the wilderness. I believe theirs is a reasoned science. For, after more than two years on various Southwest Pacific Islands (not as a tourist), I don't think I ever loved mankind more than at this very moment. Especially my church, my home and friends—they seem so far away now. This makes me know, more than ever, that the things we have been accustomed to all our lives never impress themselves upon us so much as when we are deprived of their presence. I was once inclined to think individual rights, self-needs, and social duties, a privilege enjoyed by all. An intimation of the terrible price paid for these things is brought lively to bear on my conscience.

Souls have been so filled with a passion for a Cause as to make speech impossible. Tears tell a story all their own. The winds and waves carry us to distant ports—even into the shadows of death. We know without reason we are tossed about, driven by circumstances, guided by accidents, impelled by desires, knowing what we want for the moment, but never having tried to shape the course of our lives into a consistent whole. If we were impelled by reason under all circumstances, God would not seem so far away.

I find myself thinking—like Jonah in one of his weakest moments—that God must be back home. I also am caught up in something big. While in this whirlpool of world events my mental faculty prevents me from deducing inferences from facts until I am jolted into semi-consciousness by the Cause. After being thrown upon dry land, I am made aware of the sacredness of the soil because it involves something sacred in the lives of people.

On some of the islands across the Pacific, I have tried to determine if possible how these natives reason about God. Some of the atolls have had missionaries for many years, and they have done a good job. The results are obvious. Their church buildings are as simple and elegant as the majority of our country churches in the Southern Convention. Some are painted inside and out with white paint. Each village had a church building. Not all natives lived in the village, and they would walk for miles in the hot sun, over rough terrain, each Sunday to attend services. None ever had shoes.

I entered one of these churches and took a seat near the back. There was a kind of ritual with songs and prayer. I understood very little. After the service of worship inside, they gathered beneath the cocoanut trees for the sermon. The pastor held no Bible, but in his hand was a piece of paper with notes to which he referred occasionally. The few words I caught meant: "Americans are our friends — they are our unwilling guests—the enemy, they have run away. . . . " I was proud to be an American.

A short while ago there was only evil—now there was good. God was good. At a terrible cost they were free. A price had been set on things, and they asked themselves, "How much do we appreciate it?" Before this war, I wonder if I placed the proper value on things. I guess I expected them because I was used to them.

On another island, there were no signs of mission work, or else it didn't "take." These natives were known in their religion as "Fire Walkers." They would dig a pit about twenty-five feet long, eight feet wide, and three or four feet deep. They placed stones in this pit and built a fire of logs upon the stones. They prepared the fire early in the morning, cooked their food over the flames all day, and around eight or nine o'clock, they stripped off what little clothing they had on and with bare feet would dance upon the white-hot rocks. While others awaited their turn, they sang incantations that sounded weird and creepy.

I never learned what they thought of God. But no experience can be said to exist until it is translated into action. Without some action on our part the Christian religion would give no experience. We must do something—if no more than removing our hat or raising uplifted hands; which signify nothing concealed and hearts bared.

Another day, we came upon a deserted village of thatched huts. On some level terrain remote from the community was a gathering of natives dancing around in a circle, beating tom-toms and making blood-curdling sounds. I walked up closer and learned from those few not engaged that they were celebrating a high day in their religious thinking. In this display, the men wore feathers from some large bird—parrots are common here—in their kinky hair, and a dirty cloth around their middle. The women wore only the cloth around their bodies and some trinket or other in their ears. All had woven thatch bands on their arms which denoted their clan or family. Most of these natives were friendly. Some became roused to anger if an attempt was made to take pictures of them or of their families. In some villages we made pictures without much difficulty.

Their thought of God was limited to rain, sunshine and the fruit trees—not far removed from the doctrine of God in Nature. They never went beyond that. Their dead would show up again in another child of the same sex, they believed. The singing and dancing was in appreciation of long life and plenty of food. They had no marriage ceremony. If a man wanted a woman as his wife he would take her, if she was willing or not, and they lived happy ever after. But I have known a few to separate and take other wives or husbands. This only happened where there were no children. They must have children. The oldest native I have seen was only fifty-four. He looked as if he might be eighty.

While I write this little sketch—hurridly—planes are on their way overhead; heavy guns howl portentously in the distance. The days and nights for the men up above us have been taken away. A desire deeper than all thought envelops the peace-loving souls of men for home. But . . . there is always tomorrow, tomorrow and tomorrow—when, we hope, most of the boys and girls will come home again from all over the world.

One can but think of the uselessness of war. And one dreams of that day when men will become wise enough to settle their contests without bloodshed over a peace table. However, until that day comes, we will continue the dimensional warfare set up by the enemies of freedom until they are beaten by the *right* that makes *might*.

The sadest picture of all is created by those in our homeland who have the precious freedom of religion and turn their backs upon the privilege. They do not understand. These things were bought at a terrible price—blood; and as I think of their value in terms of our youth, a heavy lump comes in my throat.

THE EDITOR'S MESSAGE

WORLD ORDER SUNDAY.

To enlist the total strength of the churches of the nation in a concerted effort to achieve a world peace based on Christian principles, the Federal Council of the Churches of Christ in America has issued a nation-wide call to the 150,000 churches in its constituency to observe Sunday, November 12, 1944, as World Order Day.

Emphasizing that the approaching military victory in Europe makes it necessary for Christians to accelerate their united effort to win the peace, the Council urged the churches to use this day as an occasion for rallying Christians all over the nation to work for the establishment of a genuine world community.

In a six-page folder prepared by the Council to offer suggestive material for use on World Order Day, it was stressed that priority must be given to the spiritual foundations for tomorrow's world or the observance would fail in its purpose.

Pointing out that the recent Bretton Woods and Dumbarton Oaks Conferences have focussed the attention of the people of many nations on the complex and difficult problems related to the achieving of a peace that will insure to all nations both security and justice, the statement added:

"Regardless of the advances that may be made in the direction of political and economic agreements, there can and will be no lasting peace unless such agreements are permeated by a spirit consistent with the teachings of Christ and implemented by men and women who are actuated by such principles."

In an outline of what the churches can do to bring about a better world order, Christians were urged as citizens, by every means possible, to make known to their leaders in Washington their support of the moral and spiritual principles and the political and economic propositions to which assent has been given by representative religious bodies throughout the country.

"Christians believe the peace can be won if there is developed and made vocal a public opinion in our own and other countries sufficiently persuasive to require the establishment of a general international organization with which all nations, large and small, victor and vanquished, may be identified and which will be dedicated to finding and curing the basic cause of world disorder."

To insure that the peace will be of a kind that the churches can support, the Council also urged Christians to watch carefully the developing international situation to the end that—

The principles embodied in the Atlantic Charter and the Declaration of the United Nations may not be forgotten in the Day of Victory.

The United Nations may carry over into the post-war period the unity which they have achieved for the prosecution of the war, so that unilateral policies designed to enhance the prestige of one nation at the expense of another nation may give way to joint action for the good of all peoples.

The policies of isolation heretofore practiced by our own and other nations may be abandoned and international institutions created which will conduce toward the establishment of a world community of nations.

The system of military alliances and arrangements of power politics may not be continued after the war, but that an international system of security may be evolved which will safeguard the peace of the entire world.

The freedoms vouchsafed in the Atlantic Charter may not be jeopardized through the preservation of prewar systems of imperialistic control over subject peoples.

The temptation to seek a settlement dictated by considerations of hatred and revenge may be overcome and a peace achieved which will be so just as to be permanent.

Also contained in the folder are an analysis of the Christian Requirements for World Order; Elements of Promise in the International Situation, and a resume of the current efforts of the churches of the United States and other countries in support of a durable peace.

THE THINGS WHICH BELONG TO PEACE.

Peace is not merely a beautiful ideal; it must be made a tangible reality. That beautiful concept must be given new and fuller content. Too often we have piously mouthed the word "Peace" without realizing its implications.

Christ lamented over Jerusalem: "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes." (Luke 19:42.) Jesus realized the plurality—"things"—of peace. His testimony is a rebuke to our frequent over-simplification of the problem, our "incautious idealism," our naive optimism.

What are some of the "things" which belong to our peace? Let us simply telescope them into the following outline and allow the reader to use his own imagination in their proper amplification and application: air power, air police and airways . . . alternatives to war: arbitration and conciliation . . . colonies . . . cartels . . . mandates . . . problems of India, China, small nations, ex-enemy nations, improved jet-planes, demobilization, disarmament, rehabilitation, international law . . . implications of democracy and Christianity . . . natural vs. artificial security . . . nationalism vs. imperialism . . . national vs. international police power . . . prejudice vs. justice . . . emotion vs. logic . . . militarism vs. pacifism . . . isolation vs. participation in world government . . . national sovereignty vs. international responsibility . . . peace vs. anarchy . . . Christ vs. chaos! R. L. H.

The Pattern for Peace - A Year Later

By Carl Hermann Voss,

Extension Secretary of The Church Peace Union and The World Alliance for International Friendship.

One year ago, October 7, 1943, the three major faiths of America—Roman Catholicism, Judaism and Protestantism—issued the "Pattern for Peace," a tri-faith statement on world order. The seven-point declaration on world peace was issued by 144 leaders of the Catholic, Protestant and Jewish faiths.

This Pattern for Peace, as it was speedily christened, was the first and most comprehensive inter-faith pronouncement on world order issued by American religionists. It brought to the attention of the American people those parallel movements within the three faiths which for several years had been simultaneously working toward kindred ends in their thinking on postwar issues.

Since last October there has been a twelvemonth of intensive activity within religious circles. The tenets of the epoch-making document have been given wide publicity among the rank and file of the churches in this country. As clergy and laity look ahead into the coming year, when even greater efforts will be made to bring these seven points to pulpit and pew, the story of the Pattern should be told anew.

The Pattern for Peace is in reality the agreement on an identical statement by the three faiths. The seven propositions are summarized as follows:

1. The moral law must govern world order.
2. The rights of the individual must be assured.
3. The rights of oppressed, weak or colonial peoples must be protected.
4. The rights of minorities must be secured.
5. International institutions to maintain peace with justice must be organized.
6. International economic cooperation must be developed.
7. A just social order within each state must be achieved.

The fuller exposition of the seven points were prefaced by three separate preambles.

The genesis of the Pattern is a fascinating story. The tri-faith Declaration contains seven propositions which were derived from an extensive study of more than forty pronouncements on world order previously issued by religious leaders and religious groups. These seven points represented the areas of agreement that were found in these various statements. Religious leaders had long felt a deep mutual concern that the peace should be built on moral foundations and many of them had been aware that comparative studies of these many pronouncements among the three faiths revealed a considerable amount of common ground. It was amazing to discover how similar in wording and thought, in content and intent, were the statements on world order issued by groups and individuals within the three faiths. Each faith seemed to want the establishment of world order based on the "moral law."

No one should imagine that the Pattern has fully expressed the thought of the three faiths, for it certainly does not—not even a full statement of the points of agreement in the three groups. The Pattern for Peace does, however, contain a common program, a basic minimum on which all three faiths agree. It is not a complete blueprint, but rather an enunciation of basic principles.

During the past year copies numbering many hundreds of thousands, have been distributed in churches and synagogues throughout the country. But the follow-up work has gone further. Mass meetings, such as those held in Toledo, Ohio, San Antonio, Texas, and Syracuse, New York, have been sponsored by leaders of three faiths and attended by great throngs of people, avidly interested in this significant project.

Results have been significant. And the end is not yet. During recent months the Pattern has been hailed in many parts of the world, especially in Great Britain, China, Australia and South Africa. Indications of what it may accomplish are reflected in the impact it made on Congress during the hearings for the Connally Resolutions on world organization last October and the impression it registered when presented by inter-faith representatives at the platform committees of the Republican and Democratic Conventions this past summer.

But most interesting of all is the achievement itself. In the Pattern for Peace is a pattern for inter-faith collaboration, an example of what may be accomplished by parallel action of the major faiths of America on many another issue affecting the common weal. With fact and understanding, grace and wisdom, the leaders of the Catholic, Protestant and Jewish faiths may reach new levels of inter-faith comity and cooperation to accomplish the ends all living religions seek in common.

A RESOLUTION ON POST-WAR CONSCRIPTION.

The Congress and the people of the United States are now considering the possible adoption of legislation providing for post-war military conscription. The Executive Committee of the Federal Council of the Churches of Christ in America recommends that Congressional action on this matter be deferred until after the war. The churches believe that the peace should establish procedures for controlling military establishments everywhere. To this end the Christians of many nations are now directing their energies. They are doing this not only in obedience to conscience but also because the war aims of the United Nations as defined in the Atlantic Charter anticipate the establishment of a permanent system of general security and encourage "all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments."

We cannot now foresee the precise nature or strength of the armaments that may be required by the world community when there shall have been established a general system of international security. We are not here pronouncing judgment for or against conscription, but we are pointing out that for the United States to change now its historic policy might be so interpreted as to prejudice the post-war settlement and jeopardize the possibility of achieving the kind of world order reflected in our government's war aims.

We are committed to working for a post-war settlement that will insure to all nations peace, security and justice. To this end we pledge ourselves anew in the hope that peoples everywhere may be released from the burden of competitive armaments and given the opportunity to develop a world community in accordance with Christian principles.

Times like these do not discredit the church. They demand it. In the course of the centuries countless crises have arisen and hindered but not stopped the march of Christ's Kingdom. —*Bishop Arthur J. Moore.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Conference met on November 1 and 2, 1944, according to the announced program. The place was Franklin, Virginia, and the host church entertained the conference with gracious hospitality. The pastor, Dr. W. T. Scott, assisted by the members and friends of the church, made great effort to assure the delegates and visitors of a cordial welcome and hearty reception. The attendance was good, considering the difficulties of travel and the scarcity of labor on the farms during harvest time.

The reports of the churches were not sent in to the office of the secretary in time to be tabulated. It is not yet known what the total receipts for all conference apportionments amounted to for the year. It was announced that $8,324.60 was sent to the conference on the apportionments. This amount is practically the same as for 1943.

The reports submitted by the various committees were of a high order and indicated a progressive spirit in the conference. The addresses were well prepared and expressed the forward-looking purpose and attitude of the speakers.

The following officers were elected for the ensuing year: Rev. T. Fred Wright, president; Mr. Shirley T. Holland, vice-president; Dr. Wm. T. Scott, secretary; Mr. J. P. Dalton, assistant secretary; Mr. W. E. MacClenny, treasurer and historian. The retiring officers, I. W. Johnson, president, Dr. W. B. O'Neill, vice-president and Dr. John G. Truitt, secretary, have served sufficiently long to merit retirement with the usual honor and salary (?) attached to such position in our church. There will be no income tax on the salary received as a retired officer. If the retiring officers have the feeling represented by the ex-president, they are unanimously delighted to be relieved of their duties in that field.

Rev. H. Allan Gleason was licensed to preach the Gospel as a probationer, and the following were admitted to membership in the conference as elders: Rev. J. W. Baggett on transfer from the Baptist Church; Rev. F. H. Wise from the Methodist Church; Rev. D. D. Nash and Rev. Ernest Brickhouse by ordination; Rev. Norval C. Kern on transfer. An increase of six ministers in one year is encouraging.

There were two matters which seemed to stand out more prominently from the standpoint of differences of opinion. The first was the report on Conference Apportionments. Usually the report provokes opposition when there is a considerable increase for any church. This year objection was raised because the increase was not more. It is fine when ministers contend for an increase in the amount of money they are asked to raise in their churches, or in their charge. There was a net increase of $922 for the conference. The conference did not meet the request of the Southern Convention for additional increase. However, the increase made is more than the net increase asked of any other conference in the convention. That is to be taken into consideration when severe judgment is passed upon the failure to go all the way in that matter.

The other matter which involved some careful parliamentary decisions was the election of officers. Once in a while there are two Nominating Committees in a church body; one officially appointed by the body, the other self-constituted. The first report of the Committee on Nominations did not meet the expectations of some members of the conference and a discussion followed which resulted in asking the committee to bring in a new slate. The final report was passed without a dissenting vote and the expected test vote was not taken.

There is some room for improvement in the unity of the conference. The marks of the contests of the last session of the Southern Convention have not been washed away by the summer rains. Some people are classified at this late date by the way they talked and voted in that convention. I. W. Johnson.

CENTENNIAL OBSERVANCE SCHEDULED.

As chairman of the North Carolina Conference committee on Religious Literature, I would like to call attention especially to the first day of conference, Tuesday, November 14, at 10:45, at Mt. Zion Church. This is the time for the Centennial Observance of The Christian Sun, and a momentuous occasion it is.

An impressive program has been carefully planned by the Board of Publications for this first session of the conference. The conference will adjourn to the site of Junto Academy for a memorial service.

In this part of the State of North Carolina, The Sun was born, and it is certainly here that this commemoration should be held. We are sure that those appointed for the task will find fitting words of appreciation, but we realize that this will not be an easy task. We are reminded of Lincoln's immortal address at Gettysburg and of these words in particular: "The world will little note, nor long remember, what we say here, but it can never forget what we did here." It is well that this celebration comes now, even though it is a time of war and mental and spiritual depression on the part of many. Now is the time to remember and evaluate the deeds of those who fought the good fight of faith.

Frankye Marshall.

FINDINGS OF A PARSON.

We shall be talking a great deal about Peace, Mr. Editor, in this year to come. Will we have much information as to what is being planned? Will we have any "say" about what kind of Peace we are to have? Well, Lin Yu-Tang, in his book, "Between Tears and Laughter," has some very pertinent words on the matter:

"If the people are sound of heart, if they desire peace, and if at the same time they are living in a democracy, why cannot the will of the people be effective? Has not somebody been cheating them, and, if so, why? . . . briefly the answer lies in the fact that there is a growing tendency to hand over the government of the country to bureaucrats and 'experts' and the terms on which the people are told to surrender their judgment are that these experts have all the 'facts' which the people, the poor laymen are not supposed to have."

Don't you think, Mr. Editor, that our Chinese friend has made a point? Why cannot the will of the people be effective.

F. W. Murtfeldt.

"The rapidity of world movements since the beginning of this century has required such mental readjustments that confusion could not be avoided. It is therefore a constructive service to challenge Christian laymen with a vision in which human brotherhood is held as a necessity."

—*Bishop Edwin Lee.*

News of Elon College

By **President L. E. Smith.**

THE EASTERN VIRGINIA CONFERENCE.

The one hundred and twenty-fourth annual session of the Eastern Virginia Conference was held last week with the church at Franklin, Virginia. The weather was ideal, the attendance was large, and certainly there could not be a more hospitable people than those who constitute the church at Franklin. Dr. Wm. T. Scott is the genial pastor, and Dr. I. W. Johnson, long in the service of our Church and of the Southern Convention, was president of the conference. Dr. Johnson was efficient and impartial in his rulings as presiding officer. He has made an excellent president.

The conference program provided for the proper presentation of the church's enterprises and institutions—their achievements, needs and programs. The members of the conference are interested in the whole church and seek to provide for its progress.

The Church and the Board of Trustees of Elon College some years ago requested that I assume the leadership of the college. For these years the church and friends have been patient, cooperative and helpful. Together, we have made pardonable progress. The burden of debt has been lifted; the curriculum broadened and enriched; the faculty improved and a fine group of young people have assembled on the campus from year to year for college training.

I mention these facts that I may express my appreciation and the gratitude of Elon College to the Program Committee for the one hour's time allotted to the Committee on Christian Education which was devoted largely to the interest of the college. Rev. R. L. House was chairman of the committee and read a very excellent report. Dr. W. T. Scott gave a very splendid address in the interest of our college, calling attention to the progress of the college in recent years and emphasizing its present needs. He reminded us that our splendid state institutions of higher learning, which we all appreciate, were not themselves self-supporting; that they were constantly calling on the legislatures of their respective states for the appropriation of funds for current demands; that we support our state institutions through taxation without realizing it. The speaker contended that our church schools need support and must have it. They cannot be expected to be self-supporting any more than our state institutions. "If we want church schools," he declared, "we must support them." We have no right," he said, "to ask the state to train our ministers and church leaders."

As president of Elon College, I want to express my appreciation of the increased interest manifested in the college. The churches and friends have been more generous this year than in recent years, and I want to thank every church and every individual who has contributed for the support of Elon College. It needs and deserves your support.

REV. T. FRED WRIGHT.

As a former pastor of and co-laborer with Rev. T. Fred Wright, now of Windsor, Virginia, I want to express my appreciation of the honor recently conferred upon him by The Eastern Virginia Conference by electing him as its president for the ensuing year.

Fred, as we called him at the Christian Temple, when he came into the membership of our denomination, is an honest, sincere, devout Christian and a loyal and sacrificing minister of the gospel. He lives earnestly and in the light, above question or suspicion. He may be relied upon to consider the entire interest of the church as represented in his conference. He will welcome constructive criticism and listen intently to the desires and pleas of all, and to render his own decisions in the fear of God, with love toward all and special favors toward none. I pray for peace and harmony for the conference and bespeak for its churches and enterprizes growth and stability under the guidance of its newly elected president, Rev. T. Fred Wright.

Brother Wright is pastor of the Windsor pastorate. His people are devoted to him and I know that they are proud of this honor that has come to him, deserved and earned.

ELON FRESHMEN ELECT OFFICERS.

Following a period of orientation and initiation, the freshman class at Elon has recently organized and elected officers for the coming school year. At the organization meeting the class also elected representatives to the Women's Council and Men's Senate.

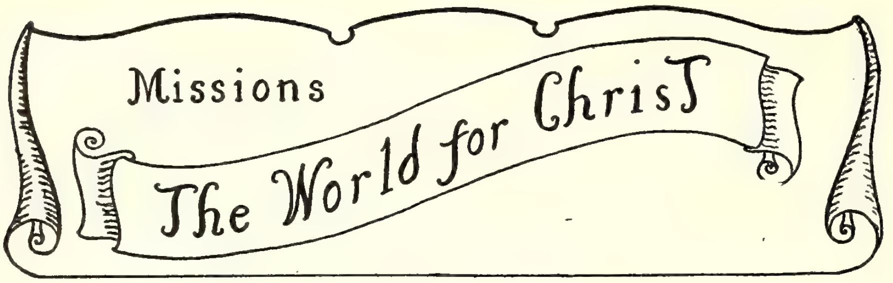
Daniel Banks of New Bern, North Carolina, was elected president. The other officers are: Bill McEntire, Spindels, North Carolina, vice president; Ruth Webster, Haw River, North Carolina, secretary, and Francis Detrick, Degraffe, Ohio, treasurer. The representative to the council is Frances Carol Pegram of Henderson, North Carolina, and the representative to the senate is Carl White, Waverly, Virginia. L. B. Adcox, head of the Physical Education department, is class sponsor.

VOLUNTARY APPORTIONMENTS.

The Southern Convention in session at Reidsville, North Carolina, was conscious of the critical needs of the College during these tragic days. Many of Elon's boys who otherwise would be in college are in camps or with our fighting forces on the far-flung battle-fields of the world. In order to provide for the losses sustained by the College on account of the war the convention voted authorizing a voluntary apportionment of $12,500. The same was apportioned to the churches of the several conferences on a strictly voluntary basis. Many of our Sunday schools and churches have gladdened our hearts by following the authorization of the convention, placing the needs of the College before their people and giving them an opportunity to respond. The response has been gratifying, though not complete. How wonderful it would be if every church in the convention would simply give its people an opportunity to express their interest in the College by voluntarily making an offering for its support. My brother pastor, it is not too late to give your people such an opportunity. The needs of the College are evident and, I fear, may become acute before next conference season. We greatly appreciate the voluntary assistance of our churches.

Previously reported	$ 797.67
Churches.	
Eastern N. C. Conference:	
Plymouth	$ 5.00
Eastern Va. Conference:	
First, Portsmouth	75.00
First, Richmond	100.00
Oakland	28.55
N. C. and Va. Conference:	
Monticello	3.67
Sunday Schools.	
Eastern N. C. Conference:	
Liberty, Vance	13.50
Pope's Chapel	9.25

(Continued on page 12.)



HIGH LIGHTS OF THE MISSION BOARD MEETING.

The Mission Board of the Southern Convention of Congregational Christian Churches met in regular annual session on September 29, 1944, at the Suffolk Christian Church, Suffolk, Virginia.

The members present were: A. H. McIver, R. O. Rothgeb, W. J. Andes, L. L. Vaughan, J. A. Williams, J. P. Dalton, O. D. Poythress, H. S. Hardcastle and Mattie Cox Parker, secretary, and Superintendent F. C. Lester.

A committee was appointed to draw up resolutions to be sent to the family of the late A. L. Jolly, who was a member of the Mission Board for several years.

New members of the board were presented by Dr. Lester, and also the visitors.

The board organized and elected officers for the coming two years, which are as follows: H. S. Hardcastle, president; L. L. Vaughan, vice-president, Mattie Cox Parker, secretary, and Mrs. Donnell Take, treasurer. The Executive Board was elected as follows: H. S. Hardcastle, L. L. Vaughan, J. P. Dalton, J. A. Williams, and O. D. Poythress.

Routine business was transacted and discussion followed concerning appropriations for the coming year.

Appropriations were made to the following churches: Asheboro, Bay View, Berea (Norfolk), Lynchburg, Valley Pastorates, Mountain Work, Chapel Hill, Winston-Salem. Several small appropriations were made and also the appropriation for The Christian Sun, and that ten per cent net income of all Home Mission funds to be sent to the Home Boards.

An application blank for missionary aid to be used by the churches was presented, and it was voted that such a blank be perfected in cooperation with Conference Missionary Associations.

Rev. and Mrs. H. Allen Gleason, Jr., were presented to the board. Mr. Gleason gave a detailed report of the work done in Carroll County for the past three months. The board is gratified to have these splendid young people as full time workers for our Mountain Mission.

General expansion of mission work was discussed. "It was moved and carried that we approve the Shaowu Mission, that we move forward just as far as circumstances make it possible, and that the matter be presented to the churches. It is hoped that offerings will be made for this mission as soon as possible."

"It was moved and carried that we heartily commend the Thankoffering for Elon College." The board expressed their deep interest in and for Elon College during these days.

The World Service Church Programs were approved by the board.

"It was moved and carried that we ask our people to make a courageous and substantial increase in their missionary giving during the coming year."

Reports showed that $25,520.06 was raised for missions, making an increase of $3,924.90. For War Victims and Services, $2,363.74 was raised.

The year's receipts were the largest since 1930-31. Because of the keen interest among the Sunday schools, churches, individuals, the Woman's Board, etc., we were able to pay all appropriations and outstanding debts, and to send $12,387.38 to the American Board—designated and undesignated gifts.

The board members were entertained at luncheon at the Hotel Elliott.

Mattie Cox Parker,
Secretary.

FOR FOREIGN MISSIONS.

The last annual session of the North Carolina and Virginia Conference passed a resolution asking all the "missionary agencies in the conference to cooperate in an effort to raise at least one dollar per capita for Foreign Missions" during this year. Burlington, Greensboro First, and Reidsville churches have gone over the top with this fund. Other churches are near the mark, and many have already reported more for Foreign Missions than last year. We hope that many more churches will increase their offerings to Foreign Missions to the amount of one dollar per member.

Joe A. French, *Chairman.*
Foreign Missions Committee.

MISSIONARY OFFERINGS.
WEEK ENDING NOVEMBER 2, 1944.

Sunday Schools.

Liberty (V.), Henderson, N. C.	$ 10.21
First, Greensboro, N. C.	10.61
First, Reidsville, N. C.	16.00
Antioch, Harrisonburg, Va.	7.65
Linville, Va.	8.23
Belew Creek, N. C.	3.38
Mt. Carmel, Walters, Va.	2.70
Elm Ave., Portsmouth, Va.	25.00
Mayland, Broadway, Va.	1.50
Shiloh, Ramseur, N. C.	6.67
Total	$ 91.95

Individuals and Churches.

Mt. Bethel, Summerfield, N. C.	$ 15.77
Bethlehem, Disputanta, Va.	12.00
Spoon's Chapel, Asheboro, N. C.	3.92
Pleasant Union, Lillington, N. C.	2.25
Turner's Chapel, Sanford, N. C.	3.01
Elm Avenue, Portsmouth, Va.	60.00
Happy Home, Ruffin, N. C. (A personal donation)	100.00
Hank's Chapel, Pittsboro, N. C.	11.83
Total	$ 208.78
Total for the week	$ 300.73
Previously acknowledged	4,020.69
Total since Sept. 1, 1944	$4,321.42

Mattie Cox Parker,
Secretary.

TREASURER'S ANNUAL REPORT.

Following is the Annual Report of the treasurer of the Woman's Home and Foreign Mission Board of the Eastern Virginia Conference of Congregational Christian Churches:

Balance in treasury, Oct. 1, 1943 $ 127.17

RECEIPTS:

Women's Societies.

Antioch	$ 48.05
Bay View	52.50
Berea (Nans.)	100.00
Berea (Norfolk)	60.00
Bethlehem	160.00
Christian Temple	351.00
Cypress Chapel	130.00
Damascus	78.00
Dendron	65.00
Elm Avenue	30.22
Eure	48.00
First, Norfolk	75.00
First, Portsmouth	100.00
First, Richmond	55.00
Franklin	202.00
Holland	155.00
Holy Neck	150.00
Hopewell	31.10
Isle of Wight	56.00
Liberty Spring	205.00
Mt. Carmel	55.00
Newport News	101.00
Oak Grove	30.00
Oakland	90.00

(Continued on page 13.)

CHURCH WOMEN AT WORK

With Emphasis on Missions.

MRS. F. C. LESTER, *Editor.*

"HERE'S TO DEAR OLD ELON!"

This week the president of each society in the Southern Convention has received a copy of a play concerning Elon College, written by Mrs. Russell Powell (Dorothy Truitt) of Greensboro. It is suggested that the play be used in connection with your program for the Thankoffering this year. The young people's group in your church might present it for you. If your Thankoffering service is already planned, this play, "Here's to Dear Old Elon," could be used at any time when your church is giving an offering to our college. If you desire additional copies, they may be secured from the Convention Office, Elon College.

HAW RIVER BEGINS NEW YEAR.

The Ladies Missionary Society of Haw River Christian Church held its October meeting in the home of Mrs. Charlie Johnston, with Mrs. Fannie J. Byrd as hostess. Ten members and two visitors were present to hear and discuss the program on International Cooperation.

In reviewing the year's work, much has been accomplished in home missions. We have gone over the top in apportionments, but did not reach the Standard of Excellence, due to the fact that members were unable to attend the rally and conference. One life membership was presented.

Officers were elected for the new year as follows: Mrs. Artelia Poole, president; Mrs. J. R. Barker, vice-president; Mrs. Frank Bain, secretary; Miss Pearl Smith, treasurer; and Miss Minnie Garrison, reporter.

Rev. Earl Farrell, our new minister, begins full time work as our pastor in November.

MINNIE GARRISON,
Reporter.

SOCIETY REPORTS—1943-44.

SALEM CHAPEL.

The most outstanding event during the year was the observance of the World Day of Prayer at our church, with several other churches joining with us. Dr. F. C. Lester, acting pastor, very capably led the service, with members of the societies reading certain parts. The effect was inspiring and prophetic of the time in the not-too-distant future when denominational boundaries will be set aside forever.

We remember well the night of the public Thankoffering service when everyone was invited. This was mission education for all and an opportunity for intelligent giving. We need more such meetings in order that our people may learn about missions.

In our Sunday school we have made some progress in the teaching of missions and in giving. This, we trust, is but the beginning of much greater things along this line.

Our little year book helped a lot in that we have had better programs and used more of the literature. We like having different members head the devotional program using the little book of Circle Bible Meditations. We enjoyed learning of these "Individuals Used of God."

FRANKYE MARSHALL,
Vice President.

WINDSOR.

The Woman's Missionary Society of the Windsor Christian Church has had a very good year, both spiritually and financially. We have studied the book of Acts under the leadership of Mrs. J. M. Rabey. Our study books were reviewed by Rev. Fred Wright and Mrs. Eldon Fulgham. We observed the World Day of Prayer with other societies taking part. We had delegates at the Spring Rally, and helped our young people with their project of sending clothes for Greek Relief. We also sent Christmas presents to the Japanese children.

We have enjoyed studying about our five missionaries and hope the conference will give us more names to give special thought to.

Our society has met all requirements, and sent in one Life Membership.

We have enjoyed our work this year, and with the help of the Master, we want to accomplish more next year.

MRS. ALLEN BEALE,
President.

FLINT HILL (R).

Our Missionary Society held regular monthly meetings in the homes of the members. We have had interesting programs, following the suggestions made by the board. Our study books have been read by each member and reviewed at the meetings.

For our Friendly Service, boxes were sent to Franklinton College, the Christian Orphanage and Greek Relief. The sick in the community were remembered by visits, flowers and reading material. Copies of the "Upper Room" were sent to boys from the community who are in the armed forces.

A Memorial Service was planned by the missionary society and held the first Sunday in June. A memorial sermon was preached by the pastor, Rev. W. T. Madren. Flowers were placed on each grave and a short service held in the cemetery.

All requirements for the Standard of Excellence have been met except attending conference and spring rally. We feel that our efforts have not been in vain, but we hope to accomplish more in the coming year than we did in the past.

LOLA FARLOW, *Pres.*,
SALLIE FARLOW, *Sec'y.*

BEREA (NANSEMOND).

The Woman's Missionary Society of Berea has had a very good year, with Mrs. R. C. Watson as leader and Mrs. H. P. Harrell as spiritual life leader. Our installation service was held at the home of Mrs. H. P. Harrell, using the candle-light service, with Mrs. W. B. Warrington as leader. Our Community Day program in November and the World Day of Prayer in February were held with the Methodist and Episcopal churches.

We have given to the Red Cross and wounded soldiers, to Religious Education, and have sent cards and flowers to the sick.

In our church we have four societies: the woman's society under the writer, the young people with Mrs. R. T. Bradford as superintendent, the junior young people with Mrs. R. C. Watson as superintendent, and the cradle roll with Mrs. C. G. Brinkley as superintendent. All of our societies have made the Standard of Excellence.

We are looking forward to the new year with hope and faith that it may be our best year ever.

MABEL HARRELL WATSON,
Reporter.

Ours is a missionary religion. It was born with the missionary motive. It lives because of the missionary motive. It will die if the missionary motive passes from it.

—Bishop Arthur J. Moore.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

HELPS FOR WORLD ORDER DAY.

Local Christian Youth groups are urged to cooperate in the observance of World Order Day next Sunday and the remainder of the month as World Order Month.

The following suggestions may be helpful:

1. Hold an appropriate service of worship on World Order Sunday, to inaugurate the month's emphasis.

2. Begin a study of one or more world situations today. Some topics which may be sudied are: "The Jews of the World Today," "What Price a Lasting Peace," "Peace Beginning with Me," etc.

3. Form a library of articles, pamphlets, books, and other written materials concerning the solutions of community and world problems.

* * *

Pilgrim Fellowship is working for a World-wide Christian Church when it:

1. Cooperates in the Christian Youth Council of a community.

2. Helps to promote interdenominational World Order Month, and the World Day of Prayer.

3. Works with other denominations to meet community and world problems.

THE PILGRIM FELLOWSHIP MEMBERSHIP CARD.

"I hereby purpose to work with other Congregational Christian young people—

"To achieve Christian personality after the pattern of Jesus;

"To seek a fuller understanding, one of another, in the interest of happy relations in home and community;

"To work for a united church, practicing Christian freedom and definitely promoting the program of Jesus;

"To secure equal rights for all races as equally the children of God;

"To practice a Christian patriotism which recognizes the authority of God in conscience as supreme;

"To strive for justice in the social order which will afford an abundant life for all;

"To work for such international organization of the nations as will preserve peace and security."

This membership card has been neatly printed by the Pilgrim Press at the request of the Executive Committee, and is available to local Pilgrim Fellowship groups at $2.00 per hundred. Why not urge your group to secure enough for each member to have one?

A DURABLE PEACE IN EASTERN ASIA.

By WILLIS LAMOTT.

What are we to think about the problems of the peace in Asia? This booklet is designed to give the material necessary for an answer to that question on the part of Christians in our churches. The pamphlet comprises 80 pages and contains in addition to the text a study guide for groups who may use the material and also a carefully selected bibliography. There is also appended a detailed document on the Peace Settlement in Eastern Asia which is the result of a study of two years or more on the part of a special group. This is published for the first time.

The booklet begins by answering the question: "Why are we fighting in East Asia?" The author gives a brief survey of United States-East Asia relations in the past and asks whether the Declaration of Cairo is sufficient to accomplish peace or is something else needed? He favors the development of a new policy in East Asia, based on a regional association under a general international security organization. He discusses the punishment of Japan and concludes that the defeat itself will be the most salutary form of punishment. He argues against a long term of military occupation and would confine such occupation as may be necessary to certain strategic points. He recognizes the imperative need of reeducation but opposes coercive control of education and would bring about the results desired by arrangements for the opening of Japan to the thought currents of the world to which he believes Japan will be sensitive. He recognizes the responsibility of the Emperor for the war, but would not forcibly cause his removal. He believes that the defeat in which the Emperor will be implicated together with free discussion will dispose of existing concepts of divinity. He discusses the question of the existence of liberal leaders.

With respect to China, he discusses the problem of maintaining a united China, the relation of China to the Soviet Union and the financing of China's post-war development. His final section deals in detail with postwar arrangements in East Asia, including Manchuria, Formosa, Korea, Indo-China, Malaya and the Philippines. His statement of the principles to be applied in dealing with the colonial problem is especially illuminating.

A DURABLE PEACE IN EUROPE.

By WILLIAM HENRY CHAMBERLAIN.

The problems of the peace in Europe are crucial for a durable peace in the world. What are we as Christians to think about these problems? This publication of the Commission on a Just and Durable peace instituted by the Federal Council of Churches is designed to furnish factual material for an answer to this question so far as Europe is concerned. The booklet comprises 80 pages and contains a study guide for groups who may use the material as well as a workable bibliography. There is also appended to the main body of the pamphlet a statement on the peace in Europe with special reference to Germany prepared by a competent group under the leadership of Professor John Bennett.

Mr. Chamberlin begins by stating why a peaceful, orderly and prosperous Europe is a matter of concern to the United States. He goes into considerable detail with regard to the effect of the war on the countries of Europe and then in a section on pivotal Germany points out the key geographical and industrial position of Germany in Europe and discusses such questions as the effect of Nazism on German character, questions of war guilt, territorial dismemberment, disarmament and the problem of the integration of Germany into the new Europe.

He points out that the war will mark the decline of Europe and the enhancement of the relative importance of the Soviet Union, Great Britain and the United States. He emphasizes, however, that the attitude of extra-European powers toward Eu-

(Continued on page 15.)

FOR THE CHILDREN

DOROTHY TODD, ***Children's Editor***

Dear Friends:

I trust that many of you who are reporting for Children's Missions in your church will send me current news of what you are doing from time to time. Let us know about your best programs and meetings as they happen. All of us will be interested to learn how you are progressing. Perhaps your news item will give another society a good idea to work with before the year is out. If you will send any item to me, Mrs. A. C. Todd, P. O. Box 271, Sanford, N. C., I will see that it reaches our page as quickly as possible.

Today I was visiting in some homes of our community. I was made very glad when a lady said, "I just love to read about the Indians. I am glad that we are to study about them this year. I feel that this may be the very best year that we have ever had in our missionary work!"

All children are interested in our American Indians. I find that there is some splendid material in our son's library. Last Christmas his uncle gave him the "How and Why" series. In the travel book of this series there are some unusual pictures of Indians, their work, homes and dress. There is a map of North America showing the "Homes of the Redmen when America was a Wilderness." The story of the Indian is told in a manner which is interesting even to the three-year old child.

Oliver is just now becoming acquainted with his 14 volumes of "Child Craft." These are our gift to him for his fourth birthday. When the saleslady came around describing them, Oliver wanted them so very much that he went and brought his bank to give all of his savings to make the down payment. We told him we would pay the remainder if he wanted them so badly. In the volume on "Our Own Country and Foreign Lands" we have found some very interesting stories about the Indians. These stories are beautifully illustrrated with pictures of Indian children.

If you do not have these books, perhaps you will be able to find a neighbor who does, and will let you use them. Visit your library and see what is available there on Indian life. Search your own library, and perhaps you will discover materials that you had forgotten about. Let us who haven't received our Mission Study Books not waste time but use any good materials which are at hand. I feel that any leader will be able to find information enough to interest her group until the study books for her age group arrive.

If at any time you feel that I can be of any help to you, please call on me. I would greatly appreciate any personal idea or suggestion from any of you which might help me in my work as superintendent of Children, or editor of the Children's Page.

Thank you, and may you have the best year ever in your missionary work.

DOROTHY TODD.

LIBERTY SPRING.

The Juniors and Cradle Roll Missionary Societies of Liberty Spring Christian Church had a very successful year of work. We had an increase in membership of which we are very proud.

The Juniors met every second Sunday with good attendance. We had the book, "Tommy Two Wheels," taught in class. We also entertained the Rotarian Club to raise our apportionment. We made the standard of excellence. We combined our Public Program and also the June Party. All of the children and mothers were invited. The children enjoyed playing games. Pictures of the two groups were made. Refreshments were served by the leaders, Mrs. Rosa Duke and the writer.

MRS. ROSCOE HARRELL.

TIME TO LIVE GRACIOUSLY.

By LUCIA MALLORY.

Issued by the National Kindergarten Association.

> **"The Child's First School is the Family."**
> **—Froebel.**

"Good morning, Tom!"

"Good morning, Dad! Here's the paper!"

Tom Varian and his son met in the front hall as I was coming down the stairs.

"Come on, Son," Tom, Senior, invited. "Let's both have a look at the news."

As I passed through the dining room a moment later, the two Toms were sitting together by the window, a fair head and a dark one bent above the morning paper.

"Good morning, Lucia!"—"Good morning, Miss Mallory!" they called to me as I went on to the kitchen.

A meeting of the library board had brought me to the home of my friend, Blanche Varian, the evening before, and I had accepted her invitation to spend the night. I am children's librarian and Blanche is the board member who is most interested in the children's room at the city library. We wanted to talk over some plans for new books.

"Breakfast is ready," announced my hostess, after she and her daughters had greeted me. Helen had just finished putting sliced oranges on the table and Joyce had been filling the water glasses.

We all sat down to the table together. When the fruit had been eaten, Helen and Joyce whisked away our empty plates and brought bacon and eggs in from the kitchen, and Blanche began to serve the toast she had been making.

After breakfast was finished, Tom, Senior, left for his work, Tom, Junior, and Helen started off to high school on their bicycles, and Joyce went in to practice for an hour on the piano before going to grade school. I was taking over Joyce's usual morning work of wiping the breakfast dishes for her mother.

Are your mornings always like this, Blanche?" I asked my friend. "Does the whole family eat together and start off without hurry or strain?"

"No," Blanche answered, "because families do not operate by clockwork, but we usually rise early enough to have an unhurried breakfast together, and we try to take hurry and strain out of our lives as much as possible. Too many people are being stricken with diseases that could have been avoided if their lives had been set to a slower tempo. I don't want that to happen to Tom, and I don't want it to happen to my children when they grow up!

"Sometimes a homemaker works too hard and sets too hurried a pace for the rest of her family," Blanche

(Continued on page 13.)

ANSWERS TO LAST CROSSWORD PUZZLE.

ACROSS: 1. Calf; 3. Food; 5. Ape; 7. Bread; 9. Care; 11. Reel; 13. To; 14. E. G.; 15. Sews; 17. Edge; 19. Needs; 21. Lie; 22. Fill; 23. Nuts.

DOWN: 1. Chic; 2. Fare; 3. Fear; 4. Dill; 6. P. E.; 7. Brown; 8. Deeds; 10. Ate; 12. Egg; 15. Self; 16. Sell; 17. Eden; 18. Eats; 20. E. I.

Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

CHRISTIANITY AND DEMOCRACY.

Lesson VIII.—November 19, 1944.

Golden Text: *"Bear ye one another's burdens and so fulfill the law of Christ."*—Galatians 6:2.

Lesson: Micah 4:1-5; Mark 12:13-17; Romans 13:8-10; I Peter 2:13-17.

Devotional Reading: Psalm 103:1-5; 8-13.

Putting Jesus on the Spot.

The Pharisees and the Herodians—they were poles apart in their religious and political policies, but politics and mutual opposition to Jesus make strange bed-fellows — thought they had Jesus on the spot, to use a current expression. As a matter of fact, they had him on the horns of what seemed like a dangerous dilema: "Is it lawful to give tribute to Caesar or not?" If he had said, "No," mighty Rome could reach out her iron hand and make him pay a heavy penalty for insubordination, for subversive activities, for treason. If he said "Yes," he would incur in double measure the wrath of the Jews who squirmed under Roman oppression. But as always, Jesus knew the answer. It was not a case of "either or," but one of "both and." Living as they did under Roman rule, protected as they were by Roman power, receiving as they did the benefits of Roman administration, they were under obligation to pay tribute to Rome. But Rome did not have the total, or the supreme claim upon their allegiance. They were to render unto God the things that were God's. The principle still holds good. We owe something to the State. We also owe something to God. Man is a citizen of two commonwealths. He has obligations in both realms.

The Fulfilling of the Law.

"He that loveth his neighbor hath fulfilled the law." There are many laws, their name and number is legion. But only one law includes them all—the law of love. Both the prohibitions against, and the demands for, all action concerning one's fellowman are summed up in the fulfilling of the law. Parents know this. A child may obey from fear, or he may obey punctiliously every jot and tittle of the parental law, but only as he loves does he fulfill in its truest sense the law of the home. The same principle applies to the citizen as applies to the child. Christ would have folks good not by constraint but by consent, not by law but by love.

The Creator Greater than the Created.

The created thing cannot possibly be greater than the creator. Man is greater than any machine he can create. God is greater than the universe which He created. This truth has significance for our world in which there is so much confusion and friction in the matter of the relation between the citizen and the state and God. The powers that be are ordained of God. God created the state. He is therefore Sovereign over the state. We ought to obey God and not men, that is our first allegiance. The state is not the final authority for man, a man's allegiance is not primarily to the state. Here is the fatal and diabolical curse of the Fascist state, or totalitarian government. There are many Christians even in Germany who have not bowed their knees to Baal.

It Depends Upon Which Side You Are On.

"Be subject to every ordinance of man for the Lord's sake; whether to the king as supreme, or unto governors, as sent by Him for vengeance on evildoers and for praise to them that do well." The average, law-abiding citizen is hardly conscious of laws. Law has little threat for the man who is committed to the good way of life. Laws were made for the lawless, for those who are anti-social in their outlooks and their outreach. To be sure there are unjust laws, but such laws are to be repealed by due process of law. It is also undeniable that there are some laws that have to be dealt with by force if reason does not prevail. History would sanction for instance the revolt of the American colonies, and the policy of the leaders of the French and Russian revolutions, so far as the ends they sought were concerned.

The High Uses of Freedom.

"As free, and not using your freedom for a cloak of wickedness, but as bond-servants of God." Freedom is not the license to do as one likes or pleases, but the power to do as one ought. And freedom comes only through obedience to law. The airplane flies not because it violates law but because it operates within law. Men find their highest and sweetest freedom when they surrender their freedom to Christ. Life is eccentric apart from Him. It is only as it is centered in Him that men find true freedom.

Christianity and Democracy.

Christianity is a democratic religion. It insists upon the worth of the individual, it believes in the individual, it rests ultimately upon the individual. God is no respecter of persons. Every man in a sense is a priest unto God. The spirit of democracy pervades the Christian religion. In turn, the Christian religion is a saving and redeeming element in democracy. If democracy is to survive and function effectively, it must have men and women not only of intelligence, but just as much to the point, men and women of character. And Christianity is concerned with, and committed to, the high enterprise of making sound character, of making Christian character, of producing citizens whose intelligence and will are safeguarded and undergirded with high ideals and spiritual imperatives. Free schools, free press, free assembly, free worship, are essential to democracy and also to religion.

NEWS OF ELON COLLEGE.

(Continued from page 7.)

Va. Valley Conference:		
Antioch	35.00	
Leaksville	12.93	
		282.90
Grand total		$1,080.57

CONFERENCE APPORTIONMENTS.

The Eastern Virginia Conference closed its year's work last week with the one hundred and twenty-fourth annual session of its conference. The reports were fine. The work of the year, as indicated, has been successful and is certainly encouraging. Its contributions to the College during the church year recently closed are the largest that the churches and friends of this conference have made for current expenses in years. It is hoped sincerely that all other conferences constituting the Southern Convention may make a similar record. Apportionments for the College, as we all know, total only $12,500. Not in its history, so far as I know, has the College received its entire apportionment. In view of the critical needs of the College, I hope and earnestly pray that we may realize an amount equal to the apportionment this year. My brethren, those of you who are interested in the College and its program, won't you please urge your people to do their best. We are grateful for every contribution made by churches or individuals. This conference year has about closed. Soon we begin a new one. May our records be set and may we seek to improve the same during the year into which we enter.

Previously reported		$6,816.07
Churches.		
Eastern N. C. Conference:		
Morrisville	$ 7.85	
Turner's Chapel	5.04	
Eastern Va. Conference:		
Bethlehem (Disp.)	3.00	
Burton's Grove	5.00	
N. C. & Va. Conference:		
Elon College	131.20	
Happy Home	14.33	
Mt. Bethel	29.37	
Pleasant Grove	8.47	
Western N. C. Conference:		
Hank's Chapel	8.74	
Spoon's Chapel	1.00	
Va. Valley Conference:		
Mayland	1.50	
Sunday Schools.		
Eastern N. C. Conference:		
Chapel Hill	5.40	
Liberty, Vance	10.82	
Eastern Va. Conference:		
Bethlehem (Nans.)	11.33	
Mt. Carmel	4.74	
Oakland	7.76	
N. C. & Va. Conference:		
Belew Creek	4.00	
Durham	33.38	
First, Greensboro	31.90	
Long's Chapel	3.52	
New Lebanon	6.60	
Western N. C. Conference:		
Ether	4.23	
Flint Hill (M)	.85	
Pleasant Ridge	35.00	
Va. Valley Conference:		
Concord	1.89	
Linville	8.96	
		385.88
Grand total		$7,201.95

CONFERENCE APPORTIONMENTS FOR 1944-45.

Rev. J. F. Morgan, now pastor of Old Zion Church, Norfolk, Virginia, is progressive. He always has been. His church is the first that I know of to send in a contribution on conference apportionments for the new year. We are grateful to have Old Zion lead the way and trust that others may follow quickly and generously.

Eastern Va. Conference:	
Old Zion	$ 25.00

FOR THE CHILDREN.

(Continued from page 11.)

continued. "Three years ago, as you know, I spent six weeks in the hospital. My illness was largely the result of overwork and worry.

"The hours ticked away slowly while I lay in bed, and I began to wonder why everyone in the world thought he had to push himself and everybody else so fast! Was my zeal for efficiency stealing away my own, and my family's peace of mind? I thought of all the modern aids to house work, and I knew it was rediculous for me to have let myself become overworked. I concluded that there are enough hours in the day for people to live graciously, without being cross and hurried all the time.

"Since coming home from that sojourn in the hospital, I have tried to take the feverish rush out of our lives. I soon noticed that, as I became less hurried, so did Tom. He left his work at the office and spent more time with the children, yet he accomplished as much, or more, than when he had worked practically all the time. We began to do more things together as a family. The children became more considerate of their father and me and of each other.

"Living less hurridly takes a great deal of forethought, and often I have to give up doing things I used to think had to be done, but I know that nobody would willingly go back to the old days of high tension in our home."

MISSIONS REPORT.

(Continued from page 8.)

Old Zion	37.55	
Rosemont	204.00	
South Norfolk	75.00	
Shelton Memorial	37.00	
Spring Hill	14.50	
Suffolk	650.00	
Suffolk (Staley)	210.00	
Union (Southampton)	25.10	
Wakefield	53.00	
Waverly	50.00	
Windsor	90.00	
		3,874.02

Young People's Societies.

Bay View	$ 4.00	
Berea (Nans.)	37.00	
Berea (Norfolk)	6.00	
Bethlehem	100.00	
Burton's Grove	30.00	
Christian Temple	51.00	
Cypress Chapel	60.00	
Eure	16.00	
First, Portsmouth	26.00	
First, Richmond	6.00	
Franklin	76.00	
Holland	23.00	
Holy Neck	40.50	
Liberty Spring	61.00	
Mt. Carmel	28.00	
Newport News (C. E.)	31.00	
Newport News (Forum)	5.40	
Oak Grove	36.50	
Rosemont	48.30	
South Norfolk	45.00	
Spring Hill	14.00	
Suffolk	60.00	
Union (Southampton)	21.77	
Waverly	5.00	
Windsor	37.45	
		876.92

Junior Societies.

Bay View	$ 3.50	
Berea (Nans.)	26.00	
Berea (Norfolk)	6.00	
Bethlehem	27.00	
Christian Temple	58.65	
Cypress Chapel	22.50	
Damascus	3.00	
Eure	4.00	
First, Portsmouth	16.00	
First, Richmond	4.00	
Franklin	30.50	
Holland	26.75	
Holy Neck	21.00	
Liberty Spring	31.00	
Mt. Carmel	8.70	
Oakland	6.50	
Rosemont	29.95	
South Norfolk	15.00	
Shelton Memorial	5.00	
Suffolk	40.00	
Union (Southampton)	4.97	
Waverly	5.10	
Windsor	15.97	
		411.09

Cradle Roll.

Berea (Nans.)	$ 11.00	
Berea (Norfolk)	1.35	
Bethlehem	19.53	
Christian Temple	9.13	
Cypress Chapel	16.25	
Damascus	5.00	
Dendron	2.15	
Eure	4.00	
First, Portsmouth	5.00	
First, Richmond	1.50	
Franklin	7.50	
Holland	5.00	
Holy Neck	12.00	
Liberty Spring	50.00	
Mt. Carmel	30.00	
Newport News	10.00	
Oak Grove	2.17	
Oakland	5.00	
Rosemont	45.85	
South Norfolk	3.00	
Shelton Memorial	2.00	
Suffolk	30.00	
Union (Southampton)	13.45	
Waverly	3.60	
		294.48
Offering, 1943 Conference		58.81
Offering, District Rallies		79.78
Life Memberships		240.00
Memorials		250.00
Thank Offering		407.59
World Day of Prayer		7.93
War Victims and Services		11.45
Japanese Evacuees		5.00
Total		$6,644.24

DISBURSEMENTS:

Mrs. W. V. Leathers, Treasurer	$6,378.48
Mrs. J. F. Morgan (expense)	3.00
Miss Pattie Lee Coghill (Conference speaker)	20.00
West & Withers (bond)	5.00
Mrs. A. C. Moore(record book)	3.90
Gurley Press	31.56
Franklin Printing Co.	27.75
Mrs. J. L. Moulton (rally sp'kr)	25.00
Mrs. J. Rollie Gayle (shipping clothing for Greek Relief)	22.82
Bank Service Charges	3.09
Total Disbursements	$6,520.60
Balance in Treasury	$ 123.64

Mrs. W. B. Williams,
Treasurer.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Thanksgiving comes a week earlier this year than usual, November 23. The children at the Christian Orphanage always look forward to a chicken dinner. A turkey dinner would be out of the question. They are very happy to have a chicken dinner.

The good women from several of our churches have, for a number of years, made a chicken dinner possible by donating a coop of chickens for that purpose. We hope these good women from several of our country churches will bear this in mind.

This is the time of year to cull out the non-laying hens, in order to keep from feeding and boarding all winter the hens that give no eggs in return. But they are as good to eat as any.

Please do not forget us!

The good Lord has been real good to us during the last two weeks, and we have had pretty clear weather to plant our small grain. Mr. Wagoner, the Orphanage farmer, brought in his tractors, drills, plows and harrows today, November 2, and said the oats and wheat were in the ground. We have a few acres of rye to plant for early grazing in the spring and we have our fall crop in. The farm boys have been working early and late to get this work done for fear it might rain and delay the work. Too, it was on the full of the moon, a good time to plant small grain.

We also have our corn in the shed nearly dry enough to shell. There is never a time in the Christian Orphanage but that we have a job ahead—a thousand bushels of corn to shell, the winter's wood to cut for the cook stoves in the three buildings. Twenty-six hogs to kill and dress and salt down, and when the weather is too bad to work on the outside, we have one of our buildings to paint on the inside. Always a job ahead. Besides this nearly a hundred children to look after.

Now, My friends, when the Thank Offering for the Orphanage is taken in your church and Sunday school, won't you give as God has prospered you during the year. Remember, little children eat food and wear clothes when food and clothes are high in price as they are now, as well as they do when they are low in price.

Invest in these children, they are worthy of you. It will be a good investment.

The two little girls at the top of this letter are looking to you.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 9, 1944.

Amount brought forward		$20,304.79
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Beulah	$ 2.55	
Christian Chapel	14.05	
Liberty Vance	10.00	
Pleasant Union	21.18	
Turner's Chapel	9.08	
		56.86
Eastern Va. Conference:		
Bethlehem, Disputanta	$ 6.00	
Eure	3.00	
Liberty Spring,		
Friendship Class	1.00	
Senior Boys and Girls	.50	
Mt. Carmel	12.73	
Christian Temple	10.00	
Elm Ave., Portsmouth	50.00	
		83.23
N. C. and Va. Conference:		
First, Greensboro		19.51
Western N. C. Conference:		
Spoon's Chapel		3.80
Va. Valley Conference:		
Antioch	$ 8.69	
Linville	9.36	
Mayland	1.50	
		19.55
Alabama Conference:		
Alabama Association		62.50
Thanksgiving Offering.		
Mr. R. H. Coble & Family		10.00
Special Offerings.		
Mrs. A. M. Callahan	$ 6.00	
Mr. Cook	10.00	
Mr. Franklin E. Bradshaw	50.00	
Miss Clarice Gunn	5.00	
A Friend	5.00	
		76.00
Total for the week		$ 331.45
Grand total		$20,636.24

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. **The Lord Jesus Christ is the only Head of the Church.**
2. **Christian is a sufficient name for the Church.**
3. **The Bible is a sufficient rule of faith and practice.**
4. **Christian character is a sufficient test of fellowship and Church membership.**
5. **The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.**

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Marriages

CAMPBELL - DAVIS.

On Saturday evening, October 7, 1944, at 8 o'clock, in the Christian Church, Virgilina, Virginia, Lieut. Russell E. Campbell, son of James B. and Fern McCall Campbell of Zanesville, Ohio, and Miss Dorothy Gregory Davis, daughter of the late Frank T. and Kirk Gregory Davis, were united in marriage. The double ring ceremony was used. The church was beautifully decorated with palms, white chrysanthemums and candles. Ensign Hubert Scarborough of Raleigh, N. C. and Lieut. Bill Henderson of Camp Lee, were ushers. Miss I. V. White of Richmond was maid of honor. Miss Emily VonBovies and Miss Nancy Chisholm of Winston-Salem and Richmond were brides maids. Lieut Eugene Fedric of Camp Lee was best man.

The bride wore a dress of ivory dutchess satin, fashioned with sweetheart neckline, outlined with seeded pearls, and a veil of illusion caught with orange blossoms.

The bride's mother wore a rose Jersey dress with shoulder corsage of orchids. The groom's mother was in black with shoulder corsage of orchids.

Mrs. Bill Flyth of Raleigh presided at the piano. Mrs. Emeron King, an aunt of the bride, sang "I Love You Truly' and 'Sunshine of Your Smile." The bride was given away by her Uncle, Lew Gregory.

After a reception at the home of the bride's grandfather, Mr. W. D. Gregory, Mr. and Mrs. Campbell left for an extended trip through the Valley of Virginia and several mid-western states. Their final destination was Mr. Campbell's home in Zanesville, Ohio. They will return to Richmond, Va., where Mrs. Campbell holds a responsible position with the U. S. Government.

C. E. NEWMAN.

A DURABLE PEACE.

(Continued from page 10.)

rope must be one of trusteeship, not dictatorship.

In treating of Germany, he discusses certain current ideas such as, that Germany is now planning World War III, that a democratic Germany is impossible and that Germany has been historically aggressive. He insists that it is impossible to conceive of a "permanent and stable European order into which a peaceable Germany has not been integrated." He feels that proposals for breaking up Germany would result in giving Germany a powerful emotional objective to regain her lost unity. He argues that the accent on post-war planning for Germany should be justice, not revenge; on the future, not on the past; and not on measures that will lead to chaos and bitterness.

In two sections, Mr. Chamberlain gives attention to the problems in Western Europe and in the countries of Eastern Europe. He discusses the future of France, the place of Great Britain, the future of Spain and Italy. He is convinced that Western Europe will not "go communist." In discussing Eastern Europe, he takes up each area in detail and gives a good deal of attention to the position of Russia in relation to this part of Europe.

The concluding section discusses the alternatives in Europe, the maintenance of the status quo, a division into British and Russian spheres of influence, and developes his view of a federated Europe as the most desirable solution.

This booklet and the one on Eastern Asia will be useful in the churches for groups wishing to pursue the problems of peace in detail. The price is: 20 cents per single copy, twenty-five or more, 15 cents, and 11 cents in orders of one hundred or more. Postage is included in these prices.

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THE CHRISTIAN PUBLISHING ASSOCIATION.
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American Cemeteries In Foreign Lands

By C. B. RIDDLE.

That which will meet with full approbation by the people of the United States is the postwar plan to provide permanent cemeteries, with perpetual care, for the men who have died and will die on foreign soil as a result of the second World War. To be sure, as was the case in the first World War, bodies of heroes will be returned to rest in their native soil when there is family desire, and where it it possible to do so. But thousands of fallen soldiers will not be returned for various reasons, including the inability to identify in some instances. For the remains of those not returned, the most beautiful cemeteries will be provided, as were provided for servicemen who died in the first World War, and whose bodies were not returned to their native land. Some of the cemeteries already laid out will become permanent, with transfers from temporary burial places.

Of the 126,000 fatalities in the first World War, 32,169 are buried near where they died, the names of 1,289 of them being unknown. Millions of people who have visited the Tomb of the Unknown Soldier in Arlington National Cemetery have turned away in silence, carrying in mind the impressive inscription—Here rests in honored glory an American soldier known but to God—thinking that the wording was formed for that particular tomb. But it was not. This fitting and impressive inscription was decided upon for use on the marble headstones of the graves of those gallant unidentified American soldiers who fought in the first World War, and who are among the number buried in American cemeteries in France, England and Belgium. The inscription was later chosen for the Tomb of the Unknown Soldier in Arlington.

There are eight cemeteries in Europe where are buried American soldiers who died there. Six of these are in France, one in Belgium, and one in England. In each is a memorial chapel, beautiful in design and restful in spirit, where visitors may go for meditation and prayer.

Five of the cemeteries in France and the one in Belgium are on American battlefields. On the walls of the chapels in each of these cemeteries are inscribed the names of American soldiers who lost their lives in the vicinity and who sleep in unknown graves. In the chapel in two of the cemeteries are inscribed the names of American soldiers and sailors who lost their lives at sea.

Laying out these cemeteries in Europe was done under the direction of the American Battle Monuments Commission. It was this commission that prepared the famous inscription for the dead soldiers unknown, whose honor was to be perpetuated with the known. The perpetual care and upkeep of the cemeteries remain a duty of that commission.

It is inherent in all peoples, savage and civilized, to do honor to their dead soldiers. This has always been done with pride by the people of the United States, and the grave of every soldier is a revered spot.

The bodies of the men who die on foreign soil in helping to wage the second World War, if not returned to the United States, will rest in the most beautiful of cemeteries, perpetually cared for by the United States Government. This recognition is universally approved by a grateful people.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, NOVEMBER 12, 1944. NUMBER 45.

MUSIC IN THE CHURCH

O Sing Your Songs!

By NOBLE CAIN

O sing your songs!
And sing them, strong in joyous mirth;
Then they may lessen all the wrongs.
Yet banish sorrow from the Earth
And give the warring world re-birth;
O sing your songs!

O sing your songs!
And sing them low, in accents clear;
That all who hear may keep those songs,
Remembering them from year to year,
And find release from darkening fear.
O sing your songs!

O sing your songs!
And sing them, bold with reverent might;
For mortal song to Heaven belongs;
Then Man may see Celestial Light
Triumphant o'er the Powers of Night.
O sing your songs!

"Come before His Presence with Singing"

NEWS AND VIEWS

The editor is attending the North Carolina and Virginia Conference this week.

THE CHRISTIAN SUN extends its sympathy to Mrs. F. C. Lester in the illness of her mother.

The Rev. Jesse H. Dollar of Newport News was called to Alabama last Friday on account of the death of his brother-in-law, J. L. Perry. Mr. Perry was a steward in the Methodist Church, a lovable citizen and a Christian gentleman of the highest order. Mr. Dollar returned home today.

The Woman's Council of Christian Temple, Norfolk, will sponsor a Bazaar on Wednesday evening, December 6. A "Covered Dish Supper" will be served at 6:30 o'clock. If you happen to be in the vicinity of The Temple on that date—well you will just be lucky.

The Suffolk Church, Rev. John G. Truitt, D. D., minister, was filled the second Sunday morning; and three new members were received. At night the services were under the direction of the Woman's Missionary Society and the W. W. Staley Missionary Society, and an offering upwards of $300.00 was received as a Thankoffering for Elon College. Those taking part in the evening service were: The Chapel Choir (30 voices), Mrs John G. Truitt, presiding; Mrs. W. V. Leathers, Roy Richardson, Mrs. W. J. J. Looney (nee June Murphy), Ann Rawles Truitt, and the pastor, Dr. John G. Truitt. Praise and approval of Elon were enthusiastically expressed.

MUSIC IS WORSHIP.

By DONALD D. KETTRING.

Some years ago I enjoyed a privilege which all organists covet but which few ever have: I spent a year in a large city and was not charged with any regular Sunday musical responsibility. The season was 1935-36 and was devoted to theological study at McCormick Seminary in Chicago. "Now," I promised myself, "I am going to visit many churches, hear much good music, and get some new ideas!"

Visit many churches I did, attending their services both as a worshipper and as a sympathetic critic, looking not only for a corporate worship experience to enrich my own living, but also seeking to observe the devices and instruments which invited an inspiring corporate worship. Well, that season left me a wiser but a sadder organist. In non-liturgical churches generally (and I believe that the observation could have applied to most American cities) the care, the affectionate care, which was visited upon the various parts of the service was decidedly uneven.

The sermons for the most part I found palatable. The theology and the point of view did not always fit the state of my immature conviction, but at least, or so it seemed, the points generally clicked off in some semblance of order, and frequently the discourse was downright convincing and moving.

What "scandalized" me was the corporate worship — or lack of it. Many crudities in the arrangements for the service and in the service itself conspired to defeat a sense of holiness in the House of God. Of course there were glowing exceptions, such as the services at the University of Chicago Chapel, Fourth Presbyterian Church, St. James' Church, and others. Generally in that year, however, I had a vivid and depressing picture of the near-barbarism in too much of Protestant worship.

One result of that year's observations was to look with new respect on the use of sacred music as it fits into the general picture of worship. We of the Reformed tradition are prone to neglect these matters, when actually the Reformers themselves placed great emphasis on worship and upon music in worship.

Any current movement seeking to recapture the spirit of the Reformers would probably introduce some new and startling changes into general Protestant attitudes and practices in worship.

We should not think of sacred music, however, as primarily a corrective device. It ought to be interpreted as a *creative* instrument.

As a setting and background for worship, music is of vital importance. There are, even in the Reformed tradition, those who respond to the message of music "whom a sermon flees." The music, I maintain, should be granted *at least* the same degree of care and preparation that the sermon

(Continued on page 11.)

PROGRAM OF THE ONE HUNDRED NINETEENTH ANNUAL SESSION OF THE EASTERN NORTH CAROLINA CONFERENCE.

UNITED CHURCH, RALEIGH, N. C.,
REV. ALLYN P. ROBINSON, *Minister*,
TUESDAY AND WEDNESDAY,
NOVEMBER 21-22, 1944.

Tuesday Morning Session.

10:00 Call to order by President S. E. Madren.
Song Service led by Joe W. Stephenson.
Enrollment of Delegates.
Recognition of Visitors.
Report of Executive Committee.
Appointment of Special Committees.
10:30 President's Message, by Rev. S. E. Madren.
11:00 Report on Christian Education by Rev. J. E. McCauley.
Address by Dr. L. E. Smith, President of Elon College.
11:50 Arts Guild by Rev A. C. Todd.
12:00 Communion Service conducted by Rev. J. F. Apple.
12:30 Adjournment.

Afternoon Session.

2:00 Hymn and Prayer.
Church Expansion through Missions:
The Women's Work.
Home Missions, L. L. Vaughn.
Foreign Missions, Miss Margaret Alston.
2:50 Remarks by Dr. F. C. Lester.
Address — "Our Chance in China," by Guy A. Thelin, Missionary to China.
3:40 Special Music.
3:45 Reports:
War Victims and Services, Rev. A. P. Robinson.
Apportionments, Rev. A. C. Todd.
Social Service, Rev. T. G. Humphries.
Nominating Committee.
4:45 Report of Treasurer, W. J. Ballentine.
Miscellaneous Business.
5:00 Adjournment.

Evening Session.

7:30 Worship Service led by Rev. A. P. Robinson and the United Church Choir.
Conference Sermon, Dr. S. C. Harrell.

Wednesday Morning Session.

9:30 Call to Order.
Song Service and Prayer.
Minutes and Enrollment of additional Delegates.

(Continued on page 15.)

The Choice of Church Music

By Edward Hall Broadhead,
Organist of Duke University.

The last decade has shown a marked rise in interest among Protestants in the use of the arts as an aid and a means of worship. This is especially true in regard to the use of music in the church service. More recently church musicians have come to the realization that there must be a very careful selection of the music for the church, if the music is to be really an aid to worship and not merely a pleasant distraction from the more serious sermon.

There are two outstanding objects in public worship: to make an offering to God, and to uplift and unfold our spiritual life. Any music which does not hold these ends to be primary is unworthy of a place as part of a service of worship. The basis for the choice of music becomes essentially one of appropriateness of the selections to religious purposes in general and to the theme of the specific service. Parenthetically, one might add that the abilities of the performers should be definitely considered, yet there is certainly no dearth of suitable materials of all grades of difficulty for the one who will employ care in his search.

Man's approach to God is both intellectual and emotional. The contact is not complete if either method of approach is neglected. The sermon is the most effective place for the expression of ideas. The preacher definitely makes the attempt to clothe his ideas with words and illustrations which strike up responsive emotions in his congregation. Without these his sermon is a failure, for unless his ideas, which are cold and lifeless in themselves, are made warm and pulsating emotionally, there will be no active acceptance of these ideas by the hearers.

Music, on the other hand, is primarily emotional in its expression. Although the carefully organized pattern of good music does set an artistic example of a balanced living, ideas do not find as ready an expression musically as they do in a sermon. Since it is psychologically wise to attempt to emphasize only one fundamental idea in one service, cooperation between the minister and the musicians in presenting this idea becomes a necessity. Once the theme of the sermon is determined, the music must be chosen with the purpose of reinforcing and embellishing this theme. It is obvious that plans must be worked out weeks in advance in order to give ample time for artistic preparation. It should be obvious that the best music poorly executed is a distraction rather than an aid to worship.

Obviously, there are many types of emotion such as love, fear, hatred, awe, sympathy, and others. Music is capable of stimulating all types of emotion. Merely to select music that is emotional is failing to take account of this distinction. One must choose music which arouses the love (*agape*) of God and of one's fellow men. Music which is pleasing but which stimulates a weak-kneed sentimentalism is to be shunned with all our powers as unfit for an offering to God. Likewise any music is out of place which demands of the performer a virtuosity which displays technique to the neglect of worshipful content. There is too much so-called sacred music of the sentimental or of the display type such as the early nineteenth century French music.

Every piece should have certain extrinsic and certain intrinsic values before it should be accepted for use. Extrinsically one must consider the associations of a piece. If these be religious in nature, the value of the piece is greater. If these be secular, such as association with the theatre, the cinema, the opera, or the dance, then they should be excluded from use in the service. This exclusion does not suggest that such works are not good art. It merely means that they are apt to bring to the minds of the congregation ideas which do not lead towards God.

Intrinsically, music for the church service should be artistic in character. Music which is cheap by any standard is not good enough for God. The elements of beauty are to be seriously taken into account. Some rhythms seem to be more suitable than others. For example, a consistently jerky or a jiglike six-eight rhythm are too suggestive of the dance in most cases. Sudden dynamic changes often are too dramatic and showy. All great art has a basic simplicity. All too frequently we hear in church some distinctly secular music with words which may be sacred. The mere use of the word "holy" or of the word "God" does not make the music itself sacred. These cases where music and text are so evidently mismated should be banned from the church since they arouse emotions which are distinctly not devotional in character.

In conclusion may I quote a paragraph from Sir William H. Hadow's book on *Church Music.* "Art is not a toy or a luxury or a form of self-indulgence; it is the expression of an ideal of beauty, and through beauty, of truth and goodness, of the Divine nature itself seen in one of its essential aspects. And this means that our response to it is in very truth an expression of our highest nature, that it sets in vibration chords which have been touched by the Divine Artificer and whose highest office is to resound to His praise."

DEDICATION SERVICES, MINISTRY OF MUSIC.

The Minister: Recognizing the great value of music in the services of public worship, and the importance of trained and consecrated leadership, we pause now to set apart the Ministry of Music and the Choir of this Church.

Do you, the Minister of Music and the Choir of ——— ——— Church, in the presence of God and this congregation, dedicate yourselves to the Ministry of Music, and promise your faithful and continuous support of the musical service, as long as you remain in this your chosen place of service?

The Choir: We do, God being our helper.

The Minister: Do you, the members of this congregation, pledge to the Minister of Music and Choir of this Church, your sympathetic and wholehearted support, and promise them your assistance in making this Ministry inspiring to all who worship here?

The Congregation: We do, God being our helper.

The Dedication Prayer.

The Choir's Dedication Hymn.

—*Rev. J. L. Ferguson.*

The only worthwhile things that have come to us in this life, have come through work that was almost always hard, and often bitter. We believe that this has always been true of mankind and that it will always be true. We believe not in how little work, but in how much; not in how few hours, but how many.

—*J. Kindleberger.*

Many people take no care of their money till they come nearly to the end of it, and others do just the same with their time.

—*Goethe.*

THE EDITOR'S MESSAGE

ADVANTAGES OF CHORAL HYMNS.

Choirs that are not able to sing anthems regularly need not be discouraged, provided they work assiduously on choral hymns. This type of special music has definite advantages. First, they are more familiar and will therefore more easily be understood and appreciated by the congregation. Familiarity, in this instance, aids attention.

Moreover, since the hymn is comparatively easy and familiar, the choir is thereby enabled to concentrate major attention on the art of interpretation. Long periods are not expended on the mechanics of the composition, as would be necessary if a difficult anthem is undertaken. The same amount of study and application will enable the choir to skillfully and faultlessly interpret the hymn.

Last, but not least, the choral hymn lends itself more easily to memorization. This releases attention from the book and facilitates the maximum effort in attack, intonation and release. The deep meaning of the hymn is thus brought to the congregation with unmistakable clarity and force.

HARNESSING HYMNS FOR DAILY LIVING.

The current exposition by Dr. James R. Clinton reveals the rich treasure of meaning locked within a single hymn. Dr. Kirby Page has announced a set of "Reminder Cards for Practicing the Presence of God" based on Familiar Hymns. The set will be ready January 1, 1945. Here is an opportunity to explore the great hymns and use them in daily living.

Here is another technique given by Dr. Roy L. Smith: "Some of us, busy about the day's work, find ourselves humming over and over the lilting melody of some great hymn. On and on it goes, with no apparent reason, its gracious words providing counsel, faith, warning, rebuke or inspiration. Perhaps we try to stifle it as if it were some vagrant voice without meaning or message. But before we do it, let us examine it a bit. Perhaps it is the very word we need for today, or the moment. It may be the voice of God."

CHOIR REHEARSAL.

Should the minister attend choir rehearsal? By all means. Just as "briefing" has become an accepted and indispensable technique in air force missions, the personal meeting of minister and choir for consultation is essential to the highest achievement in the conduct of worship. Some ministers limit all instruction and exhortation to the prayer immediately prior to the church service. The prayer is appropriate, provided it is not a lecture; but it is not a substitute for protracted periods of drill work, in which the rudiments of music and the mechanics of worship are carefully coordinated.

The minister who is sensitive to the musical setting and texture of the service will reserve a part of each rehearsal period for necessary explanation and, perhaps, indoctrination. For, believe it or not, all choirs have been conditioned by some kind of indoctrination. This is reflected in various patterns of behavior. Skill and patience are necessary to overcome stubborn antipathies, and develop the proper insights, attitudes and appreciations.

MUSICAL POINTERS.

The Sunday Evening Club of the First Congregational Church, Los Angeles, is preceded by a program of recorded music. Phonograph, turn-table and amplifying equipment have been installed. Members of the church are asked to donate single records or an album. Instrumental records, particularly orchestral ones, are most desired.

Singers might profitably remember this bit of advice sometimes given to ministerial students: "You can put your mind into your sermon, and you can put your heart into it; but until you put your diaphragm into it, it won't amount to much." And ministers should heed the advice given to singers by Augustine Smith: "One should not sing **with** the throat, but **through it.**"

It is not too early for music committees and choirs to begin planning their musical activities for 1945. Churches should explore the possibilities of developing their best talent. The Virginia Music Camp is held at Massanetta Springs each June. A comprehensive program of vocal and choral instruction is offered. Why not see to it that your church is represented. The usefulness of a minister might be greatly enhanced by alternating between the annual Music Camp and the Bible Conference. Try it!

"Church Music," a monthly publication of the Assembly's Training School, 2400 Brook Road, Richmond 22, Va., may be had for 1.00 a year.

BIBLIOGRAPHY FOR MINISTERS.

One minister suggested that a bibliography be included in this issue. Here is a list which is not exhaustive, but will make a good beginning for any minister's library and provide basic instruction for intelligent leadership in sacred music:

Ashton, J. N., "Music in Worship," The Pilgrim Hjortsvang, Carl, "The Amateur Choir Director," Abingdon Cokesbury Press; Shields, E., "Music in the Religious Growth of Children," Abingdon Cokesbury Press; McAll, R. L., "Practical Church School Music," Abingdon Press; McKinney & Graves, "Let Us Sing," Broadman Press; Gilbert, Harvey, "Manual for Choir Loft and Pulpit," Scribners; Lorenz, E. S., "The Singing Church," Cokesbury; Smith, H. A., "Lyric Religion," The Century Co.; Swisher, W. S., "Music in

Worship," Oliver Ditson; Moerner, O. W., "Better Music in the Church," Cokesbury; Thompson, F. F., "Music and Worship, a Handbook on the Use of the Methodist Hymnal," Whitmore & Smith; Wolfe, P. A., "The Choir Loft and the Pulpit," H. W. Gray; Bailey, A. E., "The Arts and Religion," Macmillan.

MASTERING THE HYMNAL.

The great majority of Christians have their own particular "hymnal within the hymnal," just as they have their own particular "Bible within the Bible," They have really mastered neither the hymnal nor the Bible. It may not be their fault. They have not had competent leadership, especially in their formative years. Consequently there is a widespread indifference and even antagonism to hymns which are not familiar. Even Christian people have been known to silently boycott the singing of unfamiliar hymns. What can be done to relieve a situation of this kind?

First, we can begin by exploding the "old familiar hymn" idea. These so-called hymns are usually "gospel songs" and are neither old nor new. Proponents of the "old time religion" need the discipline of historical perspective. Dr. E. Paul Sylvester scores on this point: "The religion to which the singer refers is not old-time religion at all. It is of much younger vintage than he realizes. He has in mind when he sings the religious teachings and emphases of his father and mother, which were taught him when a boy. But this type of religion is not old—it may have one, two or three generations behind it—but as far as religion is concerned, this is terribly modern. It has been a favorite trick of many to make copies of the 'Old Masters' and to attempt to sell these imitations as the original. This is what some people try to do with their 'old-time religion.' They take an 'edition' which may go back to 1850 or a little earlier and try to pawn it off as the original masterpiece of religious truth. . . . Those who shout about 'the old-time religion' are usually mislead by a delusion. They have accepted their copy of the original, but they failed to analyze it and to discover the very definite earmarks of late authorship. They mistake the temporary and the local form of religious belief for that which is universal and eternal."

Having laid this foundation of understanding, the minister should go on exploring the hymnal with his choir and congregation. If they are taken completely into confidence, they will usually respond. The varied and judicious repetition of an unfamiliar hymn will soon establish it firmly in the roster of the accepted number. Thus, the understanding and appreciation of the congregation is imperceptibly expanded.

Much will be gained by a reverent study of each hymn, both old and new, verse by verse. The mood of the individual stanza and phrase within the stanza should dictate the proper volume and tempo at which it will be sung. The meanings of our hymns have been greatly obscured by stereotyped singing, by mechanical adherence to mere notes and signatures, rather than a delicate sensitiveness and responsiveness to the varying moods of each hymn. Great flexibility and resilience are required for the proper interpretation of the hymn's essential message. The deliberate varying of the tempo in the midst of a hymn may be necessary in order to accentuate a truth which would otherwise be lost in the experience of dull familiarity.

Our great opportunity is with children. Every minister should establish a regular contact with the children—a junior choir, junior church, or children's division of the Sunday school. The children, bless them, never interpose the well known adult pronouncement: "We don't know this." (Shame on them!) Joseph N. Ashton has given a penetrating analysis of this problem in his excellent book, "Music in Worship." Everyone who is struggling with this problem should be fortified by his insight. "The great force of the associational-recall factor in church music is seen in the enormous influence which 'old favorites' commonly possess. These often have a strength out of all proportion to their merit. So it is that much music of indifferent quality is continued in use because of its sacred association. Association exercises a very strong influence on the affections. Sacred associations gather around what we sing or hear sung in church so that, for the individual, petty music often becomes effective church music—effective in that with its use one's soul wakens, is stirred and brought to greater spiritual consciousness and activity. Memories of the highest order cluster about and animate such familiar music, bringing refreshment and inspiration through the subtle power of recall-association.

"But the recall-association factor in church music, important and valuable as it is, is often too much relied upon. Its strength is sometimes so great that it is taken to be the all-important thing. Its power is so subtle, its elements are so mixed, it is so confusing and bewildering, that it tends to becloud the original, constituent elements in church music, and cause neglect of the study and development of these basic factors. The recall-association factor should be utilized, but this should be done intelligently and constructively.

"Awareness of its great influence should make us constantly mindful that we are ever creating the recall material of the future, that the associations of tomorrow are being created today. This fact is an incentive to making church music of today as worthy and as appropriate as possible, both for the effectiveness of its present use and for its future influence. By improving the quality of the present practice in church music, we are not only avoiding stagnation in the present but also are preparing a richer store for future recall."

R. L. H.

The return to popularity of Luther's great hymn, "A Mighty Fortress is Our God," is a most interesting sign of the times. For years it was honored but unsung. The music requires more vocal exertion than a lethargic Christian cares to make, while the words are echoes of a day when evil was taken more seriously than during the terrific twenties. A sign of rising vigor among church people is the ardor with which they carry on even through the last verse: "Let goods and kindred go, This mortal life also." These are not words for weaklings. This hymn is an almost perfect answer to the needs of today. It is the supreme reply to all that Hitler stands for. It was written by a German. We commend this hymn to the study of those who would condemn a people because of the aberrations of their present leaders. —Editorial in Advance.

CONTRIBUTIONS

SUFFOLK LETTER.

There are two extreme types of church music. The one represents the light jazz, swing type. The other is cold, void of spiritual sentiment, and gives one the impression that either the music or the singers may have been subjected to being kiln dried. Whether kiln dried or not such music usually kills the spirit of worship in those who hear it.

There are many strange opinions and attitudes about church music. Some people seem to enter into the spirit of worship more easily if the choir is properly vested, or if the singers wear vestments. Others are disturbed by vestments and are hindered in concentrating upon the music. There are various arguments expressed in support of vestments for the choir as an aid to worship. The chief reason for vestments in the non-liturgical churches seems to the writer to be a desire to add a touch of formality and distinction to the service of the church. The whole thing is a matter of personal taste—for the choir the church and the congregation. The aids to worship are not as great as claimed by those who advocate such formality and taste.

But to return more directly to church music, it should be said that it is the most vital element in creating an attitude of worship. The writer's father was a leader and teacher of music. He taught his children to sing the scale and simple hymns before they could read. It was discovered early that I was musical. My mother said I carefully handled the hymn book while I usually tore other books to shreds, if given an opportunity. I began singing in the Sunday school choir before I was ten years old. I have worked with church choirs since I was a small boy. I am keeping up that habit.

Out of these years of experience, working in the choir and observing many forms of church music, some facts have become deeply impressed, suggesting certain fundamentals in that field of worship.

Church music should be simple enough to be appreciated, yet have a dignity which calls one to recognize the sacredness and grandeur of spiritual worship. The interpretation of music by those who sing in the choir should be intelligent, natural, free from any attempt at display of talent, training or any superiority complex. The church is no place for displaying one's ability.

The selection of music is as important as its interpretation. Music should be appropriate; and for that reason there should always be a definite understanding that all hymns used in the regular preaching service of the church, should be approved by the minister. Woe to that minister who fails to have that much cooperation in his choir, or with his choir leader.

The tendency, at the present time, is to raise the standard of music used in our churches. Great improvement has been made. There is room for more, and it is coming. The congregation should be encouraged to sing, and hymn books should be available to every one who attends a church service. New hymns should be introduced. At first the congregation may hesitate to join in singing a new hymn, but with a little encouragement, cooperation may be secured. variety should be sought in the selection of hymns. It is a good plan to keep a record of hymns used, and consult this record to avoid using the same hymns too often.

I. W. Johnson.

THE VILLAGE CHOIR.

Sunday morning, in the hotel in the city of Metropolis where I was staying, I asked the stylish looking gentleman behind the mahogany desk in the marble lobby, "Which church in this city has the best choir?" "Well," he replied, "I can't be called a church addict myself, but the customers say the quartette at the Broadway Community Church is tops—regular big time. You can't miss there if you like *pious* music."

I do like "pious" music. To me it is "tops," provided it is really good. Following directions, I presently joined the audience of a thousand or more hushed and expectant worshippers. Nor was I disappointed. If one closed the eyes, the golden voice of the soprano might well make one think an angel song was soaring over the jasper walls of Paradise. The alto was rich and mellow and a perfect foil for the soprano's higher register. The clear smooth voice of the tenor was like the liquid notes of a silver flute. While the rich resonant bass gave fitting foundation for the harmonies of the other three.

The high spot was the rendering of the music of Tosti's "Good Night, Beloved," to which sacred words had been set. It was heavenly. The balance of parts was perfect, the shading and timing revealed professional ability. The audience was breathless as that gem of composition, perfectly rendered, thrilled all hearts. It was easy to believe the report that the singers were paid $25.00 each per Sunday. They were worth it.

The following week, I Sundayed at Middleville. In the Congregational Church I saw a surpliced chorus choir—ten sopranos, nine altos, four tenors and six bases. They were local singers, the best the town afforded; but, as might be expected, there was not a Gladys Swartout or a Lawrence Tibbitt among them. While the voices were a bit thin, they were clear and true, and made up in numbers what the individuals lacked in volume. When at fortissimo they made the heavy beams of the Gothic roof ring.

The printed Order of Service stated that the choir number would be Dudley Buck's famous "Te Deum." "Rather ambitions," I thought "for amateurs." But they sang the thrilling periods of that great anthem with surprising accuracy and intelligent interpretation. It was heart-lifting.

I began to compare the two choirs. The quartette did not join in the responsive reading. It was not their "act." Every member of the chorus choir found the selection and joined the congregation in the reading.

During the prayer the quartette was respectfully quiet, but heads were unbowed and eyes ranged the congregation. But in Middleville, when the pastor said, "Let us pray," every head in the chorus went down like a wave of the sea.

While the interesting and forceful sermon was being delivered the quartette registered well bred indifference. The chorus seemed to follow every word of the pastor's discourse.

The quartette gave a paid performance; the work of the chorus was a labor of love.

I would not be unfair. It is just as possible for a quartette to be devout as for a chorus: but in this case, it wasn't.

If a brilliant performance is wanted, the quartette gives it. But if the aim is to furnish music which will help the congregation to wing its way into the presence of the Infinite, it is the chorus for me.

W. B. Millard.

Great Songs of the Church Interpreted
"NEARER MY GOD TO THEE"

By REV. JAMES R. CLINTON,
Pastor at Large of the Board of Home Missions.

What does it mean to be nearer God? Things have nothing to do with it. Time has nothing to do with it. The mountain is no nearer to God than the valley. A day's march does not necessarily bring us nearer Home; and whether we are "nearer God's heart in a garden, than anywhere else on earth," depends much more upon us than on the garden.

Places, positions, hours, years, circumstances, are without power in themselves. A mountain summit with its transfiguration glory, may bring God to your mind, and lead you to wonder and worship. Ah, then you are nearer to Him. If the thought of God and the love of God move your heart and life all this day, then you will be nearer Him tonight than you were yesterday.

Nearer God's heart in a garden"? Yes! if you will remember Christ in Gethsemane! Nearer God on some uplifted mountain as Isaiah (chapter 4) saw "the Lord high and lifted up"? Yes! but remember you may be just as near Him in a slum or sick room. I visited a bed-ridden saint of God recently—bereft of earthly friends—in almost constant pain—often starving for human sympathy and understanding. She has an amazing insight into the deeper things of God. For most of half an hour she talked with rare illumination and peace. Then we worshipped and prayed together. That visit gave me a truer and more intimate sense of the nearness of God than the sweetest of beautiful gardens.

I asked that I might understand
  The way of pain.
Thine answer was to take my hand
  In Thine again.

Nor aught of all Thy love had planned
  Didst Thou explain.
I ask not now, what joys or woes
  Time holds for me.

I simply seek a love that goes
  Out unto Thee,
As surely as the river flows
  To meet the sea.

"Nearer My God to Thee" speaks of a quality of experience, dependent not upon times and seasons, pleasant emotions and comfortable circumstances, but upon spiritual correspondence and sympathy.

In the dim origins of human life, God walked in Eden. But the man and the woman were far distant. Their sin and rebellion made of that garden a place of solitude and fear unbearable! There was another garden of sweat and agony, where the soul of Jesus fought a terrific battle and passed out of fear to triumphant courage and calm. God was very near in that garden!

Now let me say that nearness to God is likeness to Christ. It was not because the Cross raised Jesus above the hill of Calvary that Jesus found nearness to the Father, but because on that Cross, He had the spiritual mind and the praying heart. Suspended between the earth and the sky and racked with pain, He yet called for forgiveness upon His enemies. When we have the disposition, the mind and the will of Christ, we are near to God.

This is the thing to be keen about, as Mrs. Flower Adams, the writer of the hymn is keen. She lets her rich heart go with this object in view. Verse after verse she fountains this desire. How mincingly and without spirit, we quote or sing her wonderful lines. We ought to pull ourselves up every time we sing that hymn and question our own sincerity. Do I really want a closer fellowship and understanding with God? Do we really want to be more like Him? If so we shall not stand upon terms. A Cross-stones-woes-wings! Any or all of these will be welcome if they but bring me nearer.

Oh! it is a long way for many of us to the character of Christ. There are so many things to be trodden down, so much to learn, so many precipitous heights to climb, so much hard work to be put in, so much patient resolution needed, so much holy courage! This thing is not to be played with. O Lord, Thou knowest all things! Thou knowest if I am willing at all costs to be brought nearer.

The hymn is a passionate prayer. Mrs. Adams calls it a song! Why? Why does she not say, "Still all my *prayer* shall be"? Is it because prayer is never so full as when it is poured forth in song? Is the song the bigger, fuller expression, holding within its rich cadences, prayer, and so much more than prayer? There is no slip of the pen there. The pens of genuine poets do not slip. There is just one right word, and the poet finds it. Song is the only word—the word that is a thousand words! If you can sing your way to God, it seems to me you will arrive early! For in song the heart travels at top speed.

I wonder if any of you ever heard a fervant Welshman pray. He begins in restrained speech and soon he rises into song. As his heart warms his tone changes. He is really no longer talking to God, but singing his way to Him. It is the "HWYL," an untranslatable term! Still all my *song* shall be." Yes! *song* is the word. We touch God in the fervency of praise. What an uplift it would be if all our busy people would glowingly sing the Doxology before you face the seven-fold exactions of these trying times!

Early in the morning
  Our songs shall rise to Thee.

You will, of course, remember that in this hymn Sarah Flower Adams enshrines an Old Testament familiar story. The song is based on the experiences of Jacob. He is the "wanderer" in the second verse, "Though like the wanderer." (Read Genesis 27:10-22.) It is a vivid and powerful story with many pathetic touches. Jacob was a strange and disappointing youth. He was the spoiled child of his mother. He was selfish, untruthful, cunning. He lied to his father and double-crossed and robbed his own brother, Esau. For a long time there is little good in him. Then God took him sternly in hand. God saw a spiritual element in his nature worth rescuing and developing. And so through loneliness and anguish, through sorrows and fears, He brought this mean character to a larger, cleaner place. Peniel consummated what Bethel began, and he came forth a new man, with a changed heart and a great character. The deceiver, the black-marketeer, became "a prince with God" in the only way that life for any of us can become worth while—by a transformation of the whole personality.

Now, what a story that is to sing about!

Yet in my dreams I'd be
  Nearer my God to Thee.

In my dreams! That may be as far as many of us can get for the moment. Is it?

Lonely, dark, a stone for a pillow! Yet the very discomforts and deprivations of life may help your dreams, and on of these mornings that dream will be translated into a glorious experience, of a life transfigured, as you submit to God—until you can take up the song in its culmination—

Not only dreams and angels, but stony griefs and woes! Oh! when life talks and sings like that, we are

(Continued on page 13.)

Missions — The World for Christ

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 9, 1944.

Sunday Schools.		
Mt. Gilead, Louisburg, N. C.	$	3.00
Haw River, N. C.		20.00
Newport News, Va.		16.35
Apple's Chapel, Gibsonville, N. C.		14.73
Hank's Chapel, Pittsboro, N. C.		8.20
Chapel Hill, N. C.		2.94
Total	$	65.22
Individuals and Churches.		
Liberty, Nathalie, Va.	$	42.00
Berea (Norfolk), Norfolk, Va.		4.00
Total	$	46.00
Total for the week	$	111.22
Previously acknowledged		4,321.42
Total since Sept. 1, 1944		$4,432.64

Gratefully,
MATTIE COX PARKER,
Secretary.

NEWS FROM WOMEN'S SOCIETIES.

SUFFOLK.

The Woman's Missionary Society of the Suffolk Christian Church held its final meeting of the fiscal year at the church on September 11. The president, Mrs. John G. Truitt, presided. Splendid yearly reports were given by the leaders of the nine circles. These showed:

2,012 visits to sick and shut-ins.
626 trays and 1,353 cards sent.
12 new members received.
45 subscriptions and several renewals to the *Missionary Herald;* 2 subscriptions and 5 renewals to THE SUN.
10 subscriptions to magazines have been sent to service men in the Naval Hospital, Portsmouth, Va.
$50 War Bond was given to Southern Union College.
3 Memorial Memberships, one being in memory of Miss Mary McClure.
A Life Membership was given to our treasurer, Mrs. M. F. Hall, who has served the society so faithfully for the past fifteen years.
All requirements for the Standard of Excellence have been met.

As someone has said, "The money we turn in to our treasurer can be counted and sent to its destination, but there are many things that went into the year's work that can't be counted and are not recorded."

The cooperation of all the circles has been a real inspiration to the leaders and members alike. The fellowship we have enjoyed has been wonderful. The sacrifice in our time and the response to any call our leader made speaks well for our loyalty to the mission work, both home and foreign. May we always be ready to help our Heavenly Father in the great command, "Go ye into all the world and preach the gospel."

MRS. W. H. YATES,
Corresponding Secretary.

LYNCHBURG.

The Ladies' Aid and Missionary Society of the Congregational Christian Church in Lynchburg, Virginia, held all their meetings for the year. We raised our apportionment, $5.00.

In November we observed "Community Day" with all the other churches in the city. We held our Thanksgiving program at the church. Our society had charge of the Sunday night service and we presented a program on China. We had a wonderful meeting and a large offering.

Our Christmas party was held at the home of Mr. and Mrs. W. T. Tolley, Jr. We had a Christmas story and played games and distributed our Pollyanna gifts.

At our January meeting we began our Home Study Book, which we all enjoyed.

In February we held our Birthday Party at the home of Mrs. J. C. Jones. The party was a great success. A beautiful birthday cake was cut. We had a large attendance at this meeting and also a large offering. On February 25 we observed the World Day of Prayer.

For our April meeting we presented a play, "Missionaries Are Human," at the night service. Besides the play, we had special music by the young people of our church.

On May 17 we had an all-day meeting at the church, with lunch served by members of the society. At this meeting our foreign mission book, "The Church in the Post-War World," was reviewed by Dr. Frank L. Wells, pastor of one of the largest Methodist churches in the city.

Our Cradle Roll superintendent, Mrs. W. T. Dunn, had charge of our June meeting. An interesting program was presented by the children. Mrs. S. R. Gay gave a very instructive talk to the mothers.

In September we had the election of officers and made our Friendly Service Gifts.

Mrs. S. R. Gak has charge of our devotionals at each meeting. We are very fortunate in having her do this for us.

During the year we have had two of our missionaries visit us and speak in our church. They were Dr. Shepherd and Mrs. Brewster. We enjoyed having both of them here.

MRS. FLOYD DUNN,
President.

MT. BETHEL.

The Woman's Missionary Society of Mt. Bethel Christian Church feels that it has had a very profitable year under the able leadership of its president, Mrs. S. E. Albert. Several projects have been undertaken and each one has been interesting and spiritually effective. Among the projects worked with success were:

We raised and paid 150 per cent of our goal.

Thankoffering made for the school in China.

A birthday program was used very effectively.

The World Day of Prayer was properly observed.

The society sponsored the meeting of the Sunday School and Pilgrim Fellowship Convention of the North Carolina and Virginia Conference.

Delegates from the society attended the District Rally.

Regular meetings of the society have been held.

MRS. L. P. RIPPY,
Secretary.

Despite the present crisis, all of the elements which constitute our civilization must continue to flourish. I know of no more effective medium of fortifying our national morale than the cultivation of the renewed appreciation on the part of our citizens of the value of music in our national life. In my opinion, now, above any other time in our nation's history, music has a definite function to fulfill in America.

—*Hon. Charles Edison.*

News of Elon College

By **President L. E. Smith.**

THE WESTERN NORTH CAROLINA CONFERENCE.

There are great opportunities for the Christian Church in the Western North Carolina Conference. They have thirty-nine churches with an average membership for our rural work. Many of our outstanding ministers through the years have served in this conference. The annual session of this conference was held at Pleasant Grove Church in Randolph County. Rev. E. Carl Brady, born and reared in that community and a member of Pleasant Grove Church, in speaking words of welcome to the ministers, delegates and visitors, stated that at one time Rev. William S. Long was pastor of that church. Dr. Long was the founder and first president of Elon College and gave his life to the ministry of the gospel and education. A number of ministers in our churches have come out of this conference, such as Dr. Wm. T. Scott, Rev. Carl Key, Rev. Kenneth Register and Rev. T. E. White, missionary to Puerto Rico for a number of years. Earl Farrell, Fred Register, G. M. Tally, Jr., and others are licentiates. At this session of conference Rev. G. C. Crutchfield, Rev. W. T. Madren, Rev. C. C. Thomas and a Rev. Mr. Fisher were received into the conference, transfering from their respective conferences. These ministers, together with those who were already working in the conference, give to these good people a fine corps of ministers.

Unfortunately, there are very serious differences among some of the ministers and churches of the conference. Wherever and whenever there are threatened divisions, there are usually incidents that are regrettable. The contentions have to do with some of the larger and more influential churches in that section. It is the hope and prayer of everyone that all concerned may be guided by the Spirit and that under the direction of Almighty God, they may find a solution for their difficulties and discover that it is possible for them to live together in the same conference and work together for the coming of the Kingdom. There are no differences so wide that Christians cannot settle them. In the name of Christ and in his spirit may these good brethren find the way to unity and happiness. "Behold how good and how pleasant it is for brethren to dwell together in unity." A plea for unity in this particular conference may be extended to our Convention.

It may be that we are giving too much attention to the mechanics of our Church and too little to its real purpose. I heard an aged minister say on one occasion, "It matters but little the road one may take, provided that road leads to Heaven." In our Church we may differ as to means, and certainly we do, but we must be agreed on the ends and be brethren in Christ in striving for those ends. Existing conditions place great responsibilities upon Christian people—responsibilities that cannot be borne by man alone, but may be borne by the help of God. We are invited to cast our care upon Him, and those who obey will not be disappointed.

The makers of the conference program were considerate of the College and concerned for its interest. Provision was made for the president of the College to report the conditions and the claims of the College upon our people. The spirit of the conference was fine; the fellowship was inspirational, and the attitude toward the various enterprises of the Church was optimistic and hopeful.

CONFERENCE APPORTIONMENTS.

Each year there are some differences in records of local churches and of the College office. According to our understanding at the College, all money received by churches during the month of October is to be credited to the church for the conference year then closing, unless designated. All money received by the Sunday schools and churches after October 31, is credited to the churches on apportionments for the new conference year just beginning.

It would perhaps be better for the College if the college year should be made to coincide with the calendar year. This would give churches an opportunity to raise any deficit that might be sustained at the close of their local church year and would also give the college an opportunity to inform the church as to any balances that might be due on apportionments for the College. Should any Sunday school or church have definite instructions to convey to the College in this particular, will you please send the same at once. Because of the acute needs of the College this year, it is to be hoped that the entire apportionment of $12,500 may be received by the College from the churches for the conference year now closing. This is necessary that we may be able to meet our current budget and that our report to the Southern Association of Colleges and Secondary Schools may be convincing. We are grateful for the assistance given by our Sunday schools, churches and friends.

Previously reported		$7,201.95
Churches.		
Eastern N. C. Conference:		
Mt. Auburn	$ 4.50	
Eastern Va. Conference:		
Cypress Chapel	9.45	
Rosemont	50.00	
N. C. and Va. Conference:		
Liberty	24.00	
Sunday Schools.		
Eastern N. C. Conference:		
Mt. Gilead	4.00	
N. C. and Va. Conference:		
Apple's Chapel	13.89	
Burlington	52.99	
Hines Chapel	6.30	
Ingram	16.71	
Union (Va.)	5.00	
Va. Valley Conference:		
Bethel	11.25	
Leaksville	4.79	
Winchester	7.93	
		210.81
Grand total		$7,412.76

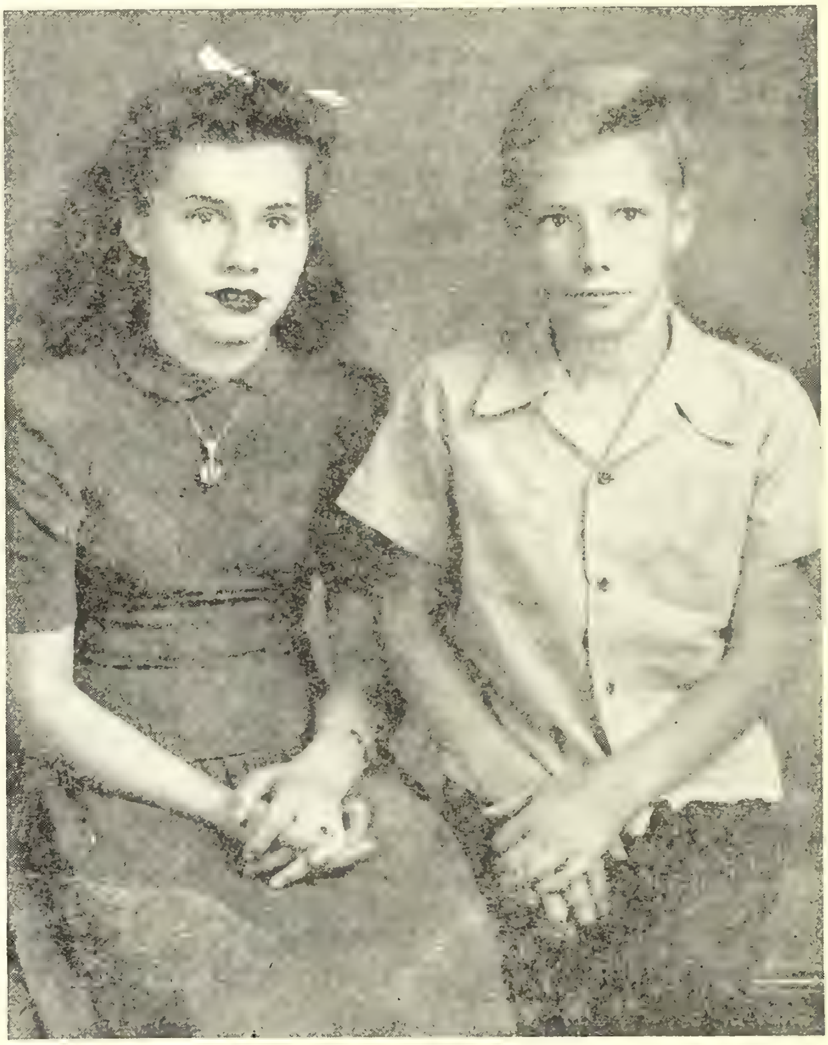
VOLUNTARY OFFERINGS.

The churches have been given the opportunity to render substantial assistance to the College in these unusual times. It is a privilege for our churches and the friends of the College to share their benevolences with the College, that it may be able to meet promptly its current expenses. But for the war, it would not be necessary to make this appeal, but since the available funds have been so drastically reduced, it is necessary that the treasury be replenished from some source. Gifts to the College have always been on a voluntary basis. With faith in our people and in Almighty God we risk the affairs of the College to the good fortunes that may come with the passing days. A few of our churches have complied with the Convention's authorization. I am sure that many others will. The opportunity for the voluntary offering does not close with conference. The College will be called upon to meet its severest test in late spring and summer of next year. Funds given now postpone the test that much longer. We are grateful for the contributions

(Continued on page 13.)

SONGS of THANKSGIVING Sung by Happy Children

Can you think of sweeter music? Make it possible by sending a gift to your Orphanage this Thanksgiving season. Then there will be a song in your heart, too.



TWO FINE AND PROMISING CHILDREN

They came to the Christian Orphanage several years ago and are developing into two splendid youngsters. You are giving them a chance and they will make good. The money you invest in them will be a wise investment.

CHAS. D. JOHNSTON, Superintendent.

THE CHRISTIAN ORPHANAGE

Elon College - - - - North Carolina

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

The writer had the pleasure of attending the Western North Carolina Conference which met at Pleasant Grove, near Bennett, N. C.

The first time we visited Pleasant Grove was more than twenty years ago. Rev. Underwood was pastor at that time. We were invited to take the singing class to put on a program at Pleasant Grove Church and also at our Bennett Church. That was before cars were very plentiful. We went to Greensboro and boarded a train for Bonlee and then we caught a train used by a big lumber company to Bennett. It was a round-about way, but we got there. We remember that we had lots of fun going from Bonlee to Bennett on the little lumber train. The people were very nice to us and the acquaintances we made then and the friendships formed have been lasting.

We remember that the men who had cars got together and carried us to Ramseur where we caught a train back to Greensboro. The writer will always remember one instance that happened on this trip. I was entertained in the home of my good friend Mr. Brady, the father of Rev. E. Carl Brady. When we retired that night we raised one of the windows as we do at home. We like fresh air in our sleeping room. Sometime during the night when we were dead asleep the window came down with a bang. We first thought someone had fired a double-barrelled shot-gun right in our window. After we got thoroughly awake we realized what made the noise, and after we got our heart back under control we went back to sleep.

We are always glad to visit the Western North Carolina Conference. It is made up of fine people, and there are great possibilities there. We pray that God will direct these people and fill them with his spirit, that his Kingdom will grow stronger and stronger in that conference.

This will be our last letter before Thanksgiving Day. We want to appeal to all our churches and Sunday schools and friends to send us the largest Thanksgiving Offering we have ever yet received. Open your hearts and give as God has prospered YOU!

Your Thankoffering in your church counts on your conference apportionment. If your apportionment is, say, One Hundred Dollars for the Orphanage and you want to make it Two Hundred Dollars, you have a perfect right to do so. We have no law in the denomination to hinder you.

If you want to mail the Christian Orphanage a personal contribution, mail it directly to the Orphanage, and we will give you credit for it, and thank you too.

Remember, these little children are depending on you.

Chas. D. Johnston,
Superintendent.

REPORT FOR NOVEMBER 16, 1944.

Amount brought forward		$20,636.24
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Damascus	$ 1.00	
Mt. Gilead	4.00	
		5.00
Eastern Va. Conference:		
Isle of Wight	$ 25.00	
Rosemont	46.14	
		71.14
N. C. and Va. Conference:		
Apple's Chapel	$ 26.09	
Haw River	30.00	
Ingram	7.10	
Liberty	21.00	
		84.19
Western N. C. Conference:		
Flint Hill (M)	$ 2.07	
Pleasant Union	5.01	
Shiloh	5.91	
		12.99
Va. Valley Conference:		
Concord		.75
Alabama Conference:		
Pleasant Grove	$ 5.70	
Alabama State Conf.	112.65	
		118.35
Special Offerings.		
Guilford Co. Welfare	$ 60.20	
Mr. Donald H. Watkins	80.00	
John Morrison Bible Class	25.00	
Mr. Hughes	45.00	
L. N. Overman, guardian	10.72	
Mr. Dabbs	20.00	
Mrs. Georgia K. Wilson	38.28	
Mrs. Margaret Hill	30.00	
Auburn Ladies Miss Soc.	15.00	
Cash item	7.00	
		331.20
Special Thanksgiving Offering.		
Miss Sara Ellison	$ 5.00	
Alfred W. Hayworth	25.00	
Gibsonville Devel'pt Co.	10.00	
C. L. Clayton	100.00	
Burke's Dept. Store	10.00	
A Friend	20.00	
A. S. Dunn	6.00	
H. C. Simpson	10.00	
R. L. Ellis	25.00	
H. D. Hearn	10.00	
Mrs. W. C. Wicker	5.00	
E. M. Albright	10.00	
Julian Price	25.00	
W. J. Carter	50.00	
J. H. Johnson	10.00	
James Lee Love	25.00	
Julius C. Helmer	25.00	
Mrs. Mollie Hicks	5.00	
Miss Hontas Rawles	10.00	
Green and McClure	30.00	
Mrs. T. N. Lowe	5.00	
Bradshaw and Thompson	5.00	
		426.00
Total for the week		$ 1,049.62
Grand total		$21,685.86

MUSIC IS WORSHIP.

(Continued from page 2.)

receives, for they both have a common purpose. They are partners, not competitors. To that end I believe that the entire service should be integrated around a designated theme, and that through music and the spoken word the mind of the congregation should be brought gradually and sympathetically to the specific thesis or subject under consideration for the day. In non-liturgical churches, where we do not have a church calendar, this is more difficult than it sounds. I believe too, that the music in a worship service should be interesting, neither continually soft nor perpetually loud, but that it should ''frame'' the flow of the service, introducing both climax and meditation where they are needed, but doing this without attracting undue attention to itself.

In music we have the great ''democratizer'' of worship. Too often in corporate worship the leadership above the chancel steps is exclusively professional, but with a choral medium there can be introduced a well-trained and conscientious lay leadership. People who assist in the conduct of worship through the choral group make an investment of time, interest and participation in worship. The worship is *theirs,* and with this investment comes a new conscience and certainly new horizons in corporate worship.

The choral possibilities are not confined to any one age. Music is the property of all ages, and whoever has a normal sense of pitch, and music in his heart, can express himself through this medium regardless of age. There is something contagious about all this. I have witnessed scores of instances where the enthusiasm of a very young choir member has resulted in new and vital church ties for an entire family.

We have a glorious heritage in music associated with Christian worship. The glorious masterpieces of the Christian centuries are available and ready to be sung. Our churches have the voices, why not sing them? The result would be not only a thrilling musical experience, but great worship as well. Such music *is* worship.

—*First Church News.*

Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

THE CHRISTIAN VIEW OF INDUSTRY.

Lesson IX—November 26, 1944.

Golden Text: *Let him that stole steal no more; but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need.*—Eph. 4:28.

Lesson: Deut. 8:11-20; Luke 12:13-34; 19:11-27; Acts 19:23-28; I. Thes. 4:11, 12; II. Thes. 3:10-12.

Devotional Reading: Prov. 31. 10-20.

Work—a Bane or a Blessing?

Some folks look upon work as a curse, the bane of their existence. They either do no work, or what little they have to do, they do grudgingly and of necessity. They think the ideal place would be a place where there was no work to be done, or if it was to be done, not to be done by them. But this is not the biblical view of work. Throughout this Book of wisdom distilled from the experience of the race through the centuries, and of the dictation of the Holy Spirit of God, emphasis is put upon work, and work is given new meaning and dignity. To be sure, in the childhood of the race, as in our own childhood, we look upon work as a stern taskmaster, an intruder. That is the significance of the closing verses of the Garden of Eden story. But the significant fact is that the man and the woman were put in the garden "to dress it and keep it." In the supposedly ideal spot, in Paradise itself, there was work to be done. It is written deeply in the heart of the universe, and in the heart of man. Work is the blessing of blessings to mankind. Thank God for work.

My Father Worketh . . . and I Work.

Jesus said that God worked. And Jesus himself worked. Some of his work was what the folks of his day, and the folks of our day, would call humble work—He was a carpenter's helper, and, later perhaps, a carpenter himself. God was trying to show folks that work was honorable. To be sure in Jesus' day, as in our day, some folks looked down upon those who worked, but it is a mark of ignorance to do so. The world's work is a part of the divine plan, and the world's workers have the divine blessing upon them. And upon the humblest and most commonplace task.

Industrious Industry.

The Scriptures not only emphasize the place and importance of work, but they put a premium upon industry. Laziness is always condemned, industry always commended. We are to do with our might whatsoever our hands and our heads and our hearts find to do, that is whatever is right. Jesus himself commended those who did well what they were given to do. Many a man needs to put religion into his day's work—he needs to do a better day's work and to do it better.

Some wit put it thus: "If you work for hire, you will never get any higher." There is a great deal of truth in that saying, although like all rules there are exceptions. There are multitudes of people, however, who do not work simply for the money they earn. Having to make a living, they also use their daily work to make a life. Many people find their work a joy.

The Reward of Work Well Done.

In the story which Jesus told of the servants who had been given the pounds, he gives a striking example of the rewards of work well done, namely, the capacity to do more work and better work. "Well done, good and faithful servant, thou wast found faithful in a very little, have authority over ten cities." There was joy in the increased capacity to do work and to do it better. And of course there is the final commendation of the Lord of Life himself. Worth and merit is not always recognized in the world's markets, but He who is the Master of us all, sees and rewards.

Using or Losing.

"Unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken away from him." This is no arbitrary word of spite—it is the law of life. Use what you have or lose it. If you have the capacity for song, you had better sing, or you will lose your capacity to sing. If you can teach, you had better teach, or you will lose the fine art of teaching. If you can play a piano or some musical instrument, you had better keep at it, or you will go stale and rusty and eventually lose the capacity. Use or lose, is Nature's law. And it is God's law. All too many people these days are loafing on God, refusing to use their talents in his service as they once did or ought to do. He that hath not, he that doth not use, from him shall be taken that which he hath. He that uses, gains.

Worker or Shirker?

A parasite is one of Nature's disgusting creatures—it feeds at the expense of others. And there are human parasites, making no contribution to the body of society but living off of society. Long ago Paul said if a man did not work he ought not to eat, that is if he is able to work. Like rowers in a boat, every man ought to be pulling his part of the load, doing his part of the work.

Work That You Might Give.

It seems rather strange, indeed rather unsound, for the inspired apostle to write, "Let him work or labor that he might have whereof to give to him that needeth," or hath need. One must work in order to live, to be sure. But one should also work in order to give. One is not to work for himself, but for others. If one of the worker's hands is outstretched to receive his wages, the other is outstretched to share his wages with others. We that are strong and able to work ought to bear the burdens of those who are weak and unable to work. A man could not make money apart from society, therefore society has a claim upon the money a man makes. And he who does not give, does not live in the best sense of the word.

No man ever sank under the burden of the day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear.

—*George Macdonald.*

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Pilgrim Fellowship

"Youth at Work in the Church"
Rev. RICHARD L. JACKSON, *Editor.*

THE YOUTH SINGSPIRATION.

By REV. RANDALL C. MASON.

It may not be true that the sun always shines in California, but certainly we have received its message of warmth here in Portsmouth. From San Diego there came a message which inspired a Sunday evening program for young people which is steadily increasing in number and interest.

Miss Cleaveland was director of Religious Education in the South Street Baptist Church, but left in February to go to San Diego, Calif. When she discovered the Singspiration there, she wrote back to the young people of South Street Church and told them all about it.

They discussed the plan with Rev. W. W. Crady, their assistant pastor. He came to me to tell of their enthusiasm, and we worked out a plan to try after the Evening Union Services, being held during July and August by Central Methodist, South Street Baptist and First Christian churches. First, of course, permission was obtained from the pastors, B. B. Bland and T. A. Russell, and the official boards of the churches. Invitations were given during the services for the young people to remain for the Singspiration. We were just not prepared for the splendid response.

Word has come to me of one young lady who did not enjoy going to Young People's Meeting and then to church. She enjoyed the Singspiration very much. Her mother said that unless she went to Young People's Meeting first, she could not go to the Singspiration. As a result, she is attending all three.

Other young people have said that any program put out by a church would be much too dead for them. They became regular attendants and are now attending evening service as well. They appreciate the interest which the church, through the Singspiration, is showing in their search for happiness. Those service men who attend church are invited to stay. In one evening they get to know many other young people and feel at home in our churches. Most of them are members of churches back home and we are very happy to have them with us. They help to fill the places of our young men who are away.

More opportunities for personal consultation have come to this minister through the Singspiration than from any other source during his service as pastor of the First Christian Church. Tired out after a full Sunday, I have gone to work with these young people for an hour and a half, and I have come out of the program feeling refreshed. It is a fountain of youth.

The program is not elaborate. With twenty minutes of singing, the program is begun. A games program of thirty minutes follows immediately. Refreshments take another fifteen minutes. In the last fifteen minutes, we sing one or two hymns, closing with the singing of Taps. Before Taps is sung, we remember those who have met with us in previous meetings. They are now in far corners of the earth. To them and to us, "God is nigh."

The songs that are sung are greatly varied. It may be "The Thousand-Legged Worm," "The Three Blind Mice," or "O How Sweet is Our Singing." Right after either of those, we might sing "Rock of Ages," or "Fairest Lord Jesus," or perhaps "God so Loved the World," "Send Out Thy Light," or the "Hallelujah Chorus." The young people from South Street have been a great help in this. From their choir director, Mr. J. N. Megginson, they have received the kind of instruction in voice that makes good choir singers. They are an inspiring group to work with.

The New Blue Book of Favorite Songs is suggested for use because of the great variety offered. For the games, those books out of the National Recreation Association are still the best I have been able to find. They are inexpensive, complete and intelligently written and the games are playable. Five dollars a year buys membership in the Association with its many helps.

It should be said, however, that the singing is the most important part of the program. Most of the singing is without accompaniment, as it ought to be. Voices which are not ordinarily used surprise their owners. There is an air of spontaneity about the whole program which supercharges the atmosphere. Everyone sings.

There were some who were a little concerned about adding the leadership of this program of songs and games to "my day." My hope was that I might have energy enough left at the close of the day that those who came might not be disappointed. Actually, it has been the very thing I needed at the close of the day. Young people, especially these young people, are so full of good clean enthusiasm that the time spent with them is like a cleansing agent that strengthens as it cleans.

Out of this Singspiration we are hoping to develop a "Christian Youth Chorus." It is not to be identified with either one of the churches. The young people (16 to 25 years of age) will meet for the study of anthems, voice development, and for really serious practice. While they may accept invitations to sing after a time, the present purpose is the development of their voices and the enjoyment that is theirs in singing.

That other things may come is a heaven to be hoped for. The Singspiration is a thing of present enjoyment. If ever I get to San Diego, I shall certainly investigate their program to see if it is possible to have a better time or a better group of young people than we have right here.

GREAT SONGS OF THE CHURCH.

(Continued from page 7.)

getting on. Such language means that we can force all life's experiences, pleasant or painful, to yield their hidden treasures.

All that Thou sendest me
In mercy given.
Or if on joyful wing
Cleaving the sky,
Sun, moon and stars forgot,
Upward I fly;
Still all my song shall be
Nearer my God to Thee.

NEWS OF ELON COLLEGE.

(Continued from page 9.)

already received and are hopeful for increased amounts from others.

Previously reported		$1,080.57
Eastern N. C. Conference:		
Fuller's Chapel Church	$ 15.00	
N. C. and Va. Conference:		
Apple's Chapel S. S.	19.05	
		34.05
Grand total		$1,114.62

FOR THE CHILDREN

Dorothy Todd, *Children's Editor*

Dear Friends:

I wish that you could have been with me this past Thursday evening. Three members of our Missionary Society here in Sanford went with me to our United Church in Raleigh to hear Dr. Lindquist. Mr. Todd came over to Raleigh from the Duke Divinity School and returned home with us after the meeting.

Dr. Lindquist has worked with our American Indians for thirty-three years. He helped us to know them better and to understand their dreams of their future life in our America.

He told of a young lad who went to a Young People's Conference in California. The other young boys were disappointed not to see the feathered head-dress of the Indian, etc. When they asked him where his feathers were and his moccasins, he returned their query with, "Where are your muskets and Puritan dress?" This youth told his conference friends that feathers were no longer a solution to the problems which the American Indian Youth faced!

I am sure that all of you who have heard Dr. Lindquist and those of you who yet have that privilege ahead of you; have felt or will feel the challenge of his message. I was not proud of an America who had kept so many people as wards of the government for four hundred years, were you? Dr. Lindquist helped us to realize that we as Christians could start a movement which would eventually bring about the release of these wards of our government.

We had a wonderful time enjoying a fellowship supper with the Raleigh Church family. Sarah Robinson has grown taller and her lovely braids have grown longer. Sarah is in the first grade at school now and takes a bus into town and tranfers to another bus just like a little lady. Sarah is very proud of her little brother who is also growing rapidly. I saw a picture of him with Sarah and her smile was as broad as possible.

Bye, now,

Dorothy Todd,

Be sure to take a large Thanksgiving offering for the Christian Orphanage next Sunday, or as soon as possible thereafter. Mr. Johnston deserves your unstinted support in the wonderful work which he is doing.

FOLLOWING AN EXAMPLE.

By Ina G. Richmond.

National Kindergarten Association.

Mrs. Grey stood at the door of the breakfast nook of her new neighbor's kitchen. She watched her as she gave the youngest child in the family his breakfast. The other three children had just left for school.

"This is the best oatmeal; it tastes so good!" said Mrs. Newell, the new neighbor. "The children can't get enough of it."

Mrs. Grey thought of the terrible time she had just had, trying to get her Tommy to eat his cereal before he left. It was the same way with Tommy's father also. She had to use all kinds of persuasives to get either of them to eat a cereal. This child sat here and it seemed as though he could hardly wait until he could get his spoon into the dish of breakfast food. Mrs. Newell first tasted it to see that it was just right.

"My, that certainly is good!" said she, as she put some into the dish for the child, not very much but just enough to cause him to want some more. That is exactly what happened. The child ate the helping and held out his dish for more. Never a word of force was needed. When the breakfast was finished, the happy, satisfied child was lifted from the high chair and went about the day's business of playing with his toys.

Mrs. Grey turned to go. She had a great deal to think over. She realized that she herself might be making the trouble she was having. How often, at mealtimes, she had said, "I don't like this," and "I don't like that!" Also the child's father was very prone to make remarks at the table about articles of food he did not like and could not bear to eat. Now she determined to go home and put into practice the lesson she had just learned.

Without a word to her neighbor about it, she and her husband decided to begin to try to like the food they were eating and to make little remarks about how good it was. It was not long before their child took more

(Continued on page 15.)

The Board of Publications Urges

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EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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FOR THE CHILDREN.

(Continued from page 14.)

interest in food. If his parents ate it with relish, he thought there must be something good about it, and the meals began to look different. He made up his mind to find out if things to eat were really good. In most cases they were delicious. But there was not enough, and he wondered why his mother gave him so little all of a sudden. Certainly she ought to give him more. What he had was not enough, so he had to come back for more.

Now his mother realized that the first trouble had been the large heaping dish she had given the child. It had seemed to him too much, even to begin to eat. The small helping in the dish looked as if it could be easily finished and it tasted better. There was even a desire for more. She could see how the large helping might have made the child dislike the food.

She had found a solution to her problem at mealtime. She and her husband now refrained from remarks about their likes and dislikes before the child. Soon all food looked good to him. When he saw the others eating with relish, he began to take a new interest in his own meals. Naturally, each member of the family received benefit from the different atmosphere at the table.

CROSSWORD PUZZLE.

1			2	■	3			4
	■	■	5	6		■	■	
	■	7				8	■	
9	10			■	11		12	
■	13		■	■	■	14		■
15			16	■	17			18
	■	19		20			■	
	■	■	21			■	■	
22				■	23			

ACROSS:

1. Beautiful.
3. White blanket of winter.
5. Soldiers' Center.
9. Opposite of female.
11. A baby buggy.
13. Father.
14. Erbium. (abbr.)
15. Lichen.
17. To mend socks.
19. To argue for a cause.
21. Belonging to us.
22. To have knowledge of anything.
23. Sympathetic; affectionate.

DOWN:

1. Land belonging to a farmer.
2. Government; law or regulation.
3. A liquid food.
4. Having heat in a moderate degree.
6. In a like manner.
7. To take hold of someone's hand as in farewell.
8. To fear greatly.
10. Army Post Office. (abbr.)
12. American Air Raid. (abbr.)
15. Jesus said that "they shall inherit the earth."
16. Not fast.
17. Opposite of light.
18. Necessity; urgent want.
20. Evangelical Union. (abbr.)

E. N. C. CONFERENCE.

(Continued from page 2.)

9:50 Report on Stewardship, Rev. J. A. Denton.
10:05 Report on Evangelism, Rev. J. F. Apple.
10:20 Address, "The Layman's Work in the Church," by Mr. Thelin.
10:50 The Children of the Church, Mrs. A. C. Todd.
11:15 Special Music.
Address by Miss Angie Crew.
11:45 Report on Education & Standing of the Ministry, Rev. A. P. Robinson.
12:00 Worship Service led by Rev. T. G. Humphries.
12:30 Adjournment.

Afternoon Session.

2:00 Hymn and Prayer.
The Christian Orphanage, C. D. Johnston, Supt.
2:30 Reports:
Religious Literature, Rev. R. T. Grissom.
Superannuation, Rev. J. Lee Johnson.
The North Carolina Council of Churches, Rev. A. P. Robinson.
The Christian Sun, Dr. F. C. Lester.
Special Committees.
3:30 Miscellaneous Business.
Appointment of Standing Committees.
Closing Meditation, Mr. Thelin.
Adjournment.

Rev. S. Hurley Cross of Cleveland, Ohio, recently assisted Rev. Joe A. French of Reidsville, North Carolina, in revival services.

The force of an ideal is greater than the ideal of force.—*Josephus Daniels.*

ADVANCE

Is the National Journal of the Congregational Christian Churches.

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287 Fourth Avenue,
New York 10, New York.

The Suffolk Church Music Program

By REV. JOHN G. TRUITT, Pastor

Although the Suffolk Church has a fine music program, what it is doing is not beyond the practical grasp of many other churches. We have three well-trained choirs: the church choir, the young people's choir, and the junior choir. The junior choir sings once each month at a regular church service, and on various other occasions. The young people's choir sings sometimes twice a month, but the regular church choir has the major responsibility for the church services of song. Sometimes there is a service in which all three choirs sing, and other services when two of them sing. Each of them practices every week. This means that about seventy-five choir members are being trained weekly to serve the church, the Lord, and fellowmen through leadership in song and praise. In addition to these three well-trained vested choirs, a group of some twenty young women have banded together to form a young women's chorus to meet each week for study and rehearsal, looking forward to the time when they, too, may render some special help in the church's realm of music. That means that four groups totalling nearly one hundred, are meeting each week in their church for the serious and noble business of learning to sing. It has its effect on the regular congregational singing.

Already the reader knows that to keep such a program going there must be someone giving full time to the music of the church. He must himself be capable, and he must be expertly and professionally trained. He must have personality, tact, and the ambition to serve. The Suffolk Church has been especially well blessed along this line across many years, and has held an outstanding place in the music of the churches of this section for half a century. Why could not other churches have a well-rounded program of music? The present minister of music in our church, David Brown Harrell, came to us on January 1, 1944; and although it was in the middle of the school-year, he has already secured some thirty-five music pupils—organ, voice and piano—which supplement what he is paid by the church to such an amount that it makes the program possible. It would seem that here would be a goal toward which other churches could aspire.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, NOVEMBER 23, 1944. NUMBER 46.

Thanksgiving 1944

Who Givest All

O Lord of heaven, and earth and sea,
To Thee all praise and glory be;
How shall we show our love to Thee,
Who givest all?

The golden sunshine, vernal air,
Sweet flowers and fruit, Thy love declare;
Where harvests ripen, Thou art there
Who givest all.

For peaceful homes and healthful days,
For all the blessings earth displays,
We owe Thee thankfulness and praise
Who givest all.

O Thou from Whom we all derive
Our life, our gifts, our power to give,
O may we ever with Thee live,
Who givest all.

—*Christopher Wordsworth.*

"Enter into his gates with thanksgiving . . . into his courts with praise"

NEWS AND VIEWS

Rev. Jesse H. Dollar is at Elon College this week.

Dr. I. W. Johnson, writer of the "Suffolk Letter" is *moving* this week which possibly accounts for the absence of his weekly column.

Rev. Douglas Horton, D. D., minister and secretary of the General Council, will be in Suffolk during Holy Week, speaking in the union services of that city. Suffolk is to be congratulated.

Dr. Earl Frederick Adams will speak at the Radio Chapel hour, 10:30 to 11:00 p. m., Sunday, November 26, over the Mutual Broadcasting System, under the auspices of the United Church Canvass.

Rev. D. D. Nash, pastor of our Hopewell Church was a visitor at the office of publication last week. Bro. Nash is a hard worker, and is doing conscientious service in his charge. He received his ordination at the recent session of the Eastern Virginia Conference.

Referring to last week's article on "The Suffolk Church's Music Program," the group of "twenty young women" has sung as the Chapel Choir for several regular services in the church, and is a choir of thirty voices. Also, Mr. Harrell's music studio now enrolls sixty pupils.

Dr. Stanley U. North was the guest speaker last Sunday morning in the United Church, Raleigh, N. C. The pastor, Rev. Allyn P. Robinson is teaching a course on the historical background of the Bible for the study group of the Women's Association. The church is currently entertaining the Eastern North Carolina Conference.

Rev. John G. Truitt, D. D., reviewed Lloyd C. Douglas's book, "The Robe," at the evening service in the Franklin Congregational Christian Church, November 19, in an exchange of pulpits with Rev. Wm. T. Scott, D. D., pastor. Dr. Truitt reviewed "The Robe" in First Church, Portsmouth, the first Sunday night in November. Rev. R. C. Mason was the speaker in the Suffolk Church the same evening.

Dr. A. B. Kendall, a former pastor of the First Christian Church, Burlington, North Carolina, from 1912 to 1917, passed away at his home at North Girard, Pennsylvania, on Saturday, November 4, after a long period of declining health. Owing to his health, he was forced to relinquish the active ministry several years ago, but still was interested in all phases of his church and denominational interests. He is survived by his wife. Under his able and progressive leadership the Burlington Church made much progress.

Tragic news has just reached us of the death of Rev. and Mrs. Y. S. Lin, at the time of the Japanese occupation of Foochow. This news comes as a blow, not only to our Congregational Christian work, but to the whole United Church of China, for Mr. Lin was an outstanding leader of the United Church. Foochow is in Fukien province where Shaowu, the proposed mission project of the Southern Convention is located. The same cable which brought the sad news of Rev. and Mrs. Lin's death tells us that our missionaries in Foochow are allowed considerable freedom.

The church at Fuller's Chapel has recently lost two of its most devoted members. Mrs. S. F. Coghill died on November 7 of an heart attack, and Mrs. W. S. Briggs on the 13th after several months of very serious illness. Mrs. Coghill, as many of our church people know, was the mother of Miss Pattie Lee. She was for several years president of the Woman's Missionary Society and in many ways was active in the church. These members will be missed from their places because of their beautiful spirits and the value they placed upon the good and noble things of life.

EXTRA MEETINGS AT SUFFOLK CHURCH.

An extra meeting in the Suffolk Church is not something out of the ordinary. During the past weeks the Old Dominion Area Boy Scout Drive breakfast was held in the Fellowship Hall, with Lieutenant Governor Wm. M. Tuck, speaker; Eastern Virginia Woman's Conference, Mrs. Robert R. Chandler and others, speakers; the Suffolk High School Hi-Y Club annual induction of new members service, Rev. John G. Truitt, D. D., speaker; the Eastern Virginia Ministers' monthly meeting, Rev. H. S. Hardcastle, D. D., in charge of the program in which several took part; Eastern Virginia Conference Home Missions Committee, Col. J. E. West, chairman; the Southern Convention Board of Publications, Dr. Truitt, chairman; annual banquet of the Young Ladies' Bible Class, Miss Virginia Brinkley, president; the public school teachers' night of the Suffolk

(Continued on page 14.)

OUR AUTUMN YEARS

By C. REXFORD RAYMOND

The brief dark days of autumn toll the knell
O passing years. With stern unresting haste,
At eventide, gray twilight shadows tell
The swift approach of winter's barren waste.
But lest the flying years rouse futile rage
And fill our skies with argosies of fear,
Accept with ardor autumn's solemn gage:
Her ample harvest fields fulfill the year.

The yellow grain and red ripe fruits of fall,
Rich largess stored for stormy winter days,
Are golden gifts of God to tell that all
His autumn fields are parables of praise.
The silver hairs of twilight rouse no fears,
God's golden treasures crown our autumn years.

Thanksgiving--For What?

By John C. Hauchette.

One of the marks of divinity in man is his ability to be thankful even in the midst of disaster and calamity, real or threatened. The first Thanksgiving was instituted in the presence of real danger: ''savages'' threatened death; the cold, cruel winter presented hardships through which only the hardy might survive. Yet the people of that day and place found reason to give thanks. And so in this day, facing our own grim prospects, we find ourselves seeking and discovering causes for rejoicing.

For one thing, we have recently held an election. How absurd even to mention this fact! And yet, is it not good that we have in this nation a people who, through blood, sweat and tears, have maintained and preserved a union in which the ''common man'' has been honored and his voice has helped determine the course of the nation? In how many places in the world at this hour would it have been possible to hold so critical a thing as a national election? In how many places is the Christian faith in the ''equality of man'' given a chance to find rootage and expression? Reason for thanksgiving indeed!

As we look beyond our own shores, we discover that ''the enemy'' is, in most quarters at least, finding the war going against him. We seem to be coming closer and closer to ''victory'' for our armed forces. That word means many things, but to all of us it means an end of killing and of heartache; a returning home of our young men and women who were not made for war, but peace; an opening of avenues toward a great world order—''one world.'' All these prospects make us rejoice, make real our thanksgiving.

And yet, there is a hollow note in all of this. We are thankful, but we note in conversation, in sermon, in town meeting topic, an undercurrent of dissatisfaction with things as they are. Rejoice we should that we have here in this nation even the semblance of democracy. Rejoice we should that we are approaching an apparent military victory. But certain questions persist in reappearing: What do you mean, ''democracy''? In a land where sharp cleavages exist between rich and poor, black and white—how dare anyone prate about democracy? To which we answer: Is not the very idea worthy of our thanks? If we can keep ever before us the ideal, then there is hope. The very fact that today there is such social and racial unrest is, in a sense, a good omen: it suggests creative thinking; an unwillingness to be satisfied with the ''status quo''; it urges us to rethink our way of life since that way has not yet produced the good fruit of which the conception ''brotherhood of all men'' is possible. If, then, we are thankful for such a democracy as we have, knowing full well its weakness, our song of praise should be sung in the mood of Louis Untermeyer's prayer:

Open my ears to music, let
  Me thrill with Spring's first flutes and drums;
But never let me dare forget
  The bitter ballads of the slums.

From compromise and things half-done,
  Keep me, with stern and stubbon pride;
But when at last the fight is won,
  God, keep me still unsatisfied.

But I hear, also, another question: This word ''victory''—what means it? Yes, to have won the military victory will be but the beginning of the struggle, for ahead of us lie the steeper hills, the harder climb. We shall have to fight for a political victory in which an order will be created to enable nations to live and help live in peace and mutual trust. We shall have to fight for a moral victory in which *Man* will emerge the conqueror, and not little groups of men with ambitious and selfish schemes for ruling or dominating their respective peoples. Let us rejoice in the prospect of military victory, yes; but let us not be too hasty in laying down the burdens which this war has entailed lest all that we have done be undone and our thanksgiving become a mockery.

Is there not, then, something for which we can give thanks this November without equivocation and without restraint? The very facts which make it impossible for a thinking person to enjoy a cheap and easy thanksgiving suggest the answer: We are not satisfied with these reasons for rejoicing because God is not satisfied. We live under God: He wants more than half-victories! How wonderful that we do live under Him and with Him! Because God is God we live under his judgment. That means that we now see as perhaps never before the difference between a democracy as we practice it, and as He would have it. That means, further, that we now see the difference between winning the war and winning the peace as He would have it. We know today as we evidently did not know in 1918 that the larger task lies ahead of us and we know the dire consequences of failure. Therefore, we rejoice that our eyes are opened; that we see God in the events of history beckoning for us to follow along His way.

One further suggestion: The first thanksgiving was instituted because of God's providence, because of the bounty of the harvest. The fruitfulness of the field is the symbol of the ever present spirit of God. Men may kill and destroy; nevertheless God's bounty continues year in and year out. Men's hearts may grow cold toward one another; nevertheless, God's love continues to shine through the lives of men whose lives have been caught up in his. He is our ever present resource, always available: a stern and law-abiding reality by which we can measure our own strengths and weaknesses, but also a strong and loving power who will sustain our fondest dreams and plans. Since God is, we who seek to make real our democracy and who seek to make possible a victory for Man, know that we must ultimately win, for as someone has well said:

''The grain of the universe is with righteousness.'' ''Therefore rejoice, and again I say, rejoice!''

ORDINATION SERVICES FOR REV. EARL FARRELL.

Services for the ordination of Rev. Earl Farrell were held at Hank's Chapel, on November 26, 1944, at 7:30 p. m., at which time the following program was carried out with Rev. Ben Joe Earp, chairman of the Committee on Ordination, presiding:

Instrumental Prelude.

Scripture Sentence—Mr. Earp.

Hymn—''I Love Thy Kingdom, Lord.''

Invocation and Lord's Prayer—Rev. W. J. Andes.

Scripture—John 10:1-4, Rev. H. V. Cox.

Prayer—Dr. D. J. Bowden.

Hymn—''O Master, Let Me Walk.''

Sermon—Mr. Andes.

Hymn—''A Charge to Keep.''

Presentation of Candidate for Ordination—Revs. Cox and T. J. Green.

Ordination—Revs. Earp, Andes, and Bowden.

Prayer—Mr. Green.

The Charge—Dr. Bowden.

Presentation of Bible—Dr. Merton French.

Right hand of Fellowship—Elders.

Hymn—''Blest Be the Tie.''

Benediction—Rev. Earl Farrell.

THE EDITOR'S MESSAGE

GOD'S CORNUCOPIA.

The cornucopia, usually referred to as the horn of Amalthaea or horn of plenty, is an emblem of abundance, and therefore a fitting symbol of the Thanksgiving festival.

The cornucopia symbolizes the historic and continuing relationship of God with His people. Palestine is described in Deuteronomy 8: 7-8 as "a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it." Historical data and archaeological finds furnish abundant evidence of a remarkable period of prosperity in Palestine which lasted for more than a thousand years before the decline began in the seventh century A. D. Two thousand years ago, Palestine, with its neighbors, Egypt and Syria, represented one of the most advanced economic areas of the Roman Empire. The olive, vine and fig have been described as Judaea's staff of life. They "not ouly sustained her inhabitants, but by their surplus supplied them with the means of exchange for foods in which their own land was lacking." Trans-Jordan grew considerable surplus wheat for export, and Palestine produced sufficient wheat and barley for local use. The fruit crop was abundant. The produce of the fields in good years seems to have been sufficient to enable the population to bear the heavy taxes imposed upon them by foreign rulers. The breeding of sheep and goats is known to have been a contributing factor to the economic independence of Palestine. W. C. Lowdermilk gives this descriptive paragraph:: "The mountainous lands of Lebanon and Palestine, lying along the eastern shore of the Mediterranean, served as a highway between Mesopotamia and the Nile Valley. Their lofty hills condensed on their shoulders copious rain out of the moisture-laden storms that swept across the land from the Mediterranean in the winter. These rains supported forests which supplied timber to the empires of Mesopotamia and Egypt, and provided abundant ground waters that issued forth as perennial springs in the valleys." No wonder the Psalmist cried out, "The earth is the Lord's, and the fullness thereof; the world and they that dwell therein." Again, "The Lord is my shepherd, I shall not want, . . . thou preparest a table, . . . my cup runneth over." There in the Old Testament and in Palestine we find the perfect picture of God's eternal cornucopia.

When we turn to the study of our own earliest national festival, Thanksgiving Day, members of the Congregational Christian Church should find it especially fascinating. That little group of English nonconformists, who had their own form of religious worship in the village of Scrooby; who, because of their religion had become objects of royal animosity; many of whom suffered imprisonment for conscience's sake and later stole away secretly to Holland; and at last decided to settle in America—these people are our spiritual forebears. It was in 1620 that these Pilgrims, having obtained a patent from the Virginia Company and borrowed money from English capitalists, assembled at old Plymouth. Thence the ship, Mayflower, bore them westward. Its passengers numbered 102. Why they were not landed, as at first they expected to be, in the territory of the Virginia Company, is not known. For some reason their course was deflected to New England, where the Pilgrims landed on December 21, 1620.

This mere handful turned fearlessly to the conquest of the wilderness, and in time paid off their English debt through trade in furs. They had defied the neighboring Indians, and then made friends with them. The Pilgrims, in their first Thanksgiving Day, revived the autumnal celebration of the fruitfulness of the earth. Elder Brewster announced in a Sunday Service of Worship that beginning the following Tuesday and continuing until Saturday, the colonists would enjoy a festival of thanksgiving similar to that which they had been accustomed to in northern England.

There was an interesting harvest ritual connected with the gathering of the last shock of corn. Artistically inclined maidens of the colony found the largest wicker basket in Plymouth and festooned it with ribbons of many shining colors. To the beating of a drum, the colonists then proceeded, column formation, to the corn field, singing a Psalm: "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." Arriving at the field, Governor Bradford gave the word for each person to pick an ear of corn, one at a time, and place it in the basket. This done, the company marched from the field to the granary. By order of the governor they then knelt in a half-circle in front of the granary. Elder Brewster led the company in a prayer of gratitude. One by one, each man and woman present transferred an ear of corn from the festooned wicker basket to the granary. Priscilla Alden was chosen to carry the last ear of corn and lock the door. As she presented the key to Governor Bradford, the Pilgrims bowed their heads and sang: "The Lord shall preserve thy going out and thy coming in, from this time forth and forever more."

God's cornucopia is reflected in a nation's income. A brief survey of our national income is an index to our prosperity and should indicate the measure of our thanksgiving. The University of Virginia "News Letter" gives the following information, which was prepared by a member of the United States Department of Commerce in Washington: "Advancing on a nation-wide basis from $116 billion in 1943, income payments to individuals last year reached a new record level in every state. Virginia advanced markedly on the nation's income scale between 1929 and 1943. Total income payments in the United States as a whole were 67 per cent higher in 1943 than in 1929, while in Virginia 1943 income was 139 per cent above the 1929 level. Only five states scored a larger percentage increase in total income than Virginia over this fifteen year period."

While we reflect with gratitude upon the material prosperity which has been ours, we cannot wholly forget those who lack the material abundance usually associated with Thanksgiving. How will Thanksgiving fare in other lands? To what extent can we contribute to the experience of Thanksgiving in other lands? When there is famine in India, while malnutrition grows worse in China, while children are hungry in every country in Europe, we, Christian Americans, go blithly on with our industries, many of which are "super," but unessential. Some American Christians will keep a clear conscience and mingle "thanks-with-giving." The price of a turkey dinner may be given to the Committee on War Victims and Services. Incidentally (or is it?) turkey was used by the Pilgrims because it was the cheapest meat which could be obtained, costing no more than the shot and powder required to bring it off the wing.

There is much that we can learn from the example of the Pilgrim fathers. It is our custom on Thanksgiving Day to list the blessings wherewith we were favored during the past year. The enumeration of these gifts, of course, is meant to serve a good purpose. It is intended to stimulate within us a spirit of thankfulness. But just as often it does the opposite. In the years of our prosperity it tends to breed a self-complacency and even a greediness in our hearts. But in the early days the emphasis was not upon the GIFTS but upon the GIVER of the gifts.

Countless thousands of people have visited Plymouth Rock and read these words inscribed on the Bradford obelisk which stands in the graveyard of the Church of the Pilgrimage: "Under this stone rest the ashes of William Bradford, a zealous puritan and sincere Christian, governor of Plymouth Colony from April 1621 to 1657. Qua patres difficillime adepti sunt nolite turpiter relinquere." These last words—"What our fathers with so much difficulty secured, do not basely relinquish"—have double significance for us today. First, we owe an immeasurable debt to the past. We stand in the line of a great tradition. While democracy did not have its inception here, it did receive a new setting on an advanced base by these crusaders for God, the full fruition of which yet remains to be seen. Second, the same vision and tenacity will extend that heritage, plus contemporary gains, into the future. Dr. Fosdick insists in his latest book that this is "A Great Time to be Alive." He says: "What makes an era seem great or little to a man is the man's own eyes, his capacity of insight and vision. Put some people in a great generation and they will only cry, 'Who will show us any good?' But from Moses in the desert at the burning bush, seeing in an enslaved Israel in Egypt the hope of the future, to our own founding fathers, seeing in the thirteen disunited colonies the possibility of a great venture in free living, men with eyes to see possibilities in times of travail and change have created the most hopeful advances in man's history. That is what we need to pray for now—eyes to see—for if we have this will be for us a great time for great living."

As Marshall Jan Smuts has so eloquently put it: "Mankind has struck its tents and is on the march in a vast unending trek of pioneers into a new civilization of which only the distant outlines lie before us, indistinct but shining, far away." The modern Pilgrims have it within their power to begin the world over again and bring to realization the ancient hope of an enduring world peace.

With Rupert Brooke, the soldier-poet, who gave his life on the way to the Dardanelles, let us cry: "God be praised, who hath matched us with this hour!"

RECIPROCITY: ORPHANAGE AND CHURCH.

The Christian Orphanage looks to the Church for financial support. It is true that substantial contributions are received from sources outside our church, but the major part of the annual budget must come from the churches. Those who assume institutional responsibility for orphaned children, like the missionaries who represent us abroad, have a right to look to us for adequate support. They, as a matter of fact, are our home missionaries in a special capacity. They do an essential job, and therefore merit appreciation as well as our gifts. The sponsoring church has never been delinquent in its support and this Thanksgiving will witness generous tokens of love and gratitude.

In this reciprocal relationship the Church looks to the Orphanage for efficiency in administration, for an account of its stewardship. The Church would emphasize the fact that success is written not alone in terms of a balanced budget, not alone in terms of dollars and cents. The Church looks to the Orphanage for students, musicians, teachers and preachers. The Orphanage, like the local church, must furnish its quota of indispensable leadership. The Church also looks to the trustees and Superintendent for leadership in the constantly changing techniques of institutional management.

What are the merits and demerits of institutional life? Here is a field which demands careful and constant study. There are those who decry all semblance of institutional life. The Children's Home Society of Virginia places all its children, even for brief periods, in individual homes. Quite to the other extreme, many orphanages do not allow any child to be adopted. The question often arises: is there a happy medium? For instance, would the possibility of adoption curtail excessive cost of operation and increase the services of the institution by making way for additional children on the perennial waiting list? An interested and generous Church would like the assurance that these and related questions are not overlooked in the strenuous program of maintaining an institution on an established basis.

R. L. H.

All that spring with bounteous hand
Scatters o'er the smiling land;
All that liberal autumn pours
From her rich, o'erflowing stores;
These to Thee, our God, we owe,
Source whence all our blessings flow;
And for these our souls shall raise
Grateful vows and solemn praise.
—Anna Barbauld, 1743-1825.

CONTRIBUTIONS

PEACETIME UNIVERSAL MILITARY TRAINING.

The new Congress has before it many momentous decisions, not the least of which is the bill proposed to establish peacetime universal military training for the United States. Educators, churchmen, and leading citizens of our great nation are much disturbed over this un-American, undemocratic proposal for many reasons. It is argued by some that the time for the passage of such a bill should not be during wartime, but after the world has gone back to normal or near-normal living again. Decisions of such great importance should not be made under the stress and strain of a war emergency.

The following reasons are given by Christians uniting in opposition to the bill:

1. *Permanent compulsory military training would stand in the way of a durable peace.* If the aggressor nations are to be disarmed after the war, why should the United States maintain a gigantic military establishment. Against whom is it needed. Surely it would undermine the power of any league or organization of nations to have our nation armed to the teeth. It would represent a lack of faith in our nation in the possibility of international co-operation, and would end in each nation, supposedly for self protection, pursuing the same policy.

2. *Universal peace time conscription would plant in America's democratic soil Europe's cancer of military despotism.* Year after year of conscription and militarism have produced a modern Germany. Our founding fathers, in preparing the Constitution of the United States, had seen the results of the policy of conscription in Europe. They were familiar with the military caste system. Napoleon used it to seek domination in Europe. Prussia used it to do her deadly work. Now it is proposed to copy their nefarious examples and prussianize our nation. Several years ago, in North Dakota, I met people whose fathers had left Germany to come to this land seeking freedom from conscription. America has always stood against it.

3. *Peacetime conscription is the Hitler way of solving unemployment.* America is likely to have an unemployment problem after the war unless preventive measures are taken. But this problem, as other great social problems, can be solved without taking a step backward into the Middle Ages. I believe that our country has something better to offer the world than this escapist and unsatisfactory method which past experience has taught us, leads only to ruin.

4. *Universal military training is wrong education for peace, national health, the prevention of crime, the strengthening of democracy, and self-discipline.* We do need better health, more effective ways of dealing with crime, self-discipline, and a better trained citizenry, but it cannot be done by giving youth one year's training under military direction. It must begin with children at an early age and be carried through in a long range program. Army discipline is not self-imposed discipline and is very different. The army or navy is not concerned with helping individuals. They never have been. Their only purpose is to prepare for and to wage war. Let us not kid ourselves about their character building values. There are few, if any.. From my own experience I can say that the grossest immorality I ever witnessed came while serving in the United States Army. Think what will happen to the religious and moral life of our nation if, upon reaching the age of seventeen, boys are sent to army centers, away from family and church influences. The passage of a universal peacetime conscription act would be a decided set-back for democracy and Christianity in this great nation.

Write your Senators and Representatives now, urging them to oppose peacetime conscription.

R. L. Jackson.

THE FAR SOUTH.

The Christian Church has existed for about a century in a small section of Georgia and Alabama. It has remained numerically weak, but during that time has produced some great men and women, who gladly sacrificed for the Kingdom of God. Among these pioneers in the ministry were Revs. Jubilee Smith, J. D. and J. H. Elder, and others this writer never knew. Rev. J. D. (Uncle Dock) Elder gave two sons to the ministry in the persons of J. W. and H. W. Elder, both consecrated men of God, who did great work in their day. Neither lived to be an old man. H. W. Elder was an evangelist and a church builder as well, having built about two dozen churches. Among those with whom this writer was well acquainted was the late Rev. C. M. Dollar, who preached without money and without price. He served one church a year, and all the salary he received was a pair of home knit sox. He and his consecrated wife reared a large family and gave two sons to the ministry, J. D. and J. H., and also two grandsons, Carl Dollar and Melvin Dollar.

Among those who have served and sacrificed for the great cause of the Christ is Rev. G. D. Hunt, who celebrated his seventy-fifth birthday on September 9. He has given fifty-six years to the gospel ministry. He is the spiritual father of this writer, having baptized him forty-five years ago. He retired from the pastorate a few years ago, but is still busy doing supply work. He has held more funerals and driven a horse and buggy more miles than any other minister in his section of the country. He is now awaiting the summons to go and join his devoted companion who was called home about five years ago.

The date of the organization of the Georgia and Alabama Christian Conference is not known to the writer. This conference consisted of the Christian Churches in Georgia and Alabama, most of which were near the state line. This conference grew slowly, and about the first of the twentieth century it was divided and the Alabama Christian Conference was formed.

As a result of the faith and sacrifices of these soldiers of the cross, many sons have gone out to be a blessing in other states. More than twenty years ago the Burlington, North Carolina, Church was in need of a leader, and they chose Rev. G. O. Lankford, who was reared in Pleasant Grove Church in Alabama. He served efficiently till his health gave out several years ago. In 1927 a group of churches near Youngsville, North Carolina, needed a pastor, and they selected Rev. E. M. Carter, a Product of Beulah Church, Alabama. He has continued faithfully till now. About ten years ago, when Elon College was facing the greatest crisis of its history, the Southern Convention laid its hand on Dr. L. E. Smith, a product of a little rural church, Oak Grove, in West Georgia. He had before this built the new Christian Temple in Norfolk, Virginia. In 1936,

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Thanksgiving on the Gripsholm

By MARGARET BAILEY SPEER.

For most of us on this trip, this Thanksgiving Day has been entirely different from those of other days. The darkness of war is still all about us, behind us, ahead of us, nearer for some than for others, but we have not had to search so painstakingly for bright spots. The presence of the sun behind the clouds has been made real to us. Every one of us had deep causes for thanks giving every day of this journey. Nothing could be more unnecessary than for any speaker to try to point out causes of thanksgiving or to urge us to say thank you, like the mother telling her four-year-old to say thank you to the stranger on the deck for a toy. We do not need to be told we ought to be thankful. We felt so thankful on Thanksgiving Day that the tears rolled down more than one pair of cheeks as we sang "The Star-Spangled Banner." If we should feel any more thankful, we would burst.

It is a mood that was very glowing and satisfying when we gloated over our first wonderful meal on the Gripsholm, but that inevitably peters out as we have grown accustomed to the meals so that we comment rather querulously when we come down to lunch with our hearts set on ice cream and find that the dessert is only fresh fruit? (Imagine saying "only fresh fruit" in camp!) There is danger that such a brand of gratitude will vanish into thin air when we have been at home a few weeks and find that queues are not confined to internment camps and that even in the Promised Land there are discomforts large and small.

So it is good to probe about a little in our minds and to examine the things for which we are really thankful. The list is tremendous. Leaving out the journey, which is best of all, and thinking only of a few of the mercies, we could begin with such simple things as chocolate from the Red Cross; clean sheets and friendly stewards who change them; good food that we do not have to cook ourselves, and so much of it that we have forgotten that hungry feeling we had for so long; miraculously good weather and calm seas; the fact that we will soon be with people we love from whom we have been separated; the fact that we are free citizens going to a free, unoccupied, uninvaded, unbombed country—these rank at the head of the list.

We all spoke on Thursday morning of being glad that we were celebrating Thanksgiving on the Gripsholm instead of on the Teia, in the warm waters off South America instead of in the cold and cheerless mess halls at camp; but suppose we were in the Teia with the Gripsholm still ahead of us, would we not still have plenty to be thankful for? For wherever we are, we are thankful for the essential goodness and kindness of human beings which many of us saw more clearly in internment camps than ever before. Wherever we are, we are thankful that God reveals Himself to us and brings strength and serenity to us when we need these gifts most desperately.

We have all asked that question again and again in these months. Why, why, have we been given these good things when others have not?

As Christians, we see all the good things of life as evidence of the loving care of a Heavenly Father, but we cannot take the Little Jack Horner complacency as a Christian attitude. It is revolting to any honest Christian to believe that God is good to us because we are better than other people or because He loves us more. Are we dearer to our families, more valuable to our country, more beloved children of God than the friends we left behind in Manila, in Stanley, in Pootung, in Weihsien? No, a hundred times no. Is it because of any virtue of ours that we are well fed when there is famine in India, while malnutrition grows worse in China, when children are hungry in every country in Europe? No. We reject any such suggestion with horror. At least I think we are all honest enough to reject such complacency when applied to ourseles as individuals. We can think of too

(Continued on page 14.)

FOR THANKSGIVING DAY

"He thanked God and took courage."—Acts 28:15.

The association of thankfulness and courage is not accidental. There are times when it takes courage to be thankful; and thankfulness is of the very essence of courage. In an unthankful spirit there is nothing but despair and defeat. To be thankful is to have something worth living for, worth fighting for, yes, even worth dying for.

Thanksgiving Day is a day of national thanksgiving; but the nation's thankfulness will be made up of the thankfulness in individual hearts and homes. Paul's thankfulness and courage were quickened as he saw friends who had come to meet him on his last fateful journey. What a company greets us and surrounds us today as we think of the millions devoted to the love and service of our country, and the hearts of the nation lifted up toward God! Let us, too, thank God and take courage!

PRAYER: Our God, as we lift up our voices in thankfulness and praise, help us to make our thanksgiving consecration. We are thankful for peaceful homes and for freedom, but may we not forget those in bondage, and in suffering, and in peril; and may we share the faith, the hopes, the service, the sacrifice of those who are consecrated to the task of preserving our freedom and building a better world! Amen.

—From "Daily Devotions," a publication of the Commission on Evangelism.

Missions
The World for Christ

OUR HOME MISSIONARIES.

Who They Are—

Rev. Allan Gleason came to us as a licensed minister from the Methodist Church. He was licensed by the Eastern Virginia Conference, November 1, 1944. Mr. Gleason took his undergraduate work at Cornell University and his seminary work at Hartford Seminary in Connecticut. Mrs. Gleason is a member of our Holland, Virginia, Church. She received her degree in Religious Education from Hartford. Before her marriage she was Miss Frances Everett.

Rev. and Mrs. Allan Gleason—Our Virginia Mountain Missionaries.

Mr. and Mrs. Gleason had originally planned to go as foreign missionaries to India, but are now doing a splendid job in a needy field right here at home.

What They Are Doing—

Recently the Gleasons held a Daily Vacation Bible School for the children of Elk Spur and Rocky Ford, and a Training Class on the subject: "How We Got Our Bible." Not only are they teaching in the church and Sunday schools, but arrangements have been made with County Superintendent of Schools to teach Bible in the public schools..

Following the example of their Master, Mr. and Mrs. Gleason are ministering not only to the spiritual needs of their people, but to the physical and mental needs as well. They are helping their people get the necessary medical aid and are stimulating interest in reading in various ways. A lending library has been started and the people are encouraged to read good literature.

Believing that physical surroundings have an effect upon the worshipper, these young missionaries set to work to improve the condition of the churches and parsonage. Hanging doors, putting in window panes and cleaning the church has helped greatly. In the parsonage, they have added bookshelves and have painted the interior.

Mr. and Mrs. Gleason are cooperating with the other pastors and the churches in that area, and even the Primitive Baptists have shown a willingness to work with them.

How We Can Help—

1. *Send Books* for their community libraries. Good books (in reasonably good condition) for all ages, and especially children's books, will be greatly appreciated. If a church group wishes to buy new books, please write the Gleasons for suggestions to avoid duplications.

2. *Subscribe for Magazines* for the libraries. All of our church magazines—THE CHRISTIAN SUN, *Missionary Herald, Pilgrim Highroad,* etc., are especially needed. Farm magazines and general magazines will be very welcome. To avoid duplications, please write the Gleasons.

3. *Equipment for Craft Work* will be especially welcome. Send sewing materials: scissors, cloth, etc., for girls' club work; carpentry tools: coping saws, hammers, etc., for boys' club work.

4. *Athletic Equipment* for basket ball, soft ball, etc.

5. *Toys* for pre-school and primary children, particularly those having educational value.

6. *Jig-Saw Puzzles* (not too difficult.)

Any group wishing to take on any one of these projects should write Rev. and Mrs. Gleason. They will be glad to furnish a more detailed description of things needed.

Rev. and Mrs. Gleason cordially invite delegations from our churches in the Southern Convention to visit their charge. They would especially like delegations of young people from the churches to come prepared to give programs and religious services, and to get acquainted with the young people in their churches. This is a splendid suggestion. Why don't some of you young people accept their invitation!

MISSIONARY OFFERINGS.
WEEK ENDING NOVEMBER 16, 1944.

Sunday Schools.	
Pleasant Union, Lillington, N. C.	$ 3.60
New Hope, Harrisonburg, Va.	3.42
Cypress Chapel, Suffolk, Va.	13.36
Mt. Gilead, Louisburg, N. C.	20.73
Durham, N. C.	14.16
Long's Chapel, Mebane, N. C.	10.65
New Lebanon, Elberon, Va.	7.00
Mt. Carmel, Walters, Va.	5.92
Antioch, Harrisonburg, Va.	7.06
Concord, Timberville, Va.	2.89
First, Portsmouth, Va.	8.24
First, Norfolk, Va.	14.55
Bethlehem, Broadway, Va.	4.43
Hebron, Buffalo Junction, Va.	25.00
Liberty Spring, Suffolk, Va.	5.00
Ether, N. C.	3.85
Total	$ 149.86
Individuals and Churches.	
Albemarle, N. C.	$ 48.00
First, Burlington, N. C.	105.74
Berea, Elon College, N. C.	84.00
First, Greensboro, N. C.	.50
Concord, Burlington, N. C.	23.33
Apple's Chapel, Gibsonville, N. C.	1.67
Durham, N. C.	263.13
Union (Va.), Virgilina, Va.	50.00
Mrs. B. T. Holden, Louisburg, N. C.	10.00
Total	$ 586.37
Total for the week	$ 736.23
Previously acknowledged	4,432.64
Total since Sept. 1, 1944	$ 5,168.87

Gratefully,

MATTIE COX PARKER,

Secretary.

"Praise God with a song, magnify him with thanksgiving."

News of Elon College

By **President L. E. Smith.**

UNIQUE ORGANIZATION FORMED TO AID ELON COLLEGE.

The Elon College Foundation, Incorporated, has been formed to give substantial assistance to Elon College in its expanded and expanding program. The Board of Trustees, in an effort to provide adequate facilities at Elon College for the post-war period, authorized the creation of this unique organization for the purpose of assisting the College in its program to attract and train young people of our church and of our generation.

The Foundation is not meant to supplant the Board of Trustees of the College, to infringe upon its prerogatives in the least, to lessen its authority, or to subtract from its responsibilities. It is not in competition or contention with the Board of Trustees in any way whatsoever. It has no authority over the college faculty or curriculum and desires none, but the Foundation is created to cooperate with and assist the College in every way possible. The past few years have been hazardous and yet full of opportunity for the College. At present it is out of debt. It has a small endowment and a wealth of friends. In keeping with its history and purpose, the College has wide visions of increased service to the youth of our church, of our country, and of all lands. The immediate future will make demands of our college which of itself it will be unable to meet.

The Foundation, composed of fifteen leading business men from the states of North Carolina, Virginia and New York, has been created for the purpose of lending assistance to the College's proposed program that is calculated to attract the interest of the Southern Convention, the General Council of Congregational Christian Churches, and of a much wider area. The number of incorporators who are themselves directors of the Foundation are authorized by the charter to add to their number six other individuals chosen by the directors without reference to the trustees, the alumni or the church, but with respect to their recognized ability to be of assistance to this great undertaking.

The Foundation is to operate in the field of finance alone. It is to handle all contributions that are made to the Foundation and is under charter restrictions to use all such contributions in the interest of Elon College, but is granted liberty in the disposition of such funds, just so they are used in the interest of and for the program of the College itself.

The directors met in the office of the president of Elon College on Tuesday, November 14 at 11:00 a. m. The following report was made by Mr. John Harden of the *Greensboro Daily News,* who was appointed publicity agent:

"At a meeting at Elon College today a unique movement in the field of higher education came into being with the organization meeting of Elon College Foundation, incorporated, a non-stock corporation set up 'to foster and promote the growth, progress and general welfare of Elon College.'

"A charter for the new corporation was filed today in the office of the secretary of state at Raleigh and officers were elected as follows: J. H. McEwen, Burlington hosiery manufacturer, president; Julian Price, president of the Jefferson Standard Life Insurance Company, Greensboro, vice-president; Thad Eure, of Raleigh, North Carolina secretary of state, secretary and treasurer, and the following additional directors of the corporation to serve with the officers in comprising the executive committee: O. F. Smith, Norfolk, Virginia, fertilizer manufacturer; J. Dolph Long, Graham attorney; W. C. Elder, Burlington hosiery manufacturer, and S. T. Holland, bank cashier, Windsor, Virginia.

"The idea of the foundation is unique in that it is separate and apart from the college—although set up for the benefit of the college—and will raise funds and acquire properties that will, at the discretion of the foundation's board, be used to improve the college's physical plant, provide additional chairs of instruction, allow scholarships to students, serve as a loan fund source for needy students, provide equipment for research, furnish special lectures for the college, supplement salaries of persons employed by the college, make donations for new departments of college instruction, donate toward permanent improvements for buildings, furnish special books, supply concerts and the services of concert artists, and help in any other field of usefulness that the college may serve.

"Others of the board of directors present for the organization meeting were: Dr. L. E. Smith, president of the college; Dr. W. H. Boone, Durham physician; Dr. Darden W. Jones, Franklin, Virginia, dentist; Rev. William E. Wisseman, Greensboro minister and president of the Southern Convention of Congregational Christian Churches, supporting denomination for the college, and W. H. Scott, Franklin, Virginia, contractor and builder.

"Other incorporators whose names appear on the charter, but who were not present for the first meeting, include: R. S. Dickson, Charlotte investment banker; Garland Gray, president of a Waverly, Virginia, bank; and Leslie R. Rounds, first vice-president of the Federal Reserve Bank of New York City.

"It has been informally suggested that the purpose of the foundation is to raise $1,000,000 for the support, development and expansion of Elon College.

"The organization meeting, held in the office of President Smith, lasted through the morning. Lunch was served to the group and an afternoon session followed. Various routine matters of business were attended to and plans for the future activities of the corporation were discussed at great length.

"The board of directors of the foundation are named as follows: two by the college board of trustees; the college president is automatically a director; the president of the Southern Convention of Congregational Christian Churches is automatically a member; the chairman of the board of trustees for the college is a director; and four are to be alumni or former students of the college, recommended by the alumni association. In addition to these, this board selects six directors from among persons regardless of residence or ties or lack of ties, with the college or the church that supports it.

"By-laws as adopted provide that no director is to receive any salary and that no funds of the foundation can ever be invested with a director or a member of his family.

"An unusual provision of the charter of incorporation, one apparently provided to keep the foundation dissociated from the actual campus operations of the college, is that as prescribed terms of office of the elected directors of the corporation expire,

(Continued on page 15.)

Your Thanksgiving Offering Builds Christian Character

Make it as liberal as you possibly can

Many young women have gone out from the Christian Orphanage to assume positions of trust and responsibility. Your gifts helped make possible their contributions to society.

CHAS. D. JOHNSTON, Superintendent.

THE CHRISTIAN ORPHANAGE

Elon College - - - - North Carolina

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

Thursday, November 23, is Thanksgiving Day (Virginia is one of the few states observing November 30). As you look back over the year and count your blessings one by one, you will be surprised to know how good God has been to you all the year. He has given you many blessings.

When you sit down to eat your Thanksgiving dinner with turkey and cranberry sauce and all the fixings that go with it, we hope you will be happy and enjoy it. We would like for you to make your happiness more complete by turning your thoughts for just a few minutes toward the little children at the Christian Orphanage. Nearly one hundred little girls and boys are there. They are beautiful, but not so richly blessed as you. No home of their own, lost father or mother, and in many cases both; looking to you to divide your blessings with them at this Thanksgiving season.

In returning your thanks to God for his many blessings, remember that the Bible tells us that, "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction and keep one's self unspotted from the world." The Orphanage is one concrete way to visit the fatherless in their affliction.

The Church takes the children and provides for them and gives the mother an opportunity to get work and provide for herself and, in a number of cases, help support her children.

The Orphanage, since opening its doors, has ministered to six hundred children. Counting an average of two to a family, that would be three hundred widows visited and helped.

The Orphanage gives all the opportunity of opening their hearts in giving, that these little children, the wards of the Church, may have an equal chance in life with other children who have been more fortunate than they.

The Orphanage tries to give its children real home family life. The children are happy here. They realize the Church is giving them its best. They deserve the best that the Church has to give, because they have quite a loss in their lives, which leaves an aching void that is hard to replace.

Our Thanksgiving appeal is this: When the Thanksgiving Offering is taken in your church, open your heart and give as the Lord has prospered you. We hope to receive the largest offering this year that we have ever received in any Thanksgiving period.

Chas. D. Johnston,
Superintendent.

REPORT FOR NOVEMBER 23, 1944.

Amount brought forward		$21,685.86
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Auburn	$ 12.65	
Mt. Gilead	13.00	
Pleasant Hill	9.14	
		34.79
Eastern Va. Conference:		
Liberty Spring	$ 7.00	
New Lebanon	7.00	
Newport News	8.85	
Norfolk, First	7.00	
Portsmouth, First	14.18	
		44 03
N. C. and Va. Conference:		
Berea	$ 24.00	
Concord	14.00	
Danville	50.00	
Happy Home	7.87	
Long's Chapel	12.43	
Mt. Zion	43.35	
		151.65
Western N. C. Conference:		
Albemarle	$ 44.00	
New Center	8.64	
Pleasant Ridge	10.57	
		63.21
Valley Va. Conference:		
Antioch	$ 5.33	
Bethlehem	4.27	
New Hope	4.06	
		13.66
Thanksgiving Offerings.		
Western N. C. Conference:		
Pleasant Union		16.08
Individual Thanksgiving Offerings.		
Mr. Jule Pace	$ 20.00	
Mrs. B. T. Holden	10.00	
Mrs. Cameron Morrison	25.00	
Willing Workers, Class of Reidsville, N. C.	14.00	
Mrs. H. H. Pearce	10.04	
Mrs. E. J. Phillips	75.00	
H. W. Phillips	25.00	
Rev. J. W. Patton	5.00	
T. M. Stroud	5.00	
Miss Lura Kennedy	40.00	
James N. Williamson, Jr.	50.00	
James Sloan	100.00	
Carolina Steel & Iron Co.	100.00	
Mrs. Dora Steele	5.00	
Bank of Gibsonville	25.00	
Mrs. Anna Lee Johnson	10.00	
		519.04
Endowments.		
Lawrence S. Holt Estate		150.00
Special Offerings.		
Interest	$ 4.04	
Interest	.27	
Mrs. Ruby P. Lawrence	3.00	
Mrs. Elsie Hutchins Sullo	29.84	
		37.15
Total for the week		$ 1,029.61
Grand total		$22,715.47

THE FAR SOUTH.

(Continued from page 6.)

when the Newport News, Virginia, Church needed a leader to lead them out from under a heavy church debt and at the same time lead them closer to God, and one who would launch a great building program in that section of the city, they wisely chose Rev. Jesse Dollar, a product of old Rock Springs Church, in Alabama. At this same time Winchester, Virginia, needed a pastor who would grow into the lives of his members and the citizens of the town and put the church on full time service. They selected Rev. Robert A. Whitten, who gave his life to God in a little church in the milltown of La Grange, Georgia. In 1938 the Palm Street Church, Greensboro, North Carolina, selected Marvin Pollard of Noonday Church, Alabama, who has served them faithfully. In 1940, when the Reidsville, North Carolina, Church needed a devout leader, they wisely selected Rev. Joe French, who was also reared in the Noonday Church. Joe is no doubt doing a great work in every phase of his task. He, with the hearty cooperation of his people, very royally entertained the Southern Convention in May, 1944.

Again the Burlington Church needed a minister, and this year they selected an Alabamaian in the person of Millard Stevens, another product of Noonday Church. Those weak, struggling churches are rejoicing because of the successes of their sons.

The Mission Board of the Southern Convention has in the past appropriated some funds to those two conferences, and when we "take stock" it appears to have been a wise investment. Is there another conference of two dozen churches in the constituency, that has given as many consecrated men to the ministry as those two conferences have? Did those pioneers in the far south serve and sacrifice in vain? Long may these little churches live and continue to give faithful servants to the Kingdom wherever God may direct.

G. H. Veazey.

NOTE.—Rev. G. H. Veazey, who is now efficiently serving in one of our parishes in the Valley of Virginia, is also "a product" of the old Georgia & Alabama Conference. Until the merger, these two conferences were integral parts of the Southern Christian Convention, and in their withdrawal there are many who think that the Convention suffered a distinct loss.—Mg. Ed.

How is it possible to expect that mankind will take advice when they will not so much as take warning?

—*Swift.*

Sunday School Lesson

By **Rev H. S. Hardcastle, D. D.**

WORLD-WIDE CHRISTIAN FELLOWSHIP.

Lesson X—December 3, 1944.

Golden Text: *"Neither for these alone do I pray, but for all those that believe on me through their word; that they may all be one."*—John 17: 20, 21.

Lesson: John 17: 18-23; I Corinthians 1: 1-3; 12: 4-14; II Corinthians 8: 1-9.

Devotional Reading: Colossians 1: 16-23.

Something Important.

Prayer, with Jesus, was earnest and serious business. He prayed about things that were important, tremendously important. Thus it is that when we read his superb prayer as recorded in the seventeenth chapter of John's gospel, and find in it a petition "that they may be one, even as we are one," we may be sure that "unity" or "union" is important. To be sure, Jesus was not praying for unity of organization, for uniformity of worship, for unanimity of creed, certainly not if these must be secured by compulsion, or by the sacrifice of conviction. But He was praying for a spiritual unity, and a spiritual unity that must be made manifest, so manifest that it would be an irresistible argument for the divine mission of Christ. As Dr. Erdman writes, "There is much that can be done by every believer: first, accept and act upon the reality of our vital union as members of the one body of Christ, whatever our particular "church" or "society" may be; second, remember that Christian unity can be advanced only by an increasing knowledge of Christ and of the truth which He reveals; third, manifest the love, gentleness, meekness, patience, long-suffering, which are the fruit of the Spirit, and look to the guidance of that Spirit to lead us toward the manifestation of unity which the world lost in sin still awaits."

Something Hopeful.

The unity for which Christ prayed has not yet come. Nor is church union an accomplished fact. But the cause of Christian union and unity moves forward. There is an increasing sense of our oneness in Christ among Christians around the world, even in times of war. People are learning to cooperate instead of compete. People are learning how to agree to disagree. There is a deep spiritual unity underlying the Christian faith and the Christian Church, and this unity is finding visible manifestation in many ways and in many places.

Diversity and Unity, Unity and Diversity.

Now there are diversities of gifts, but the same Spirit, diversities of ministrations—of working—, but the same Spirit. All the members of the body do not look the same or have the same function, but there is an essential unity in the body. The members of the same family differ greatly in appearance and capacities. The same is true to the families of the Church and of the human race. But there is an essential unity underlying all these diversities. Each has its place, each's place is honorable and dignified.

The High Purpose of It All.

"But to each one is given the manifestation of the Spirit to profit withal. The most important question is not what talent we have, but what use we are making of the talent we have. On one occassion, a punctilious minister, critical and grudging of another man's success, said to Dwight L. Moody: "Mr. Moody, I have kept account of the mistakes in grammar which you made in that sermon, and there were at least twelve of them." Mr. Moody quietly, but pointedly replied: "I'm sorry, my brother. But I am using every bit of the grammar I know for the Lord Jesus Christ. Are you doing the same?" There is the nub of the matter. Thank God for such gifts as you may have and use every one of them to the limit for Him. Thank God for the diversities among different members of the church, between the churches, between races and religions, and thank Him for the essential unity that underlies them all.

Our Oneness in Christ.

In an unforgettable and unanswerable passage of Scripture, Paul emphasizes the oneness of all Christians in Christ. There is *One Lord*—only one Lord Jesus Christ. The American Christian and the German Christian, the Japanese Christian and the African Christian, all acknowledge the same Lord—there is only one Lord, the Lord Jesus Christ; *One Faith* — there are many creeds and beliefs, but only one saving faith, simple faith in, or trust in Jesus Christ our Lord; *One Baptism,* and only one baptism that ultimately makes any difference, the baptism of the Holy Spirit, and there is only one baptism. There are, of course, different modes of baptism, but after all only one baptism. *One Body* — the Church is the Body of Christ of which He is the Head. The church has many members, and all the members have not the same office or the same function. But there is but one body of Christ and every Christian everywhere in the world and of all time is a member of that one body. *One Spirit* — the Holy Spirit, the Comforter, and by that Spirit have we all been baptized into one body. The Spirit of Christ is the common denominator of all denominations. *One Hope of Our Calling*—just one hope for us to be saved, any man who hopes to be saved at all, hopes to be saved by the grace of our Lord Jesus Christ, every man has only one hope of heaven. *One God and Father of All Who is Above All and Through All and in You All*—when ye pray say "Our Father." But then whose Father is He, the Father of the white man? or of the brown man, or the yellow man, or the red man, or the black man? He is the Father of all men. And because He is the common Father of all men, all men are brothers—that is the basis of human brotherhood—the fact that we are all through faith the children of God, our Heavenly Father. But even in the physical sense we are brothers, for God is the Father of all men. But in a special sense every Christian everywhere and evermore are bound by common ties in an essential unity.

The Moral.

We are brothers to every man. No use to argue about that. What we have got to learn to do is to live like brothers, to treat our fellowmen like brothers, to make effective the principles and spirit of brotherhood.

Here endeth the reading of these Notes; now for the living of them.

"O come, let us sing unto the Lord; let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. . . . O come, let us worship and bow down: . . . for he is our God.

FOR THE CHILDREN

Dorothy Todd, *Children's Editor*

Dear Boys and Girls:

I want to tell you about my birthday party. I was four on Sunday, November 12. I invited all of my little friends who were at Sunday school to come to my home on Monday afternoon at three o'clock for my party. Sunday afternoon I went around and invited the neighbor children, who are my little playmates, to come to my party.

I watched mother make my birthday cake. She had it in the pans and ready to put into the oven when she found that the oven door was stuck, and neither mother, grandmother or daddy could get it open. I was just about to cry because I thought we couldn't bake my cake. Mother told me that we'd take the cake next door to "Ma Brame's" and bake it in her oven. Mother said it was a good thing that my cake was just in the pans and not in that oven when the door stuck. It would have burned up before the man came to open the door for us. "Ma Brame" had just finished baking a fruit cake, so she was glad to bake my cake in her oven. Mother said she was glad to see me smile again!

What kind of cake do you like best? I like chocolate best. Just as soon as the layers were baked, we carried them home from "Ma Brame's" and mother made chocolate icing to go on them. When we got the layers put together and icing all over the cake we stuck four green candle-holders on the cake with four pink candles in them. I said to daddy, "Look at my birthday cake! Isn't it beautiful?"

Monday afternoon the sun shone so warm that daddy put the little blue chairs from the church out on the back lawn in a semicircle facing our little outdoor shrine to St. Francis. There was a little table at the side where the children placed their birthday gifts to me. The very smallest children sat in the chairs and watched us bigger boys and girls play, "Drop the Handkerchief," "Thimble, Thimble, Who Has the Thimble," and "London Bridge is Falling Down."

Then all of us gathered about the table and I opened my gifts. I love to open presents, don't you? I was so excited that I could hardly get the ribbons and papers off of them. There were lots of nice gifts and so many quarters and fifty-cent pieces with birthday cards that I almost filled my bank with them.

Mother went into the house and brought out my cake with the candles lit. I blew them out while the children sang "Happy Birthday." Then we lit them enough times so that all of the children who wanted to could blow them out.

Andy's mother stayed with us while Conley's mother and my mother went into the house to bring out the ice cream and cake which daddy and grandmother fixed on the plates. Mother let me pass the napkins to everyone. We sat around the table to eat our ice cream and cake. It was so much fun to be eating with so many boys and girls!

We played more games after we'd finished our refreshments. When we got tired mother read some of the stories to us out of my lovely birthday books which the children brought me. When the children started home we gave each little girl a tiny glass mug and each little boy a wooden whistle. Then the air was filled with whistling. Even Conley Hugh Way, who was two years old on my birthday, could blow his whistle!

When daddy set my place for supper, I told him I was a big boy now and for him to give me a big plate like his instead of my little plate! So since I'm four I eat out of a big plate and sit in a chair like daddy's instead of my high-chair.

I think birthdays are nice, don't you? I'd like for you to write to us and tell us about your birthday parties. Will you? I hope that yours are as happy as mine was!

Goodbye,
Oliver Todd.

ANSWERS TO LAST WEEK'S PUZZEL.

ACROSS: 1. Fair; 3. Snow; 5. U. S.; 7. Cloud; 9. Male; 11. Pram; 13. Pa.; 14. Er; 15. Moss; 17. Darn; 19. Plead; 21. Our; 22. Know; 23. Kind.

DOWN: 1. Farm; 2. Rule; 3. Soup; 4. Warm; 6. So; 7. Clasp; 8. Dread; 10. A. P. O.; 12. A. R. R.; 15. Meek; 16. Slow; 17. Dark; 18. Need; 20. E. U.

THEY WANT TO GO AGAIN.

By J. C. Baker.

Issued by the National Kindergarten Association.

"My children don't enjoy the museum," Mrs. Thane said wistfully. She watched her neighbor arrange details for the afternoon's excursion. "Yours are all agog over going. How do you do it, Esther?"

Esther Arden smiled: "Come along and see—and bring the youngsters."

"You're sure we won't spoil things for you?"

"Not the way we 'do' museums. See that the children are rested when we start and dressed in comfortable clothes."

"I'll run home now," Mary Thane caught up her market basket, "and get things in motion. Maybe I'd better try to get a bit of a nap when Jon and Jessica do?"

"Yes, I would," Esther Arden approved. "*You* must have fun; it's the first rule in insuring that your children enjoy the museum."

Three-thirty found the three young Arden and Jon and Jessica Thane in the museum with their mothers—the children frisky and wide-eyed. "Indians!" Jimsy cried ecstatically. Tess added, "The squaw is weaving a rug." Don said, "I want to see how that bow is made."

"Rule two," Esther murmured amid the children's squeals, "is to adapt the inspection tour to the children's interests. The comparative exhibits of people by races are for mature observers, science students. These naturalistic settings with Indians getting food and shelter are all our broods can take in now. Not one of them is ready for the mass displays of smaller things, like stamps and arrow heads—except Don; perhaps he can do a little browsing among these things later, by himself."

After a while, Esther suggested, "Let's ask the museum director if he has any specoal feature for children this week." He was glad to direct them to the Noah's ark set-up.

That enjoyed, Mary said, "Let's rest awhile."

"In here," Esther agreed, and she led the way into a beautiful patio, in whose pool the children pointed at the darting gold fish. "It's pleasant to enjoy all parts of the museum," Esteher said. "The concerts for children, illustrated lectures, and even the grounds, are all additional museum interests, but, of course, should not all be indulged in on the same day."

"Let's not go home yet," begged Jon Thane as they rose to leave.

"We'll go out through the Hall of Elephants," Esther promised, whispering later to Mary, "I always try to have them see one outstanding display on each trip. It's usually the last seen." As they tarried in the

(Continued on page 15.)

ON THE GRIPSHOLM.

(Continued from page 7.)

many friends we left behind, who, if things were arranged according to deserts, deserved to come on this trip far more than we did. But when the Little Jack Horner philosophy is applied not to individuals but to classes or countries or races, perhaps after all we do accept it. The people whose work makes us comfortable—cooks working over hot stoves in crowded galleys, miners on night shifts, ricksha coolies who have so often pulled us in the heat or the cold—how easy it is to persuade ourselves that in some curious way these people do not deserve to have the same comforts, the same consideration that we need. In camp, when we were cooking or hauling water, we told ourselves, as the perspiration dripped down our faces, that we would never again be unsympathetic with those who labored by the sweat of their brows. But I fear that it will be terribly easy to slip back to the point of taking it for granted that there is a class of people who should do unpleasant things to keep us comfortable, that somehow we deserve the comforts more than they do.

And if this is an easy state of mind to drift into in regard to classes, it is even easier and even more terrible in its results in the case of nations. You and I know that we are no better than friends of ours who are deprived of the comforts we have now. But when we think of our rich land of plenty, with its tremendous production schedule, its well-dressed, well-fed people, its freedom, and when we compare it with other countries, it is very easy to fall into the Little Jack Horner error on a national scale and believe that America — or Canada — has been blessed with prosperity and her people with freedom because somehow it is a more virtuous country, dearer to God than other nations.

But we have not yet answered that nagging question: Why have these causes for thanksgiving been given to us? It is a question which we must keep on asking although we will not find the answer. They have been given to us who have done nothing to deserve them. "He hath not dealt with us after our sins nor rewarded us according to our iniquities." We do not konw why we have been given comforts that others lack, but we do know that such mercies put us eternally in the debt of the loving Father who has given them to us and eternally in the debt of every person who has been less fortunate than we. How can we pay these debts? That is the pressing question.

It is not a bad idea to make a thank offering in return for specific blessings. I imagine all of us will want to give a special gift in gratitude for what has been done for us. But something that is done once and for all is too easy a way to repay heavy obligations such as most of us are under. Our consciences cannot be eased so simply.

A due sense of all God's mercies requires nothing less than a giving of our whole lives to His services.

EXTRA MEETINGS.

(Continued from page 2.)

Rotary Club, Mr. Francis S. Chase of Richmond, speaker; Virginia Division of International King's Daughters, a representative of the government of Greece, a graduate of Athens, speaker; the annual meeting of the Suffolk-Nansemond Chapter of the American Red Cross, with 270 seated at the banquet tables; union Mission Study, with Dr. G. E. E. Lindquist, Lawrence, Kansas, speaker; and the Suffolk Week-Day Council of Religious Education, Minor C. Miller of Bridgewater, Va., speaker.

To these meetings held within the past five weeks, a total of 1,581 persons came. The traffic has been a little heavy during that period, but when one considers the 25 to 30 organizations within the church itself, one can begin to realize that it is not "just a big building standing there idle."

JOHN G. TRUITT.

SUPERANNUATION.

Previously acknowledged	$ 689.61
Mt. Bethel, Summerfield, N. C. .	11.00
Leaksville, Luray, Va.	5.00
Bethlehem (Dis.), Prince George Co., Va.	3.00
First, Burlington, N. C.	6.46
Liberty, N. C.	12.00
Winchester, Va.	23.00
Damascus, Chapel Hill, N. C. ...	6.00
Albemarle, N. C.	8.00
First, Greensboro, N. C.	24.43
Apple's Chapel, Gibsonville, N. C.	22.00
Concord, Timberville, Va.	4.00
Durham, N. C.	10.00
Mrs. Ida Walker, Burlington, N. C.	1.00
Wissler's Chapel, New Market, Va.	4.05
Total received to Nov. 16	$ 829.55

BOARD OF SUPERANNUATION,
By Mattie Cox Parker,
Secretary.

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Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Departmental Editors: H. S. Hardcastle, Sunday School Lesson; Mrs. A. C. Todd, Children's Page; Richard. L. Jackson, Young People's Work.

SUBSCRIPTION RATES.

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One Year..........................$2.00

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All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should reach the editor at 3200 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

NEWS OF ELON COLLEGE.

(Continued from page 9.)

their successors are to be nominated to the board jointly by the governor of North Carolina and the state treasurer. Following such nominations to the board, those nominated may be elected for six-year terms of office. Members of the board are eligible for re-election when a term of office expires.

"Elon College has in recent years paid all indebtedness; spent $25,000 on campus improvements and reconditioning of buildings; reduced the annual operating expense; added to the cash endowment $25,000, and an additional $100,000 by investment; increased income from certain endowments from $4,600 to $10,600; increased the student body from 231 in 1932 to 661 in 1941 (the high mark for students); and improved the faculty and the college's standing with accrediting agencies."

The board of directors will meet in annual session on Tuesday after the third Sunday in November, 1945. The executive committee will meet at call of the president.

CONFFERENCE APPORTIONMENTS.

Unlike previous years, by far the greater part of the college's apportionments from the churches has been received direct from the churches, and since July 1, through the Convention office. A total of $7,780.35 to be credited to conference apportionments has been received to date, leaving a balance of $4,719.65 on 1943-44 apportionments. We have been hoping and praying that the entire college apportionment would be received this year. This would seem to be a reasonable expectation since the College is facing extreme losses due to the war.

In order to atone for such losses, the Convention provided for a voluntary apportionment; thus suggesting a way whereby needed assistance might be received more quickly. A number of our churches and Sunday schools received a voluntary offering, but by far the greater number has done nothing about it. Now is a good time to give your people an opportunity to express their interest in the College. Your church received envelopes for this purpose. Won't you please speak to your good people about the needs of the College, distribute the envelopes and give them an opportunity to contribute. If they contribute, the College will be grateful. If they do not contribute, it shall likewise be grateful. All we are asking for is that the pastor in charge give his people an opportunity to do what they would like to do about it.

We are grateful for the amounts received to date:

Previously reported		$7,412.76
Churches.		
N. C. and Va. Conference:		
Apple's Chapel	$ 13.59	
Berea	13.00	
Burlington	126.14	
Concord	19.00	
Durham	351.92	
Greensboro, First	132.50	
Western N. C. Conference:		
Albemarle	40.00	
Sunday Schools.		
Eastern N. C. Conference:		
Mt. Gilead	23.00	
Eastern Va. Conference:		
Liberty Spring	18.00	
Newport News	29.00	
Norfolk, First	8.05	
N. C. and Va. Conference:		
Happy Home	8.93	
Long's Chapel	4.50	
Valley Va. Conference:		
Bethlehem	5.23	
New Hope	7.82	
		800.68
Grand total		$8,213.44

FOR THE CHILDREN.

(Continued from page 13.)

west entrance hall among the huge beasts, some rearing on their haunches to eat of a tall tropical tree, others kneeling to receive a rider, Mary Thane agreed this would linger in their memories.

Though the children, the young Thanes as well as the others, were yet untired, Esther Arden said, "We'd better go now." As the children skipped ahead on the sidewalk toward the exit, she laughed. "The last rule for a successful museum trip is to leave before they've had all they want. The Ardens will be eager to come again."

"So will the Thanes!" Mary exclaimed.

ADVANCE

Is the National Journal of the Congregational Christian Churches.

Its purpose is to give our laymen a broader, deeper understanding of their church.

The subscription is $1.50 a year. $1.25 in clubs of five.

287 FOURTH AVENUE,
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THE CHRISTIAN PUBLISHING ASSOCIATION,

Dayton, Ohio.

We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

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* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.

Established 1808.

Dayton, 2 Ohio

Let Us Give Thanks

By ALLAN GLEASON

As the harvest is completed, our thoughts turn naturally to thanksgiving for the good things of life. We remember the thoughts of the psalmist: "It is a good thing to give thanks unto the Lord." Though that is certainly true at all times, yet it is in the autumn that we think especially of it. Among all nations the season following the harvest is a season of thanksgiving, as it is with us. At the close of their first year in America the Pilgrim settlers set aside a day for special thanksgiving. That custom they continued to observe every year until it spread through the entire nation. Therefore every November this country sets aside one day as a special Thanksgiving Day.

If our nation as a whole recognizes the need for thanksgiving, how much more ought the Christian people of America! And how much more meaningful ought our Thanksgiving be! We should especially give thanks unto the Lord, for we know that all good gifts come from God. The harvest, the beauties of nature around us, the joys of life, life itself—all these things and more are gifts of God. And we know that there are a great many things which we never notice, or just take for granted which also are gifts of God. For these unknown gifts we are also thankful.

As Christians we know that we can do nothing of ourselves. The good things that we seem to produce come from our working together with God. We do our part; God does his. Our efforts may seem great in our eyes, but without the help of God, we can do nothing. This we know, and therefore we cannot fail to be thankful unto God for the fruits of our labors.

But as Christians, we have much more to be thankful for than that. God has given us "the power to become sons of God." This we know as the best of His gifts. We rejoice for the love which God has shown to us, "in that, while we are yet sinners Christ died for us." We are continually thankful for His love, which goes with us, for the opportunity we have for service in His Kingdom, for the new meaning and purpose which we have in life.

Christians have always been marked off from others by the fact that they are continually thankful. In times of great trouble and hardship, when there would seem to be little for which to be thankful, they remembered this greatest gift of God and rejoiced for it. They did not let their hardships blind them to the good things which they had. Our national Thanksgiving Day grew out of such a time. The Pilgrims suffered greatly from all sorts of unaccustomed hardships; yet with the winter season approaching, they gathered into their little church, giving thanks to Almighty God for the good things they had.

So ought Christians today to give thanks: for "it is a good thing to give thanks unto the Lord."

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, NOVEMBER 30, 1944. NUMBER 47.

A Prayer

By REV. W. E. WISSEMAN, D.D.

Memorial Service at the Site of Junto Academy
Commemorating THE CHRISTIAN SUN *Centennial*

O Lord, our Lord, how excellent is thy name in all the earth. Before the mountains were brought forth or ever Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God.

Ever loving and eternal God, source of the light that never sets and the love that never fails, life of our life, Father of our spirits: draw near to us in this hour. O God, who makest thyself known in the stillness; let us feel Thy presence in this sacred place; make us to be of the company of brave saints who have worshipped here in spirit and in truth.

O Lord, our God, Giver of all good, who dost continually pour Thy benefits upon us: age after age the living wait upon Thee and find that of Thy faithfulness there is no end and that Thy care is unfailing.

O God, the eternal Goodness, we praise Thee for all souls that struggle and aspire, of every age and every faith who have found victory by surrender to Thy will. For the patriarchs who made great adventures of faith, for psalmists and prophets who listened to Thy voice, for the martyrs who lived in Thy love and died in Thy service, for all the unknown moral heroes of the race, we give Thee thanks. Help us to live in their bright fellowship, that we may enter into their vision.

O Lord, we have gathered in this sacred place to honor the memory of our fathers, who labored and sacrificed that they might leave to us a noble heritage. We thank Thee that through them Thou didst find a channel to work in the great enterprise of world redemption. We thank Thee for the ministry of the printed word. We thank Thee for The Christian Sun; for the light it has shed into the lives of individuals and into homes; for the inspiration to nobler living and more sacrificial giving. We pray Thy divine blessings upon it as it continues to serve through the years that lie ahead.

O Lord, we are conscious of the spirits that hover over us at this hour. Wherefore, seeing we are compassed about by a great cloud of witnesses, help us to lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy set before Him endured the cross, despising its shame, and is set down at the right hand of the throne of God.

Eternal God, speak to each of us the word that we need, and let Thy word abide in us until it has wrought in us Thy holy will. Cleanse us, quicken us and refresh our hearts; direct and increase our faith; and grant that we, by our worship at this hour may be enabled to see Thee more clearly, to love Thee more fully, and to serve Thee more perfectly.

Benediction: The Lord bless you and keep you; the Lord make his face to shine upon you and be gracious unto you; the Lord lift up his countenance upon you, and give you peace. Amen.

NEWS AND VIEWS

Rev. W. Millard Stevens is scheduled to begin his ministry in Burlington, North Carolina next Sunday: Our good wishes go with him.

Rev. Arnold Slater will be located at 106 North Moore Road, Chattanooga, Tennessee. Unable to secure a home for their new pastor, The church bought a parsonage.

Mr. Guy A. Thelin, speaking at the Eastern North Carolina Conference, declared that "The Christian Church faces the greatest opportunity it has ever had in the history of the Christian movement in China."

Professor Irving Bartley of the Department of Music at Elon College, has announced that Handel's "The Messiah" will be presented on Sunday evening, December 3, at 8:30 o'clock. Miss Margaret Whittington will direct the performance.

Howard C. Culbreth, son of Rev. and Mrs. C. B. Culbreth of Benson, N. C., has been promoted from the grade of ensign to lieutenant (jg) in the U. S. Naval Reserve. He is a graduate of Elon College and is serving as a pilot in the Central Pacific. His wife lives at Elon College.

The First Church, Richmond, Virginia lost one of its members on last Sunday. Funeral services were held from the church on Tuesday morning for Robert Sahnow. He is survived by his wife, who was Miss Louise Dunn, and their two small children. He had endeared himself to all who knew him and will be greatly missed.

Chaplain W. W. Elder, who has recently been stationed at Camp Bainbridge, Maryland, was in Richmond on last Tuesday, enroute to Williamsburg, Virginia, where he has gone in connection with the work of examining applicants for the chaplaincy. Captain Elder is a graduate of Elon College, as are his son and daughter. He has seen service all over the world, having been stationed several years in the Philippines. In length of service, though possibly not in age, he is one of the senior chaplains of our denomination.

Our National Friendly Service Department has asked us to cooperate again this year with other denominations in sending gifts to boys and girls in Japanese Relocation Centers. If any of you would prefer sending money instead of gifts, you may send it to Miss Pattie Lee Coghill, Friendly Service Department, 287 Fourth Avenue, New York 10, N. Y. Gifts of toys, toilet articles, equipment for games, scraps of cloth and other materials for hand work will be most welcome at the following centers:

Rev. K. Inori, Church Office Rec. Hall 7, Rivers, Arizona (at Gila River Relocation Center).

Christmas Gift Committee, Manzanar Christian Church, 15-15, Manzanar, Calif.

Christmas Gift Committee, Third Christian Church, 310-7-d, Poston, Ariz.

SANFORD (N. C.) CHURCH DEDICATES MANSE.

The manse of the Sanford Congregational Christian Church was dedicated last Sunday afternoon with a tea followed by an impressive dedication service.

Tea was served at the manse from 4 to 5 o'clock. Rev. A. C. Todd, pastor of the local church, and Mrs. Todd received at the door. Miss Emma Hart presided over the guest book and serving Russian tea, sandwiches, cookies and nuts were Mrs. George Brannon, Mrs. Ralph Cline and Mrs. J. O. Todd. The house was beautifully decorated in fall flowers.

At 5 o'clock the dedication service was presented, opening with a piano prelude, "Home, Sweet Home," by Miss Mary Addie White. The selection, "Hymn for a Household," by Henderson, was sung by all, with the young people's choir of the church leading.

The scripture lesson was read by A. H. McIver and the dedicatory prayer was given by Rev. Mr. Todd. The dedication service was led by Mr. Todd with response by the members.

—*The Sanford Herald.*

THE CHRISTIAN SUN ENDOWMENT FUND.

The recent effort of the Board of Publications to increase the Endowment Fund has met with some success but is yet far short of what we had hoped. The treasurer is exceedingly sorry for his absence from the North Carolina and Virginia Conference on November 14, but that absence was due to causes beyond his control.

I have received partial reports from the Anniversary Service of that occasion and am reporting herewith money received since my report of October 12. Money sent to the office of the Convention superintendent is not included in this report as I have not yet received the monthly report from the Convention office.

We are hoping that many pastors will yet take up the matter and give their congregations an opportunity to share in this undertaking. If we can increase the fund even to $1,000 it will be very helpful, as we will have the interest from the investments of the funds to meet current bills of publication. We can see how helpful this will be when we realize that there is no possible way from current appropriations and subscriptions to meet any unforeseen expenses which do arise in the course of years. Some pastors have given an opportunity to their churches to share in this Endowment Fund by announcing that the loose offering received in a regular worship service will be given to that Fund. There is not a church in the Convention which could not spare that much of its resources, especially in view of the fact that unless special calls are made, loose offerings are usually very small.

The following report is the best we have ever been able to make and we hope that next month we shall be able to make another good report.

With your cooperation it can be done.

Collections to November 27, 1944.

Apple's Chapel Christian Church	$ 10.00
Dr. and Mrs. W. E. Wisseman	2.00
Rev. G. H. Veazey	1.00
First Congregational Christian Church, Newport News	100.00
Women's Auxiliary of Newport News Church	25.00
Winchester, Va., Church	5.00
Morrisville, N. C., Church	5.00
Happy Home Christian Church	20.00
Bay View Congregational Christian Church	20.00
First Church, Richmond, Va.	15.10
Monticello Congregational Christian Church	5.00
Miss Sadie Fonville	1.00
Mrs. Ida Walker	1.00
Mrs. I. A. Luke, Series F Bond	100.00
Dr. and Mrs. J. T. Clack	2.00
Albemarle Congregational Christian Church	5.00
Total	$ 317.10
Previously reported	236.05
Total to date	$ 553.15

JESSE H. DOLLAR,
Treasurer.

A Suggested Program of Social Action for the Eastern Virginia Conference

By REV. FRANCIS H. WISE, *Newport News, Va.*

We in the church are living in days when there are those who would have us follow one solution to all the problems of our society. The labor leader would have us espouse the cause of labor. Employers would like our full support of their activities. Others would have us use some other solution. We in the church recognize that we have to change our way of living; but we do want an intelligent, a safe and a moderate program of change. We do not want to be led by these one-solution enthusiasts who would have us develop an unbalanced and often radical program of social action for the church.

During the last decade there has been a change in social thought. In the early '30s, social action was thought of as supplying man's physical needs—food, clothing, shelter, and the opportunity to work. Social thinking of that period was primarily that we needed to change our economic order.

Lately the war has made us conscious of the psychological needs of man—love, understanding, hope, security, faith. We know that the men returning from the battle fields of the world will have these psychological needs which must be fulfilled. We at home already know of the psychological needs of man, because parents at home could not bear the loss or absence of loved ones on the battlefields of the world if it were not for Christ and the Church.

Realizing this change in our social thought, we in the church ought to base our program of social action during the next decade upon the psychological needs of man rather than upon his physical needs. Our primary social thought ought to be filling the needs of men's hearts and changing men's lives rather than changing the economic order.

The Eastern Virginia Conference has great challenge before it today—ministering to the heartaches of people, those mothers and fathers who have lost sons, those wives who have lost husbands, and children who have lost fathers. Already we have veterans returning from overseas who need our love and understanding. There will be men and young people who will have been damaged morally by the war. All these need the ministering hand of the church. Their needs are spiritual and not physical.

As a step in meeting the psychological needs of men and women I suggest that we hold a two day conference on counseling and give consideration to the psychological and spiritual needs of the returning service men and their families, and of the families returning from the war-housing areas. I feel that to make this conference even more effective we should invite the Methodist, Presbyterian, and Evangelical Reformed churches in this area to participate in such a conference.

The rural church had a program of social action long before others ever thought of the word. It was the spirit of good-neighborliness—caring for another farmer's crops when he was ill, or giving food to a destitute family. There is need today, however, to broaden the program of rural social action.

Those who live in small towns and on farms are aware of their great loss in recent years of something more precious than land, and that is good farm boys. Too many young men and young women are going to the city to the great hurt of not only the rural sections but of the nation. To stop this exodus of good Christian young farmers, the Church of the Brethren raised a fund of $50,000 to lend to young farmers so that they might get a start and remain on the farm. In all probability we need such a fund for the Eastern Virginia Conference. Why should we not give a helping hand to some of our promising young farmers? Isn't that the spirit of Christ? If a loan of $2,000 or $3,000 would help buy a farm and keep him on it, let's lend it to the boy who wants to be a farmer, but hasn't the cash it takes. The church will certainly be stronger for such action.

The Conference Committee on Social Action should endeavor to find a way for the farmers and the people in small towns to help in the reconstruction of Europe. And again the Church of the Brethren has shown how farmers can do it, in keeping with the good-neighbor policy of rural people. Each farmer is raising a calf to send to Europe so that the children of France, Greece, Belgium and Holland, and other countries will have food to keep them healthy. Since plants and animals are more precious to the peoples of Europe now than even money, surely there must be some way in which we could help in the spirit of a good neighbor.

We know there are rural areas being impoverished by the one-crop system. Such was the case of Montgomery County in Tennessee until Mr. Bailey, the president of the First National Bank of Clarksville, Tenn., developed his program of Four Pillars of Income. Four crops for four seasons—tobacco to sell in the late winter, lambs to market in the spring, wheat to harvest in July, and cattle for the fall. With this program he changed a section with a declining income into a prosperous county. This is something a rural minister and layman could do.

These are the paths already cut for us to follow. Can we develop a program of rural Social Action such as this?

We do not have to pioneer today in the field of Social Action. There are already several organizations in the state which have had several years' experience in this field. We need only to cooperate with them and to send representatives to their boards and conferences.

An organization old in service in Virginia is the Interdenominational Religious Work Foundation, with its office at 101 N. Jefferson Street, Richmond. The foundation ministers for the churches to those in penal institutions, industrial schools, the Medical College of Virginia, State Industrial Farm for Women, the Tubercular sanatoria, etc. This work is supported by contributions of the various churches, women's groups in the churches, and by young people's organizations. For those who cannot help by sending money, the director of the foundation, Rev. Henry Lee Robison, has projects that women's groups might wish to undertake. Why not write to him for suggestions?

There is an annual conference for ministers and social workers which is held to develop friendship and understanding between social workers and ministers. We should have some of our ministers who could represent the Eastern Virginia Conference go to this conference.

A very important organization, at the present time, is the Interracial Commission, with headquarters in Richmond. We need to have a representative on this commission which is devoted to developing friendship between the two races. If we want a safe and intelligent program of race relations, we had better let some of

(Continued on page 7.)

THE EDITOR'S MESSAGE

THE CHRISTIAN SUN AND RELIGIOUS JOURNALISM.

I.—Rumination.

We begin with a bucolic figure of speech which offers considerable latitude for elaboration. This rumination (literally "chewing the cud"), or soliloquy, is really a meditation on the privileges and predicaments of a religious editor. Religious Journalism, from the standpoint of an exact and recognized science, is a misnomer and a nenentity. This conclusion grows on one as he searches frantically and fruitlessly through numerous libraries for helpful books on the subject. Except in extremely rare cases, there is no listing of the subject in college or seminary curriculums. It must grow up, therefore, as a kind of shoot out of dry ground. This fact may account in some measure for the arid quality of many editorials.

Since Religious Journalism has never been accorded adequate professional and academic status, the path of preparation in this field has never been clearly defined. The all too common practice of securing an editor is to select a man with neither specific training nor journalistic experience. A recent survey among editors of national religious magazines indicated that eighty percent of them have had no journalistic training or experience outside of church journals; most of them have worked only on the magazine they now edit; only six percent had journalistic training in college.

Casper S. Yost ruminates as follows: "It is essential to encourage the aspiration to journalistic service in the youth of the land, and to impress the conviction that it is an honorable and desirable calling. Educational preparation is as requisite to success in journalism as a profession, is as fully worthy of the respect which the demand for such preparation implies as is any other."

There is the story of the newly-wed who was obviously worrying and, when pressed for the reason, explained that her husband had gone out for the evening to "shoot craps" and she did not know how to cook them for breakfast. Now the newly elected editor of the average church publication finds himself tied up with a paper and faced with the necessity of cooking up editorials, when he really doesn't know how. This is problem number one!

When the present incumbent of The Christian Sun was elected, he felt very much like a young preacher beginning a revival meeting with only one sermon. After his election, and the usual proffered sympathy, the silence became oppressive as the deadline approached. Only one friend broke the deadly silence and offered help to the boy who, figuratively speaking, stood on the burning deck. This good Samaritan, to use another good figure of speech, came forth with an epistolary enucleation, epic in proportion, embracing the epitome of editorial erudition—to wit, that in order to have a good paper, the editor should endeavor to get more news of the churches. That monumental suggestion has, be it reported, been kept constantly in mind. By invitation, exhortation and incantation, in season and out of season, directly and indirectly, by entreaty and intrigue, by bootleg, black-market, or grapevine, he has sought the news of the churches!

But, sad to report, he soon experienced the law of diminishing returns and discovered that other factors were involved in editing a paper; that news of the churches, however important, was not the sum and substance, the alpha and omega, the quintessence and quintuplets of editorial success. This was reflected in a flurry of fan mail and an epidemic of encyclicals. As problems continued to emerge and multiply, the editor became very weary and heard the voice of the tempter say, "Where ignorance is bliss, 'tis folly to be wise."

Problem number two is the necessity of making sudden and difficult decisions. The editor cannot sit with his ear open awaiting for the "vox populi" before he dares to speak. Problems arise and clamor for comment. His Board of Publications lives at a distance and does not meet weekly for consultation. There will be times when, inevitably, his will be a voice crying in the wilderness. He is less fortunate than the historian, who can wait until further evidence and opinion have been registered, until there has been ample time to locate and castigate the Ethiopian in the wood pile. He faces, then, not only the problem of writing editorials, but the more difficult and perilous problem of writing them quickly, with little time for research and consultation. There is the further problem of writing for two groups widely divergent in their interests, vocabulary and values.

Again, there is the unavoidable problem of controversy. While it is true that an editor must beware of acquiring unconsciously a combative habit, a petulant attitude and the practice of "sniping," it is practically impossible to totally avoid the unpleasant experience of controversy. To be a Christian publicist without running into danger, is like being a soldier who never engages in anything but sham battles. Subscribers are sometimes puzzled and disturbed by the character of ecclesiastical controversies. Argumentative editorials and articles appear out of place in a devotional periodical. This prompts the following suggestion: If you ever have this reaction and feel that you subscribed for the bread of life and are receiving a stone, that you asked for an editorial fish and are handed a scorpion, just read First and Second Corinthians. You say, What has this to do with Religious Journalism? Just this. Paul's letters were the first century religious periodicals. They were duplicated and circulated. Paul did not write the Sunday school notes; but he did report, comment, editorialize and enter freely at times into controversy. First Corinthians alone deals with the following controversial issues: marriage, sex relations, the eating of meat offered to idols, church decorum (with special reference to women), the unknown tongue, immortality, the resurrection of the body, and stewardship! So, when the church paper occasionally enters the realm of controversy, it has not altogether departed from the great tradition of New Testament journalism.

Now this further word concerning Corinthians. It is not a slave to problems. The climax of controvery is not confusion, but consummate wisdom. First Corinthians, Thirteen, is beyond argument. Out of great suffering, with its resultant purification and illumination, Paul wrote this spiritual classic. Ah, here is the pattern and pinnacle of Religious Journalism. But do not expect to find it on every page!

II.—Commendation.

There is ample room for editorial commendation:

1. The Christian Sun has enjoyed a century of solid service. This is no mean achievement. It represents no fly by night policy of publication, but belongs to a great, steady stream of Religious Journalism. The publication of the Centennial Number has brought wide recommendation and commendation.

2. During this period its name has remained unchanged. Happily, a better name could not have been chosen. Chief among its assets, therefore, has been its name—simple, euphonious and descriptive. Some individuals and institutions have the misfortune of being ill-named. The majority of them either get married, change their names, go out of business, or die, within a century. Numerous periodicals have changed their names at least a half dozen times during the last century. Not so with The Christian Sun. "What's in a name? That which we call a rose by any other name would smell as sweet." Perhaps, dear Shakespeare, but this journalistic flower still has the same name. May it continue to do so.

3. The Christian Sun has been and is a religious weekly. The importance of this fact may not be sufficiently appreciated. It is the only religious weekly in our fellowship, and is unsurpassed in the quantity, frequency and consistency of denominational materials published.

4. Under skillful guidance of the Board of Publications, the paper has forsaken the status quo of a financial deficit and has now entered the green pastures of financial solvency. The red ink may now be reserved for Christmas editions. The inauguration of the endowment fund is a fitting way to memorialize the Centennial and guarantee continued publication in the face of unseen difficulties.

5. The splendid functions of the paper continue unabated, even in time of war, with no diminution of the size, quality, or frequency of publication, and with no increase in the subscription price. Can you top this one? The historic and continuing functions are to (1) Record the past, (2) Report the present, (3) Relate the Gospel to the world, our church to other churches and movements, our needs to available resources and our resources to existing needs, (4) Reconcile man to God and man to man. God was in the historic Christ, reconciling the world unto Himself. The church today is the continuing body of Christ. The Word made flesh must be allowed to speak his message of reconciliation today through the printed word of the church. Never was this ministry needed more than today.

III.—Recommendation.

A few editorial recommendations may now be in order:

1. Let us continue to pioneer in the field of religious journalism. In order to do so, we must constantly acquaint ourselves with new and improved methods of publication. We must take cognizance of the fact that the variety and reader-appeal of pamphlets, news releases, and "trade" magazines are being stepped up. Latest color and typographical devices have been utilized. We do well to remember that the early church set a noble precedent for this trend of publication. The church was among the first to use the codex or leaf-book form of publication. As early as the second century, Biblical manuscripts appeared in the new codex form. The fact is the more remarkable because second century papyri or pagan literature were almost without exception in roll form. The early church swiftly recognized and appropriated this new technique of religious propigation. It was not afraid of experiment or innovation. Religion has sometimes been slow to utilize new methods. But the apostolic precedent has been set and we do well to follow this noble tradition.

2. We must endeavor to constantly improve the content as well as the mechanics of publication. This is a responsibility which rests primarily, but not altogether upon the shoulders of the editor. There are those who rightly decry the frequent occurrence of grammatical errors. It is true that we must guard against unqualified statements which we occasionally make about the work of the church and its solutions for the troubles of the world. This purpose may be achieved by diligent study, by more frequent board meetings for consultation and far-ranged planning, by constantly discovering new eyes for journalism, and by greater team work when the opportunity is presented. We propose to strengthen the editorial force that it may be able to overcome "woozy" thinking and help our people to face the post-war world in terms of hard realities and clear purposes rather than of worn-out shibboleths and lazy platitudes. Thus may we reasonably hope to enrich the content of our beloved paper.

3. During the second century of publication the circulation should not only be increased but multiplied. Many new subscribers may be found within the Convention and beyond. A denominational weekly has many advantages as compared to a monthly, and the number of those who subscribe will become larger and more representative as we judiciously aim our publicity guns at various groups, and realize that a vast, unreached audience is waiting. It behooves us, therefore, to study anew the psychology and mechanics of publicity. In this way our field of usefulness is gradually expanded.

4. The endowment fund should be stepped up to substantial proportions. This endowment will do one or two things: relieve the necessity for heavy subsidies by the Convention and institutions of the church and liberate funds for additional and sorely-needed assistance. Other means of supple- (Please turn to page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

We have moved from South Saratoga Street to 201 Linden Avenue. Any person who has passed through the experience of getting the remains of household goods in their proper place will understand why there was no time nor place for writing a "Suffolk Letter" last week. Every family should move at least once in a lifetime. It gives one a better understanding and a more sympathetic attitude whenever moving is mentioned. Unless there is a change of mind and feelings, we are "dun movin" unless the sheriff or the good Lord takes a hand in this matter.

When we join in celebrating our Thanksgiving on next Thursday, in keeping with the edict of the powers that be in Virginia, we shall thank the Lord that this job is finished. It may be a long time before we are able to find some of the articles packed away in the attic, but we shall presume that they are all there in a safe place. Some rainy day will give us an opportunity to explore the hidden secrets of boxes and other containers of some of our earthly goods. We have had the joy (?) of moving twice in forty-three years. There were twenty-five applications to lease the home from which we have recently moved. The responsibility of deciding that matter was almost as difficult as moving. Young people should earnestly try to own a home.

The Christian Missionary Association of the Eastern Virginia Conference will meet in Christian Temple, Norfolk, Virginia, on Tuesday, December 5. This is a live and growing organization, which sponsors home mission work in Eastern Virginia. It should have a much larger membership this year. The ministers can do much to increase the membership if they will work diligently to that end. The list of memberships usually reflects, to some extent, the interest of the pastors of the various churches. Pastors are not to be credited with all the success nor blamed for all the failures. They do, however, influence their members both by their indifference and their interest in such work. It is difficult to make progress beyond the ideals of the pastor, unless there is unusual leadership among the laymen or the lay-women.

Building new churches and the strengthening of old churches should have greater emphasis in the Southern Convention. This is more important than choosing men for office or setting up a pet type of organization. It is more essential than the attempt to classify ministers and laymen by some standard of theology. Apparently, there is a growing need of good fellowship to take the place of sarcastic criticism and whispering campaigns designed to wreck a good reputation or weaken the influence of some department of our church. Many people are getting tired of personal antagonisms and unrelenting efforts to disorganize the work so well begun by the leaders of other years.

The success of our church depends upon the development of the local church and the unity and co-operation of ministers and laymen in the various Conferences and Associations. Without unity in the conferences, the Convention office, the Convention officials, and the Convention institutions are helpless. If we hope to grow in numbers and influence, our churches must move forward. Build new churches, remodel old churches, put new life into all organizations, increase the gifts to all benevolences, develop leadership in the local church, and face the responsibility to the calls of the denomination. Our churches should be moving in the direction of better worship, better fellowship, larger unity, deeper consecration and a closer walk with God. Moving time is here.

I. W. JOHNSON.

FINDINGS OF A PARSON.

There used to be on the faculty at Union Seminary in New York City a little old Professor who was a delight to the students because of his keen wit and uncompromising insistance on putting truth into plain language. His name was Dr. Charles P. Fagnani. God bless him!

One day at morning chapel, he gave what he called "A Preacher's Beatitudes." I have dug them out of my files for your delectation, Mr. Editor:

1. Blessed is the preacher who knows how to preach!

2. Blessed is the preacher who lops off his introduction!

3. Blessed is the preacher who knows when he is through — who knows when the congregation knows he has said enough!

4. Blessed is the preacher who preaches to himself!

5. Blessed is the preacher who preaches on great themes!

6. Blessed is the preacher who occasionally permits the congregation to sing an entire hymn unexpurgated. (Why not get the necessary extra time by expurgating parts of the sermon!)

7. Blessed is the preacher who rarely uses the pronoun I!

That last Beatitude. Are we not too harsh in condemning all use of this personal pronoun? I remember how Dr. Luccock tells of two occasions when "I" was an important word. The philosopher Ficte gave a party one day when his small son first pronounced the word. It was a red-letter day! The other story was of Spurgeon who replied to a premillenialist who demanded an explanation of the meaning of several dark passages in the Book of Revelations, especially "the mark of the beast" and "the number of the beast." Spurgeon turned off with this answer: "The mark of the beast is the capital I; the number of the beast is Number One."

Let's use it rarely, as Dr. Fagnani suggests in his final Beatitude, but let's not be too afraid of it.

F. W. MURTFELDT.

DEDICATION SERVICE HELD IN HENDERSON CHURCH.

The second Sunday in November was a great day in the Henderson Church. A large crowd was present for a service of dedication and communion. A beautiful stained glass window four feet by ten, with the figure of Christ blessing little children was dedicated in honor of Mr. and Mrs. C. D. Harton. This window was given to the church by their children and grandchildren. Their eldest son, William, of Richmond, Virginia, presented the window to the church, and it was accepted in behalf of the church by Mr. John A. Hall. Mrs. E. T. Vickers and Mrs. Sallie Lou Weldon sang "Sweeter As the Years Go By." Mr. and Mrs. Harton are charter members of this church and are still very loyal and faithful. It is fitting that such a service be held in their honor. They did not know that such a service had been planned until they came to church that morning.

Following the service of dedication, communion was observed. This was a very impressive service. It was

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CHARGE TO A MINISTER.

"I charge thee before God, and the Lord Jesus Christ . . . preach the word."—II Timothy 4:1-2.

I. *I Charge You to be the Lord's Man.* Let the Spirit of Jesus Christ reign in you. Be humble, be patient, be sincere, be studious, be loving. The Lord Jesus needs a man right where you are, and where you shall be. He is gone up into heaven. You are to be his representative. Be a real man of the Lord, curbing your body, disciplining your mind, and enriching your spirit in Him. You have taken on you the most sacred vows beneath the shinning stars. The last words said over kings, monarchs, presidents, senators, the high and great, and the humble and lowly, are said by the humble minister. You are to be the Lord's man before whom all are to look alike.

II. *I Charge You to be the Lord's Teacher, and Preacher.* You have finished your formal education, but not your hardest study, nor your most painstaking searching of the Scriptures, and the works and words of the saints and scholars. Study to know God's Word. Study to know how to teach it and to preach it. Learn the art of public and private address. Master the techniques of presentation; but be sure you have something to present, and that you know whereof you speak from yourself living it, experiencing it, and *being* the things you are saying. Men will listen to you, and love you, if you really mean business from the depths of your soul.

III. *I Charge You to be the Lord's Ambassador.* There is a Kingdom of God. You are commissioned to speak for it. How rediculous that sounds unless you are going to be a true, consecrated, on-God's altar Christian! When God's message is to be spoken you are to be there. Men have given much emphasis to that part of the Lord's Prayer which says, "Give us our daily bread," but have not been enough aware of the "Thy Kingdom come" part of that great prayer. Humbly, sincerely, sort of secretly, bear it in mind always that you have a portfolio for heaven, and that you are to watch your life and your words as an ambassador of the Kingdom of God.

IV. *I Charge You to be always an honor to your Lord Jesus Christ.* Never let Him down. He will never fail you. Be sure that you never fail Him. He gave his disciples a joy which the world knew not of. He gave joy beyond the ability of the world to give. Therefore be happy, bright and joyous. Leave long-facedness for those who never knew the Lord. Carry about in your soul and in your walk, a sample of the faith which you preach. Then you will be a blessing when sinners need you, a blessing when sorrow hits the homes of your parishoners, and you will be God's channel of blessing for needy souls, both high and low, who learn that you are really the Lord's man!

John G. Truitt,
Member Ordaining Presbytery
Eastern Virginia Conference.

MINISTER PLAYS UNIQUE ROLE.

Into the creation of a character role in the theatrical world goes numerous ingredients, but Lynchburg's Little Theatre is wondering if it hasn't set some kind of record in developing the part of the Russian Orthodox priest in its current production, "Doughgirls."

It required the combined efforts of four religious denominations to complete the finished product of Father Nicolai as he now is, ready for the first night's curtain.

The role of the priest is played by Rev. J. Howard Smith, pastor of Lynchburg's First Congregational Christian Church, who also doubles as the Navy chaplain in an earlier scene of the production.

When Mr. Smith consented to double in the part, he suddenly discovered that he knew little or nothing about the Russian language and the script carried no lines for the wedding ceremony which he performs. Besides, there was no music for the chant which the author designated must close the ceremony.

He immediately scurried around town to find some one familiar with the Russian. After a few suggestions offered by helpful friends, Mr. Smith contacted G. L. Portnoy, a tailor employed by a Main Street concern, who was born in Russia and had lived there through his high school years.

Mr. Portnoy willingly aided the desperate thespian, and at the next rehearsal, Mr. Smith boomed forth with a complete marriage service in Russian, as well as a conversation in that language with the guerilla fighter, another character in the play.

Then came the problem of the chanting, but Mr. Smith's ingenuity was still running at full tilt. After Smith had explained his difficulties to the Rev. J. J. O'Hara, assistant pastor at Holy Cross Catholic Church, Father O'Hara volunteered lessons in the Gregorian chant. The following night, Mr. Smith bravely chanted the Paternoster—Our Father—from the Catholic high mass.

Complete, therefore, was the character. All that remained was the costuming of Father Nicolai. The night of the first dress rehearsal, Mr. Smith appeared in full robe, prayer shawl and skull cap, lent to him by members of the Jewish synagogue.

Then the costume committee took a hand. Feeling that the shawl and skull cap were slightly out of keeping with the Orthodox religious vestments and might be recognized by some literal and accurate minded first-nighter, they were removed and the high veiled headdress of old Russia was substituted.

(Continued on page 15.)

A SUGGESTED PROGRAM OF SOCIAL ACTION.

(Continued from page 3.)

our Southern churchmen, both white and colored, lead us in the paths of harmonious relationships, rather than to let the Northern negro and outside influences set the pace of race relations. If this happens, we will regret it. We had better give our support through such a commission to the conservative leaders in the colored church than to let such leadership slip to the radical negro outside the church.

The other group that should have some of our attention is the Committee on Social Action of the Council of Churches for Virginia. This is a committee of conservative Southern churchmen whose guidance we would do well to follow.

These are days when we are prayerfully considering how we may avoid another world war. We need to develop ways of keeping our people conscious of the need for world organization and peace through these next twenty years. Even now every church should have a course on the reconstruction of the world, peace, and world organization. These may be the great years in the history of man. The church needs to bend every effort to see that the answers to the great questions of world order will be Christian and not pagan.

We need to make people as conscious of the need for cooperation among nations and world peace as we have made them conscious of the church's position on drinking. The problem of world peace is of even more importance than the problem of drink. Let us give as much time and money to the cause of peace as we do to other interests.

Missions
The World for Christ

MISSIONS IN JAPAN.

By Miss Angie Crew.

It was about one hundred years ago that a group of women in Brookline, Massachusetts began praying that Japan's long-closed doors might be opened to Christ's message. Not only did these women pray, they began to save money to send missionaries just as soon as their prayer was answered.

In 1854 a Japanese fisherman found a Dutch Bible in his fish net. Quite curious to know what was written in this book, the fisherman took it to a man named Murata, the commander of a garrison of troops. Murata sent to China for a copy of this book printed in Chinese, and when it came, he and his brother eagerly read the wonderful story of the ''God-named-Jesus.''

Shortly before this time three Japanese sailors were shipwrecked off the coast of Oregon. Dr. S. Wells Williams befriended them and from them learned the Japanese language. Soon he began a translation of the Gospel of Matthew into Japanese. Dr. Williams tried to return the sailors to their native land, but the sailors dared not return because of the law of their land which decreed death to any Japanese who had traveled abroad.

In 1853, Commodore Perry sailed into Tokyo Bay, determined to make a treaty with Japan's emperor. When the Japanese officials called to talk with Perry on his ship, they were told that the Americans were worshipping their God and could not be seen at that moment. Dr. Williams, who had learned Japanese from the shipwrecked sailors was the interpreter between Perry and the Japanese officials.

Perry sailed away to America before the treaty was signed by the Japanese, but he returned the next year. After the treaty was signed, missionaries set out for Japan, even though the laws against Christians were still in force. To one of these missionaries, Dr. Verbeck, came Mr. Murata and two other nobles to ask about the Book they had been secretly reading. Murata and his brother were secretly baptized, and became the first Japanese Christians of modern times.

More than one hundred years ago, a little Japanese boy named Neesima lost faith in the idol he had been taught to worship. He began to question the power of the ''god'' because whereas he could ''walk and run and wave his arms and talk and see,'' the ''god'' to whom he prayed could do none of these things. He decided to put the ''god'' to the test. He dug a hole in the ground and put the ''god'' in the hole and covered him up, saying, ''If you can help yourself out of that hole, then you may be able to help me, but if you can't, I see no reason why I should worship you.''

One morning he was greatly excited when he noticed a tiny green spear coming up out of the ground. Wondering whether the ''god'' really was helping himself out of the hole, Neesima began digging very gently in the place where he had put the idol. Soon he discovered that a tiny seed had sprouted and was peeking out of the ground. The ''god'' had not made one single move since he had buried it. He decided then that the seed was greater than the idol, and from then on refused to worship the thing.

One day Neesima became greatly interested in a Chinese translation of a geography written by an American. Then and there he decided that some day he would go to America. But how could he go when his country forbade its citizens to go abroad.

Neesima made up his mind that he would try to escape. He ran away to a Japanese port city where foreign ships were allowed to call. He hid himself on a ship bound for Shanghi. The officers who came on board to search the ship before it sailed, very nearly discovered him, but he eluded them and at last the boat sailed away with Neesima on board. In Shanghi he found a ship that was sailing for Boston, and the boy succeeded in getting on board.

In Boston, Mr. Alpheus Hardy took a great interest in this clever Japanese boy, adopted him as his son, and gave him a Christian education.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 23, 1944.

Sunday Schools.

Class No. 2, Mt. Auburn, Manson N. C.	$ 2.42
Pleasant Hill, Liberty, N. C.	22.10
Newport, Shenandoah, Va.	7.10
Wake Chapel, Fuquay Springs, N. C.	9.49
Total	$ 41.11

Individuals and Churches.

Mt. Auburn, Manson, N. C.	$ 1.60
Rosemont, Norfolk, Va.	32.81
Amelia, Clayton, N. C.	14.00
Good Hope, Youngsville, N. C.	16.00
Shallow Well, Jonesboro, N. C.	20.00
Total	$ 84.41

Conference Collections.

Eastern Virginia Conference, Dr. W. T. Scott, Secretary, Franklin, Va.:	
Home Missions	$ 575.00
Foreign Missions	650.00
Total	$1,225.00
Total for the week	$1,350.52
Previously acknowledged	5,168.87
Total since Sept. 1, 1944	$6,519.39

Gratefully,
Mattie Cox Parker,
Secretary.

NOTICE OF MEETING.

The Christian Missionary Association of Eastern Virginia will meet at The Christian Temple on Tuesday, December 5, beginning at 10:30 o'clock. There will be a morning and an afternoon session. One of the main features of the program will be an address by Reverend C. J. Hollandsworth, pastor of the Lafayette Presbyterian Church, who will speak at the lunch hour. Due to the exigencies of war and to previous plans, the women of The Temple will not be able to serve lunch, and those who attend the meeting are asked to please bring their own lunches. Hot coffee and tea, and dessert will be served, however, without charge. It is hoped that there will be a large attendance, and that there will be an increase in membership dues.

C. D. West,
President.

The Committee on Home Missions of the Eastern Virginia Conference of which Col. J. E. West is chairman, has recommended that a minimum of $1,800 be set for the salaries of full-time ministers.

News of Elon College

By **President L. E. Smith.**

RELIGIOUS EMPHASIS WEEK AT ELON COLLEGE.

Annually the Elon College Community Church and the College observe Religious Emphasis Week. The faculty, the Student Christian Association and the church, designate the date, select a leader and, together, direct a program of special religious services. Two years ago, Dr. H. S. Hardcastle came and gave to us the blessing of his ministry. Last year Dr. John G. Truitt gave us the benefit of his counsel and ministry. This year the Newport News Church was generous enough to lend us its good pastor, Dr. Jesse H. Dollar, for our special meetings.

Dr. Dollar came on Saturday, November 18, and was with us for services on Sunday, November 19, and remained through the entire week, speaking twice daily. His messages were constructive, timely and convincing—a spiritual contribution and a blessing to all who came. Dr. Dollar is an alumnus of the College of the class of '25, a graduate of Vanderbilt University and the successful and popular pastor of the First Congregational Christian Church of Newport News, Virginia.

The Newport News Church has made unusual progress under his leadership, and the congregation is now erecting an educational building as a part of the church plant. When this building is completed, it will be one of the most attractive and most serviceable church plants in our denomination in the South. Under the leadership of Dr. Dollar, the Newport News Church has made most significant contributions to the College with every passing year. It was fitting and proper that he should come for our special religious meetings.

There was nothing spectacular about any of the services, but all the services were characterized by a quiet dignity that meant strength and inspiration to the spiritual lives of his hearers. The services were well attended and the results were encouraging. On Friday morning, we witnessed a very impressive scene and experienced spiritual refreshing. At the close of the morning message and on invitation of the speaker, every individual present crowded into the altar and into the aisles signifying the rededication of their lives to Christ and a desire that their lives would count for greater good in the days that are ahead. In addition to the quickening of faith of the members of the local church, fifteen individuals were received into the membership of the church—nine by letter of transfer and six on confession of faith. Two weeks before the meetings began, four members were received into the church. In all probability, others will unite with the church at the morning service on Sunday.

The Elon College Community Church and the College are indebted to the Newport News Church for the services of its pastor for these special meetings and express their gratitude to Dr. Dollar for his leadership and spiritual messages.

CONFERENCE APPORTIONMENTS.

Again we are faced with the puzzling question as to which year (1943-44 or 1944-45) contributions received during the month of November are to be credited. Some churches have paid their conference apportionments in full and intend that any contribution sent in is to be credited on the new year. Others have not paid their conference apportionments in full for last year and mean for their offerings to be credited accordingly. It would be much more understandable if the college year could concur with the calendar year. All conferences do not meet at the same time, which results in confusion as to dates, credits, etc. The College is exceedingly anxious to see that all contributions are credited according to the wishes of the individual church.

We are most grateful for the generosity of our churches and friends during the conference year just closed. A very generous check is received from the Eastern Virginia Conference through the superintendent's office in the amount of $1,950, making a total of $5,235.34 contributed to the College by the Sunday schools and churches of that conference. As soon as other conferences report, a complete statement of all contributions received by the College will be reported in The Christian Sun.

We had hoped that the entire conference apportionments for the College would be received this year. Maybe some of our good friends will help to make up the deficit. At any rate, the College is indebted to the Sunday schools and churches for their generous support during the year.

Previously reported		$ 8,213.44
Eastern Virginia Conference		1,950.00
Churches.		
Eastern N. C. Conference:		
Amelia	$ 20.00	
Good Hope	15.00	
New Elam	12.00	
Sanford	69.00	
Shallow Well	40.00	
Wentworth	47.00	
Sunday Schools.		
Eastern N. C. Conference:		
Wake Chapel	11.14	
		214.14
Grand total		$10,377.58
Less amounts credited to 1943-44 which should have been credited to 1944-45		151.52
Present total		$10,226.06

VOLUNTARY OFFERINGS.

Thirty-six churches and Sunday schools, in keeping with the authorization of the Convention in its recent session placed the needs of the College before their people and gave them the opportunity of making a voluntary contribution for the support of the College in its unfortunate situation. It may be that those churches who paid more than their regular conference apportionments received a voluntary offering and added the same to their regular remittances. At any rate the College is greatly encouraged by this voluntary expression of added interest. This is a hope and an appeal to those churches that have not yet received the voluntary offerings for the College that they may present the College and its needs to their people and give them the opportunity to contribute. No one will be hurt, but the College will be substantially assisted. The Henderson, North Carolina Church paid its conference apportionments in full and in addition sent a check approximating their regular apportionments. Other churches in the Convention have done the same. If all would, the College would have no particular difficulty during this year. Increased interest in the College on the part of the Church means much to our institution.

Previously reported	$ 1,114.62
Eastern N. C. Conference:	
Henderson Church	68.25
Grand total	$ 1,182.87

FOR THE CHILDREN

DOROTHY TODD, *Children's Editor*

Dear Friends:

This past week I attended our annual meeting of the Eastern North Carolina Conference in our United Church in Raleigh, N. C. There we learned what our churches and institutions accomplished during the past year. By the time you read this, most of you will have given to a special offering for our College and our Orphanage. We have taken care of our children here at home who are in need. Mr. Robinson, the chairman of our "Congregational Christian Committee for War Victims and Services," told of the great need of all children throughout Europe. Winter weather has come for them over there as it is coming to us. Winter means that we will be uncomfortable, perhaps. Winter over there means suffering for children who do not have enough food or clothes, and no adequate shelter.

Christmas is coming—a season in which we give thanks to God for his wonderful gift of Christ to us. During this season children love to give gifts in memory of "The Christ Child"! If Christ could speak to you and me today, I'm sure that He would ask us to help his needy children over there, who suffer while we have so much! There are some who feel that at this Christmas we should have a big tree in the church and give gifts to all of the children of the church. But don't you think that it would make you happier to bring money in a white envelope to send to our War Victims and Services Committee, which would buy good food and warm clothes for those hungry, cold children of Greece, Russia, China, France, all Europe. Many of them are not only without food, clothes and shelter, but also have lost their parents in the war. Will you do without a trip to the movies, candy or icecream or a gift which you do not need at this Christmas-tide? Give the money to your Sunday school teacher or your minister to send to the boys and girls of Europe, so that they may have life?

Sincerely,
DOROTHY TODD.

THE SPIRIT OF CHRISTMAS.

On the first Sunday in December Mr. Weldon arrived at his classroom to find his group of Junior boys talking excitedly about what they were expecting to get for Christmas.

Mr. Weldon didn't feel surprised, for it was the same way last December, but he felt grieved, just the same.

"Boys," said he, "I've been very interested in your talk, for the Christmas Season is coming near. What do you think is the Christmas spirit, anyway?"

"Why the Spirit of Christmas," said Jack, "is the spirit of giving."

"Yes," agreed Larry, "It's a time when everybody gives gifts to someone else!"

"Boys, isn't it strange that I heard none of you mention giving gifts! I wonder if our class has the Christmas Spirit?"

The Junior boys looked at each other with shamed faces. "I guess you're right, Mr. Weldon, we haven't had much of the Christmas Spirit, but we are going to give some gifts, too."

"Boys, sometimes I feel that a spirit of selfishness has taken the place of the spirit of giving and good will in our world. I wonder if you would like to help me try out an experiment to see if this is true?" queried their teacher.

"Sure! Explain it to us!" said all the boys at once.

"I'd like for each of you boys to keep a little notebook and pencil with you this week, and everytime you hear anyone talking about Christmas, make a list of those who talked about giving something and a list of those who talked about getting something. But do not let anyone know what you are doing. Do you suppose that you will make good detectives?"

"We'll do our best!" answered the boys. "We'll bring you our findings next Sunday."

The next Sunday, when the class got together and the boys pooled their findings, their teacher discovered that their total was one hundred, thirty-eight for getting, and forty-two for giving.

"Well boys, it seems that there are three people who are thinking of what they are going to get to each one who is thinking about giving. The true spirit of Christmas is that which the Wise Men had. They gave gifts without expecting to get anything in return. Would you boys like to help me play the part of the Wise Men on this Christmas, and take gifts to people who will not be able to give us any in return?"

"Of course," chorused the boys. "That'll be different! Who ever has thought of doing that before?"

The class planned that on Christmas Eve they would come to the church dressed as nearly like the Wise Men as they could. It was something that was different, and what a thrilling experience they had going about the town in their strange costumes, singing carols to the aged, and to the little boys and girls who were crippled or sick. Each time, after the boys had sung their carols, they took turns in presenting a small gift from the class, saying: "In the spirit of those other Wise Men of long ago, who came bringing their gifts to the Christ-child, we bring this gift to you. We hope that this season will bring you joy, peace and goodwill. May you, too, rejoice on the birthday of Him who is Christ the Lord."

Two days after Christmas, Jack and Larry ran into their teacher down town. "We've had lots of fun with our gifts, Mr. Weldon, but they can't begin to come up to the thrill we got out of playing Wise Men with you!"

Mr. Weldon was happy, for he realized that now the Spirit of Christmas was real to his class.

TEACHING CHILDREN TO LIVE WITH THEMSELVES.

By HELEN GREGG GREEN.

Issued by the National Kindergarten Association.

Someone has said that happiness and all that pertains to it is the one lesson we need to keep studying all our lives. Since we know that this is true, why is it we do not more earnestly try to help our children learn the art of happiness? "The art of happiness" sounds trite, but that's what it *is*—this learning to be happy and stay happy—*an art.* It is a beautiful habit which we should encourage the younger generation to develop now.

In this changing world, whatever we have tucked away inside ourselves is going to become of greater importance than ever. There are bound to be many irritations that will take the joy out of our days unless we know how to handle them, or rather, how to handle ourselves, so that *they* won't harass *us*.

A friend of mine, speaking of "a small ache or pain" of her daughter's, said, "She made the most of

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Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

THE UNITED CHRISTIAN YOUTH COUNCIL AT WORK.

In the summer of 1943 a call came to the Richmond Council of Religious Education to help promote a Vacation Bible School at Bon Air Industrial School. After visiting the school and talking with the Director of Religious Work in our State Institutions; the committee felt that the needs of the girls could not be met with such a short term project. Since the school had already indicated that a religious worker was needed and would be welcome on the staff, the committee looked about for some group which would sponsor the work. In view of the fact that the women of Virginia had done a fine job in the support of the religious work at the State Industrial Farm for Women, we looked to the youth of Virginia to help with the support of the work in the institutions for youth. After consulting several denominational youth leaders and the youth representatives on the Virginia Council of Religious Education, we felt that our dream could be a reality. However, since there was no youth set-up for interdenominational cooperation on a state-wide basis, we looked to Cary Suter, who was then the youth member of the Virginia Council of Religious Education. Mr. Suter was interested in this work and with the cooperation of many denominational leaders he was able to convene a group of Christian youth of Virginia, who eventually formed the United Christian Youth Council.

Pledges Support.

At the first annual meeting of the U. C. Y. C., it was voted to undertake the support of a religious education worker at the Bon Air Industrial School. These youth planned not only to finance the project, but to help in every other possible way. Funds have been obtained for the support of the work through 1944, and the U. C. Y. C. plans to take over beginning with January, 1945.

The receiving homes and industrial schools in Virginia are under the Children's Bureau of the Department of Public Welfare. Children are placed in the receiving homes by juvenile courts and local departments of public welfare. All children who are wards of the state are sent to the receiving homes for a period of diagnosis and study before placement in a boarding home, industrial school, or elsewhere. It is the job of the industrial school to train and rehabilitate children between the ages of 12 and 18 who have been committed to them by the Department of Public Welfare.

Foundation Sponsors Work.

For many years the Interdenominational Religious Work Foundation, Inc., has sponsored religious activities in our industrial schools and receiving homes. On May 1, 1944, Miss Amy E. Shipley accepted the position of Director of Religious Education at Bon Air Industrial School and Virginia Receiving Home for Girls. Miss Shipley has her A. B. degree from Scarritt College, her resident requirements for her M. A. degree from Emory University, and has studied at Richmond Professional Institute. Through the full time religious worker at Bon Air we plan to enlarge the religious program and to make the religious life an integral part of the school.

Need at Negro School.

The Superintendent of the Peaks Industrial School for Negro Girls has asked for a full time religious worker. We have a fine young woman in view for summer work, but look forward to the time when this position can be filled throughout the year.

If each youth group in the State will make some contribution to this work, we can develop the religious work in all of our State juvenile institutions.

Things That You Can Do.

1. Help the girls who return to your community from the school to become a part of the community. Help them to be at home in your church life.
2. If any one that you know is sent to any of our State institutions, please write to that person. We would be glad to know that you are interested in the person.
3. Send us programs or materials that have been meaningful to your youth group. Each girl is building her own devotional booklet in our Religious Education Class. We would be glad to have poems, hymns, and stories that have helped you.
4. We need recreational materials.
5. We need good reading materials. Magazines are always welcome.
6. We wish to build up our costume supply and would appreciate any evening dresses you wish to discard.
7. Crochet, knitting and embroidery materials are always welcome.

Materials should be sent to the—Interdenominational Religious Work Foundation, Inc., 101 N. Jefferson Street, Richmond 20, Virginia.

Further information may be obtained by writing to Rev. Henry Lee Robison, Jr., at the same address.

Cash contributions should be sent to Robert Houff, U. C. Y. C. treasurer, Route 1, Fincastle, Virginia.

DEDICATION SERVICES HELD IN HENDERSON CHURCH.

(Continued from page 6.)

presented in such a way that the entire audience could take part.

The church has just finished another year's work. This closes the fifth year for our present pastor. When he came here we had 176 members, we now have 260. That year we raised $1,800; this year we have raised more than $4,500. We have built and paid for an addition that cost more than $3,500. This year we have painted and guttered our church roof. This coming year we are hoping to make a number of improvements in the main auditorium. We have started an organ fund and hope to purchase one as soon as they are available.

In our last business meeting, Mr. A. S. Newman and Mr. I. H. Vickery were chosen to be ordained as deacons. This service will be held soon.

Our pastor also served Mt. Carmel Christian Church near Franklinton, N. C. This church paid all of its conference apportionments and more than paid its pastor's salary. Five members were received into membership during the year.

May God be praised for all that has been accomplished.

Mrs. I. H. Vickery,
Reporter.

Sunday School Lesson

By REV H. S. HARDCASTLE, D. D.

CHRIST IN THE HOME.

LESSON XI—DECEMBER 10, 1944.

GOLDEN TEXT: *"These Things I command you, that ye love one another."*—John 15: 17.

LESSON: Genesis 1: 27, 28; 2: 18; Matthew 19: 4-6; Luke 10: 38-42; Ephesians 6: 1-4; II Timothy 1: 3-6.

DEVOTIONAL READING: Isaiah 54: 1-8.

The Sacredness of Marriage.

"For this cause shall a man leave his father and his mother and cleave unto his wife; and the two shall become one flesh. So they are no more two, but one flesh. What therefore God hath joined together let no man put asunder

Jesus regarded marriage as a sacred and binding thing. It was divinely ordained and divinely sanctioned. Its ultimate basis was spiritual unity—in true marriage men and women are no longer two, but one. It was not to be entered into unadvisedly or lightly, but reverently, discreetly, thoughtfully, soberly, and in the fear of God. It appears, too, as if Jesus regarded true marriage as binding. The remedy for unhappy marriage is not greater facility in divorce, but increased thoughtfulness and seriousness in the contraction of marriage. One of the disturbing factors in modern life is the light view of marriage, the implied feeling that if the thing doesn't work, one can get a divorce anyway, that it is more or less a civil contract, a kind of convenience, and not a sacrament in the best sense of the word.

Jesus in the Home.

The Lord Jesus Christ was born into a home. He was reared in a home, trained in a home, taught in a home, worked in a home. His character was fashioned and formed in the home. He was subject to the discipline of the home, responsive to the atmosphere of the home, a partner in the home. The background of the home from which He came was religious, even though the home was humble and simple. The Son of God was placed by God, His Father, an all-wise Father in a home as a part of his development in, and preparation for Saviourhood. It is still the divine plan. In the divine plan for developing Christian character, the home still stands foremost and first and supreme. The world needs nothing more today than Christian homes, homes in which children are brought up in the nurture and the admonition of the Lord, homes in which the Spirit of Christ sweetens and strengthens the atmosphere of the home.

I talked recently with a Chaplain, a friend of our family, who roomed in our home for several months. He has recently returned from overseas, where he had been engaged in at least four major actions. He told me that almost without exception, the boys who came from the right kind of homes were all right, no matter where they were. The boys who "went wrong" were usually the boys whose home-life had been unwholesome and unstable. In war as in peace, we are discovering the supreme importance of home training.

Jesus and the Home.

Jesus not only grew up in a home, He constantly went into homes during his ministry. His first public appearance, and his first miracle, took place at a marriage feast. He was always accepting invitations to eat in homes, to visit in homes. One of his favorite stopping places was in the home of Mary and Martha and Lazarus. And on one occasion He quite plainly showed that it was more important to give Him an opportunity to bring peace and serenity and poise to human hearts than that too much emphasis be put upon the material furnishings and the physical satisfactions of the home.

Many a mother would be a better mother if she gave more time to the cultivation of her heart and less time to the cleaning of the house. Many a home would be a better home if the father and mother gave more thought and time, and even money, to the things that make a life instead of to the things that make a living. Many a child would be much better off if its parents gave it less to live with, and more to live for. Christ would like to have our homes as training schools for Christian living and Christian character and Christian service. He would have the parents of younger children teach them habits of prayer, cultivate attitudes of mind and heart, express the spirit of Christian democracy. He would also have the subtle and silent, but strong shaping power of atmosphere, the greater boon of example rather than mere exhortation.

A Goodly Heritage.

"Having been reminded of the unfeigned faith that is in thee; which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded, in thee also." This young man Timothy was a fine fellow. He had great native ability. He had a grand reputation. And he had a goodly heritage. He came from what we would call today a Christian home. His grandmother and his mother were godly, gracious women. They had nurtured him on the Word of God—in another place Paul writes that "from a child thou hast known the Scriptures which are able to make thee wise unto the salvation that is in Jesus Christ"—they had grounded him in a great, if simple, faith, they had lived sincerely and simply by the things of the spirit. They had a sense of values, a sense of what was really important, a sense of what counted most in the life of a growing boy and young man. Let every boy and girl, every young man and young woman, every grown man and grown woman, thank God heartily and constantly for Christian parents and for Christian homes. There is no greater heritage which we can give to our children than this—a Christian home.

The Family Circle and Continuing Christianity.

One wonders what he can do toward making the world more Christian, a sounder and better place in which to live. It all seems so colossal and so futile for an individual to think that he can do anything about it. But there is something, there is a great deal that everyone can do about it. We can try to make our homes and our family circles Christian, truly Christian, ruling them by Christ's law and redeeming them by his love. We can begin right where we are, and use what we have. The writer of these *notes* may not have done much good through the years with these *notes*, but if everyone of us who reads them will here and now surrender himself or herself to Christ anew, and dedicate himself or herself by the grace of God to the high and holy task of helping to make a Christian home, of having Christ not as a passing guest, but as a permanent member of the family circle, he will have done something that is really worth while. Our homes and our communities and our world will be different, vitally different. "If ye know these things, happy are ye if ye do them."

EDITORIAL.

(Continued from page 5.)

menting the publication's treasury may be found. Comparison indicates that our paper carries a minimum of advertising matter. A sister publication recently stated in its columns that it was "proud of the increased quantity of high-grade advertising which it is securing, particularly from publishers and schools." Additional funds will enable us to have a Board of Publications (plural) in deed as well as in name.

5. Make our church paper a more truly representative religious newspaper. It is still the purpose of this paper to get the news of the churches! In order to achieve that end, we need both local and ecumenical. There must be greater fidelity in reporting the news while it is still news. Some of our ministers are reticent about sending in the news. They say, "I don't want to blow my own horn." These men preach publicly, make announcements, give private and public invitations to divine worship. What is the difference between blowing one's horn in these ways and furnishing the same facts for the church paper? Remember: "There is a difference between blowing the silver trumpet of good news and the brass horn of self-exploitation."

What constitutes good news? Ministers or church reporters may consider as being important and interesting: changes in the pastorate, additions to the church staff or membership, silver and golden anniversaries, large gifts of money for charitable, educational or church purposes, important conferences, conventions, or pronouncements, and novel or unusualy successful programs. Brief, well written obituaries (typed to insure correct spelling in publication) are appropriate, but there is far too little reporting of commendable and instructive lay-activities in our church. While the annual pounding, which persists in many churches, has ceased to be front-page news, it would be news if a church presented a pastor with a helicopter to facilitate his visiting!

6. We should not neglect the important matter of properly binding a number of volumes each year for file purposes. We need to assemble and file biographical material from all ministers and historical material from all churches. An up-to-date morgue for cuts would add greatly to the efficiency of our paper. One seminary student is writing his thesis on the contribution which The Christian Sun has made to the rural church. We heartily commend this study and trust that other ministerial students of our denomination will use the files of the past century for their historical studies.

7. Religious Journalism has provided an indispensable and imperishable record of the life of the Church. The intellectual, literary and religious heritage of our Church has been constantly stimulated and tabulated. Our ecclesiastical thinking has been clarified and codified. The successive issues of The Christian Sun contain for us the continuing Acts of the Apostles and of the Holy Spirit. They are filled with the prayers, the portraits and the pronouncements of God's elect personnel. These, therefore, the archives of our Church, are enriched far beyond the power of human computation.

Let us face the future deeply conscious of our historic witness and mission. If Religious Journalism was needed in the distant year of 1844, it is most assuredly needed in the turbulent year of 1944. Indispensable in the founding and nurturing of the institutions of our Church, The Christian Sun is equally indispensable in the achievement of their full fruition. Our church paper must not be content to simply recount its history or display its institutional laurels. It must gird itself for new and greater tasks, for sterner battles and for wider conquest.

Note.—This address was given by the Editor at the North Carolina and Virginia Conference, November 14, 1944, at Mt. Zion Christian Church.

"Just suppose you had to run for church membership as a candidate runs for political office, would you win or lose? Suppose the membership were good for one year and re-election depended upon the good you had done the church during that time. Would you be re-elected? Just suppose!"

WAR BONDS
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THE PURCHASE OF WAR BONDS IS A PATRIOTIC OBLIGATION TO AID OUR ARMY AND NAVY IN THEIR EFFORTS TO WIN VICTORY AND SECURE PEACE.

THE WAR BONDS WE BUY CAN ALSO BRING VICTORY TO THE INSTITUTIONS OF OUR CHURCH. SUPPORT THE SIXTH WAR LOAN DRIVE AND MAKE YOUR GIFTS TO THE FOLLOWING CAUSES AND INSTITUTIONS:

ELON COLLEGE ENDOWMENT FUND;
CHRISTIAN SUN ENDOWMENT FUND;
THE CHRISTIAN ORPHANAGE;
THE BOARD OF MISSIONS;
THE BOARD OF CHRISTIAN EDUCATION;
FRANKLINTON CHRISTIAN COLLEGE;
YOUR LOCAL CHURCH.

A GIFT OF WAR BONDS IS DEDUCTIBLE FROM YOUR INCOME TAX (AS IS ANY GIFT UP TO FIFTEEN PER CENT OF YOUR NET INCOME.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The Christian Orphanage has its disappointments. It also has its joys. Sometimes we give a child the best that we have and give them every opportunity that it is possible to give, and then they will go out and forget us. But those are rare occasions.

But homes have the same experiences. It is not because children are unappreciative, but it is from the fact that they just don't know how much father and mother appreciate a letter from them. All of us can perhaps look back in our own lives and realize perhaps we were careless and did not write to father and mother as often as we should have. We, perhaps, could have done so many little things that would have given them joy that we failed to do.

The writer, whose father and mother have been dead for many years, can look back now and realize that he could have done many little things that would have given them joy that he failed to do.

Most of the children in the Christian Orphanage appreciate what the Church has done for them through this institution. We often receive some of the sweetest letters from them from time to time, telling us what the orphanage has meant to them.

I am quoting you here a part of a letter we received a few days ago, which is a fair sample of the many we receive from time to time. I quote:

"I guess you are a little surprised to hear from me. Thanksgiving and Christmas are just around the corner. I have no idea what your goal for the orphanage is for this year. Enclosed with this letter you will find a money order for twenty-five dollars. Wish I could contribute much more.

"If the people really knew what a wonderful cause the orphanage is for, I know there would be less hesitation with their contributions toward the orphanage.

"I am very proud to have been raised there. I can not say in words how much I appreciate the wonderful training and the kindness that was given to me while I was staying there. Some day I hope there is a way that I might be of some service to the orphanage."

This fine young man is somewhere in the Pacific doing his part to win the war. We have forty more in the armed forces doing their part, too.

The children had a very happy Thanksgiving. Our good women in the several conferences sent in chickens and our dietitians gave the children a real spread. Our good friend, Mr. R. G. Dabbs of Reidsville, N. C., also gave them a turkey dinner. This is the first turkey dinner we have had in a long time. Strader's Wholesale House in Burlington furnished apples and oranges for the occasion.

We want to thank all those who had a part in making our children happy for Thanksgiving.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 30, 1944.

Amount brought forward		$22,715.47
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Amelia	$ 6.00	
Christian Light	22.00	
Ebenezer	21.50	
Good Hope	15.00	
Piney Plain	12.50	
Wake Chapel	7.45	
		84.45
Eastern Va. Conference:		
Cypress Chapel		12.45
N. C. and Va. Conference:		
Burlington	$ 51.06	
Durham	27.36	
Reidsville	14.00	
		92.42
Western N. C. Conference:		
Pleasant Hill	27.70	
Ramseur	18.78	
		46.48
Sunday School Thanksgiving Offerings.		
Eastern N. C. Conference:		
Lebanon	$ 3.36	
Mebane	25.00	
Mt. Gilead	12.45	
Plymouth	13.73	
		54.54
Eastern Va. Conference:		
Burton's Grove	$ 10.00	
Holy Neck	77.00	
Old Zion	50.50	
Union	17.72	
		155.22
N. C. and Va. Conference:		
Belew Creek	$ 14.20	
Gibsonville	100.00	
Pfafftown	22.90	
		137.10
Western N. C. Conference:		
Bailey's Grove	$ 1.29	
Brown's Chapel	17.75	
Pleasant Grove	35.14	
Randleman	28.34	
Sophia	20.00	
Spoon's Chapel	10.50	
		113.02
Va. Valley Conference:		
Newport	$ 32.00	
Palmyra	5.00	
		37.00

(Continued on page 15.)

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

Read The Christian Sun

The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Rev. F. C. Lester, Elon College, N. C.

Dear Sir:

Enclosed please find $2.00 for which send The Christian Sun to:

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. **The Lord Jesus Christ is the only Head of the Church.**
2. **Christian is a sufficient name for the Church.**
3. **The Bible is a sufficient rule of faith and practice.**
4. **Christian character is a sufficient test of fellowship and Church membership.**
5. **The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.**

BOARD OF EDITORS.

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SUBSCRIPTION RATES.

Six Months..........................$1.00
One Year............................$2.00

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Remittances for subscriptions should be sent to the Convention Office, Elon College, N. C.

All other matters of business should be addressed to The Christian Sun, 1536 E. Broad Street, Richmond 19, Va.

Contributions should reach the editor at 3200 Grove Avenue, Richmond 21, Va., not later than Friday morning preceding date of publication. Emergency notices and news will be received at The Sun office up to Tuesday of the week of publication.

Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

FOR THE CHILDREN.

(Continued from page 10.)

it." That is one of the great failings of human nature: our tendency to make the most of our problems. Not so much the large ones — we often seem truly heroic in meeting these—but the small, irritating, upsetting, bothersome worries that we meet on practically every day. We have a great capacity for trying to make our own world, instead of taking the world as it comes.

Thought-habits and emotion-habits are the result of repetition just as other habits are well known to be. How strange that most parents fail to teach children in their early days to learn to live with themselves happily. We stress learning to live with other people, which is of course important, but not half as important as learning to live with one's very own self, for he is the one fellow who is with each of us always.

Let us set an example for the small child, and besides this start him at a very early age, thinking, if at all, very clearly about his little problems, and let him find out for himself how much better it is for all concerned not to "make the most of them." It is surprising how even a young child can get the idea. In his own way he finds it pays dividends. He feels better inside when he runs happily to greet Daddy no matter what has happened; he feels happier when he doesn't pout, but makes the corners of his mouth turn up, and so on. Real life stories help the child to form a picture of the kind of boy or girl he wants to be, and, eventually, the man or woman he wants to become.

Help your boy or girl to develop the habit of thinking actively instead of allowing his thoughts to drift. The drifter lets himself think any thoughts that occur to him and yields to any emotion that comes along.

Nothing brings more suffering than wrong emotional reactions. If we help children to be able to choose thoughts and emotions that are good to live with, we have given them an extremely *valuable asset* for which these boys and girls will bless us the rest of their lives.

Let us teach the coming generation, "The Kingdom of Heaven is within you."

THE ORPHANAGE.

(Continued from page 14.)

Georgia Conference:		
Vanceville	$ 1.00	
Ambrose	15.00	
		16.00

Special Conference Offerings.

Eastern North Carolina	$ 35.91	
Eastern Virginia	210.00	
		245.91

Individual Thanksgiving Offerings.

Paul Williams	$ 25.00	
S. T. Proctor and R. H. Barbour	25.00	
Standard Grocery Co.	50.00	
Mrs. J. M. Judd	100.00	
Lenoir Furniture Co.	100.00	
Lenoir Chair Co.	100.00	
Conover Furniture Co.	25.00	
W. C. Dofflemyer	15.00	
Miss Lila Clare Newman, in memory of her father Dr. J. U. Newman	10.00	
P. D. Moore and family	10.00	
Grove Moore	25.00	
Kirk Moore	5.00	
Mrs. Mamie K. Perkinson	10.00	
Mrs. W. L. Rascoe	1.00	
Miss Louie Williams	1.00	
R. L. and Mrs. Smith	10.00	
Miss Rebecca Fogleman	5.00	
Mrs. Roy Kernodle	5.00	
Pfc. Jas. Wm. Johnston	5.00	
Mrs. M. R. Rives	3.00	
Travora Mfg. Co.	50.00	
Mrs. M. C. Faucette	5.00	
Mr. & Mrs. Geo. Vick	5.00	
		605.00

Total for the week	$ 1,599.59
Grand total	$24,315.06

PLAYS UNIQUE ROLE.

(Continued from page 7.)

However, Mr. Smith still will wear the black robe from the synagogue, use the Gregorian chant from the Catholic service, the Russian translation of the wedding ceremony, and is himself a Congregational minister.

Cosmopolitan? Undoubtedly, but just another one of the far reaching effects of the Little Theatre movement.

The example of Christians, Chinese and western, has served to free Christianity (in China) and allow it to stand on its own.

—*Guy A. Thelin.*

ADVANCE

Is the National Journal of the Congregational Christian Churches.

Its purpose is to give our laymen a broader, deeper understanding of their church.

The subscription is $1.50 a year. $1.25 in clubs of five.

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We serve Sunday Schools and Churches throughout the nation with Church School Literature and Churches with all kinds of religious supplies. . . We furnish either the Christian or Pilgrim Lesson Material in the International Lessons in either the Closely Graded, Group Graded or the old line Uniform.

You will find our service prompt.

* * *

THE CHRISTIAN PUBLISHING ASSOCIATION.
Established 1808.
Dayton, 2 Ohio

Historical Statement

By REV. F. C. LESTER, D. D.

One hundred years ago, in this place, THE CHRISTIAN SUN began. Its editor was Reverend Daniel W. Kerr. Its sponsor was the Christian Church in the South. Its inspiration may have come from The Herald of Gospel Liberty, the first religious newspaper in America, which was then thirty-six years old. Its faith was in the God of light, whose radiance is constantly needed by all human beings. Its hope was to shed light upon all human problems. Its motto was: "In essentials, unity; in non-essentials, liberty; in all things, charity."

For a full century, The Christian Sun has kept its name, served the Church and illumined the path of man.

During the one hundred years there have been twelve editors, all of whom had strong and independent ideas. They were:

Daniel W. Kerr	1844-1850	E. L. Moffitt	1895-1898
H. B. Hayes	1850-1855	J. O. Atkinson	1898-1916
W. B. Wellons	1855-1875	C. B. Riddle	1916-1922
J. T. Whitley	1875-1877	J. P. Barrett	1923-1924
Wm. T. Walker	1877-1879	J. O. Atkinson	1924-1936
D. T. Dunbar	1879-1881	J. T. Kernodle	6 months
J. P. Barrett	1881-1894	F. C. Lester	1936-1940
W. G. Clements	1894-1895	R. L. House	1940-1944

It is a tribute to Elder Daniel W. Kerr and those who worked with him that all of these editors have carried forward the work under the name, The Christian Sun.

When The Christian Sun was founded, the Christian Church was small and not well known. We had no college; there were no foreign missionaries; religious education was limited and inadequate. The Christian Sun focused light on human needs and helped to establish our college, our orphanage, and our missionary and educational program.

This sixteen-page, weekly publication, the only such paper in our united Congregational Christian Church, continues to serve the churches. It carries the news of what is being done; it has informative and helpful suggestions for children, young people and adults; it furnishes sermons and devotional materials, and it undertakes to stimulate thought on all phases of Christian experience. Two thousand copies go to the homes of people within the bounds of the Southern Convention, to friends across the country and to soldiers, sailors, marines and missionaries around the world. Its light shines as brightly today as ever.

Here on this sacred spot it is ours to dedicate ourselves anew to the cause of Christian literature, the promotion of Christian doctrine, and the interpretation of human experience in the light of Christ. If we do our part according to our opportunities as well as those of the past century, the next century of The Christian Sun is well assured, and the world will be the brighter because of the light of our Church paper.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, DECEMBER 7, 1944. NUMBER 48.

"V" Day Prayer

By REV. R. C. HELFENSTEIN, D.D.

O God, "Thou great Deliverer from peril's dreadful hand," we joyfully but penitently unite our prayers of thanksgiving to Thee for the victory that has come to the Allied Forces in the Western War zone. We thank Thee that the terrible war, which has been waged in Europe these past five years in defense of freedom, has come to a successful end. With sincere contrition, we humbly confess the sins of mankind that were responsible for the world's baptism of fire and blood. For Thy divine forgiveness to an offending humanity, we devoutly pray.

Make plain and convincing to mankind the better way, O God—the way of peace and brotherhood. And grant that never again shall the nations resort to the way of war.

God of heaven and of earth, forbid that we or others should fail in any way to give due credit to Thee for the realization of the victory. We know that it was not alone by the might of implements of war, nor alone by the power of military genius, but by Thy divine decree and Thy providential intercedence in countless hundreds of instances and places that the victory was attained.

Thou divine Deliverer and Benefactor, we devoutly thank Thee for the victory. And sincerely we pray that, as individuals and as a nation, we may be worthy of the sacrifices that have been made in the attaining of the victory. May we and all people of the Allied Nations commemorate the valor, heroism, and sacrifice of those fallen in service, by observing this day in prayerful meditation instead of hilarious celebration. Grant that the mood of the Allied peoples on this day and in the days ahead shall be the mood of heart-searching, and of calm reflection on Thy divine providence. And may we all ponder well the tremendous price in human lives that the victory has cost. May the mood of contemplation of nobler living on our part, and of worthier service to be rendered by each one of us—the mood of dedication of life to our day and generation and to Thee, be the mood of each of us.

Bless Thou by Thy Holy Presence and by Thy Peace Divine in a very special way every home that has a gold star on its Service Flag. In appreciation of the victory, may every one of us dedicate our thoughts, our talents, our love, our resources, and our lives, to the unfinished task of establishing Thy Kingdom upon the earth—the kingdom of justice, righteousness, peace, brotherhood, security, and opportunity for all.

In the name of the Prince of Peace, we pray. Amen.

NEWS AND VIEWS

Dr. Stanley C. Harrell attended the Federal Council of Churches meeting the past week in Pittsburgh, Pa.

Rev. Kenneth Register, who finished his seminary work at Duke last June, is now giving his full time to the Carolina and Shallow Ford churches.

Rev. G. C. Crutchfield is serving the church at High Point this year as full time pastor. Good reports are already coming in as to the fine work he is doing.

Rev. Jesse H. Dollar, D. D., pastor of First Church, Newport News, Va., was in Richmond for a short while on Wednesday of this week.

The C. M. A. of the Eastern Virginia Conference held its annual session this week. Attendance was not all that could be desired, but good collections were reported.

Rev. Walstein Snyder, who is finishing his college degree at Elon this month, will be on his charge—Bethel, Concord and Mt. Zion churches—for full time the remainder of the conference year.

The North Carolina and Virginia Conference recently voted to establish $1,500 as the minimum salary for full time ministers within the conference. Steps have been taken to see that this is fulfilled.

Happy Home Church recently voted to pay their pastor $40 a week and let him pay the rent of the parsonage out of his salary. Plans are under way to build a parsonage as soon as materials can be secured.

Work has already been started on the new parsonage at Long's Chapel. Rev. Ellis Clark, who is serving this church and the Mebane Church, recently transferred into the North Carolina and Virginia Conference.

Mr. Mack Welsh supplied for Rev. W. J. Andes at Happy Home church, on the fourth Sunday night in November, preaching on the subject, "Christ Living in Me." His message was well received. Mr. Welsh is the assistant minister at the Monticello Church, preaching there each second and fourth Sundays.

With not nearly all reports in, the Christian Orphanage collections have passed the $25,000 mark. We congratulate Brother Charlie Johnston on the response to his appeal, and wish for him the success which his untiring efforts deserve.

Rev. Joe A. French was appointed by the Reidsville, North Carolina, Ministerial Association as publicity director of the Nation Wide Bible Campaign for that city. The churches of the city are backing him up in this campaign, with the consequence that the city of Reidsville is taking a new interest in the reading of the Bible.

Dr. Ernest M. Halliday, general secretary of the Board of Home Missions, was the guest of the Pilgrim Church of Birmingham, Alabama, on the occasion of its anniversary, November 5 to 8. Dr. Halliday was the speaker at the Sunday morning service, and gave an address at the anniversary dinner of Wednesday evening.

The Alabama Conference met at Andalusia on November 9-10. Rev. M. L. Thasher of Roanoke, Alabama, was elected moderator for the ensuing year. Dr. Wm. J. Campbell of the Vanderbilt School of Religion, at Nashville, Tenn., was present at the sessions and served as Conference chaplain.

A large crowd attended the ordination services of Rev. Earl Farrell at his home church, Hank's Chapel, Pittsboro, N. C.. A fine delegation from the Haw River Church was present to show their interest in the ordination of their new pastor. Mr. Farrell is serving the Haw River pastorate on a full time basis and is also continuing his studies at the Duke Divinity School.

While attending a Christian Life Conference at Wadley, Alabama, last April, a group of young people from Liberty Church, East Talassee, Ala., became deeply interest in the Endowment Fund of Southern Union College. They resolved to raise $100 in bonds, and went to work by filling stamp albums provided by Dr. F. P. Ensminger, chairman of the Endowment Fund Committee. They have to date purchased four bonds. The Fund, at the present time, amounts to $16,000 in bonds, and it is contemplated that it will exceed $20,000 by January 1, 1945. The ultimate goal is $100,000, and upon the outcome of the campaign, the future of Southern Union in great measure depends.

FINDINGS OF A PARSON.

I am all excited, Mr. Editor, over Stanley Jones' "Christ of the American Road." It is, I imagine, built upon lectures given in his participation in a preaching mission a year or so ago. Anyway it is *full* of keen diagnosis of present-day situations with which you and I have to deal. And it costs only one dollar, for all that he has to give.

For instance, here is the way he sizes up the relations of state and church: The Declaration of Independence mentions God; the Constitution does not. . . . President Washington allowed it to be squarely stated that "the government of the United States is not in any sense founded on the Christian religion." . . . "Here lies the area of confusion and great contradiction. Two forces, democracy and Christianity, belonging together, are in the process of being separated." . . . Christianity will be tolerated on the margin, but will not be allowed to be creative and dynamic at the center. A recent cartoon sums up the situation: Uncle Sam, standing on the Ship of State, says to the representatives of the Christian Faith, "It is your business to keep off from the Ship of State the barnacles of greed, selfishness and dishonesty." And that was supposed to be a compliment to religion! It was to have nothing to say about the directing of the ship.

What took place in our government, he goes on to say, took place in every phase of American life. Secularism took over education, business, race relations, and international policies. Religion might influence and soften, but it could not guide and direct. That isn't quite fair, he says, checking upon himself, for individuals and groups here and there did leaven these various phases in our collective life with Christian influences and character, and in many ways have been the saving salt of the situation. But in the main, the life of America in its collective phases was secularized; secular motives dominated, and a secular spirit prevailed.

Do these quotations not make you want to read more of his statesmanlike and spiritual insight, Mr. Editor?

F. W. Murtfeldt.

Keeping the Ties

By J. GORDON CHAMBERLIN.

NOTE.—This article was written at the request of the International Council of Religious Education, throughits special Committee on Services for the Demobilization Period, chairman of which is Dr. Chamberlin, a member of the Board of Education of The Methodist Church.

Few churches are without some form of Honor Roll for their sons and daughters away in military service. Parents write letters, ministers write letters, youth groups, women's societies, servicemen's committees write letters. Through these the church is keeping the ties of heart and memory and spirit with its members scattered around the world.

The tie of letters is not enough, however, to discharge a church's spiritual responsibility for those away—whether in military service or war work. Among many ties which should be maintained (through Chaplains, special services, missionary interest, etc.) literature can be one of the most significant. What religious literature should a home send to its members away?

There are two principles involved. First, those away are still members of your church. Just because they have Chaplains does not absolve your church of responsibility. Therefore, what your church should be doing when Joe and Mary are at home is what it should try to do now that they are away—not because we feel an urge to "do something for the boys," but because during these years of crisis and tragedy, they need religious guidance and an opportunity to "grow in the faith" even more than in years of peace. The church's literature program among those gone should be a continuing one—using the same literature that the fellows and girls should go on reading when they return. This can be a significant help in their readjustment to civilian life upon demobilization—based on foundations laid while they are away.

A second principle: variety is imperative. A careful checking of the list on any church Honor Roll makes very apparent the variety among those away. Before leaving, some were active in the church, others seldom attended. Some are married and have families, some were in college, some unemployed, some didn't have good reputations in the community. Is it fair to them to presuppose that all would be interested in or respond to the same religious literature? The background, interest, age, experience and attitude of each fellow or girl should guide intelligent use of literature. One approach for a local church might be to have a small committee of three or four individuals assigned to (a) study the list of all away—war workers, C. P. S. fellows, service personnel, (b) collect all kinds of religious literature that might be of value—tracts, magazines, bulletins, and (c) based on such analysis develop a regular program of literature distribution among members away for war connected reasons.

There are some things all can use—primarily the Bible. Every church could have a Bible reading circle around the world, so set up that those away and those at home could be reading the same passages each day. The minister could gear such reading to his Sunday preaching, midweek meeting, or Bible study group.

"Strength for Service to God and Country" is a devotional booklet for use by everyone, at home or away. Other similar books or booklets have had wide circulation.

Especially prepared for service men and women of all denominations is *Link,* issued by the Service Men's Christian League, an interdenominational agency set up for the express purpose of promoting religious groups (similar to Youth Fellowship, Christian Endeavor, Luther League, etc.) among men and women in the armed forces.

You may discover that a member of your church is now in China and is near mission stations supported by your denomination. Special literature is needed. You might get a large map of the world locating your church's mission stations, put it up

(Continued on page 11.)

What To Write To Servicemen

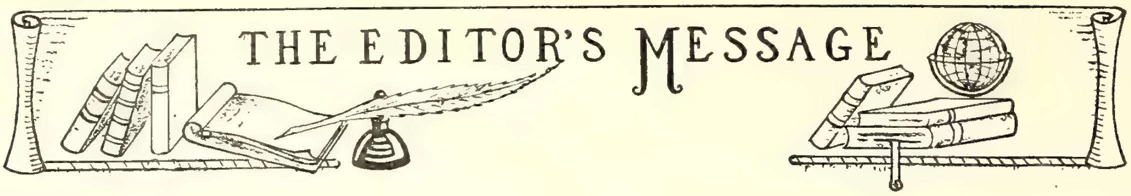
The Office of War Information offers these pointers for homefolks writing to soldiers, sailors and marines—based on suggestions gathered in a survey among servicemen at home and overseas, in cooperation with the Special Service Division of the Army Service Forces:

TELL HIM—

1. How the family is doing everything possible to help win the war.
2. How anxious the family is for the boy's return.
3. How well and busy the family is. Give details.
4. How the family is getting along financially.
5. What's doing in the community; news about girls (single) whom he knows, doing of friends, who's marrying whom, exploits of the home team and other sports events, social doings, effects of the war on the home team. Reminisce a little about past events and places the boy used to visit. Enclose clippings from the home-town paper.

DON'T TELL HIM—

1. Your troubles. He has troubles of his own.
2. Your complaints. He can't do anything about them.
3. About things you are deprived of. He can't supply them.
4. Doleful predictions about the future. He's fighting for that future—now.
5. Unnecessary details about financial troubles. If there are things he should know about family finances, and he is in a position to do something about the situation, tell him. But don't string it out.



THE EDITOR'S MESSAGE

CIGARETTE SHORTAGE: PESTIFEROUS OR PROVIDENTIAL?

The cigarette shortage continues to puzzle and bewilder many persons. The explanations are numerous, and those in the best position to know are not in agreement as to what the trouble is.

In the meanwhile, what is the solution? American debutantes are reported to be puffing corncob pipes, and staid matrons are learning how to "roll their own." Others fret, fume and complain.

A more simple and sensible, as well as inexpensive solution is merely to stop smoking. Here is an opportunity to take full advantage of a situation and help stop the avalanche of smoke-oozing Americans. For many Christian people, the present cigarette shortage is more providential than pestiferous. It comes just in the "nick of time" for those who have been waiting for a natural opportunity to part company with the nicotine habit. 'Tis God's opportunity. Why not seize it? Cease being an addict. Invest only in the necessities of life. Purify the breath and swell the ranks of those who "are unto God a sweet savour of Christ." Advent, as well as Lent, may be a season of discipline and self-denial.

THE CHURCH AND WAR.

"The most important task of the Church in wartime is to be a present nucleus for the world community that must come to birth."

This is one of the concluding sentences of a 25,000-word report on the "Relation of the Church to the War in the Light of Christian Faith," which was submitted to the Biennial Meeting of the Federal Council of the Churches of Christ in America, which was held the last of November. The report is signed by the twenty-five members of a commission set up two years ago to study the Church's relation to the war and was presented by its chairman, Professor Robert L. Calhoun of Yale University.

The report falls into three parts: (1) an account of the crisis of history of which the war is a part and a symptom; (2) an interpretation of God's relation to the war; and (3) a discussion of the Christian's duties in wartime and of the role of the church. Allowance is made for the positions of both pacifist and non-pacifist members of the commission. Non-pacifists are in the majority, but the report does not stress this issue.

The report recognizes the responsibility of all nations for the situation which produced the war and refuses to identify God absolutely with either set of combatants, but it does not go to the opposite extreme of blurting out significant difference between them. The necessity of resistance to the Axis powers is recognized, although a minority would limit resistance to non-military action. War, the report holds, is in the last analysis a judgment upon man's disobedience—a judgment which is also redemptive, since nations may be brought by the terrible pressures of war to change their selfish ways and individuals may find in the hardship and peril of war a new sense of God's reality.

Interpreting the significance of the report, Dr. Calhoun said:

"The fundamental portion of this report is the doctrinal part. Whatever special competence the members of the commission share is in the study of Christian theology. The task assigned to us was a theological task: to interpret the bearing of the Christian faith upon the problems of Christian life and thought in this time of war. The conclusions upon which we agree most fully, and which seem to us likely to be of most service in the further study that our situation requires, are common convictions about Christian revelation, God, man, and the Church, in the present crisis. For the necessary political analyses in the report, most of us have no expert knowledge. As regards its practical inferences, our judgments combine a large measure of agreement on fundamentals with a number of important differences concerning specific issues. But as to the primary Christian convictions, by which practical inferences must be moulded and tested, we are able to speak here with one voice."

Significant excerpts from the report are as follows:

"The doctrine of God as Maker of heaven and earth forbids any assertion that He is aloof from the war. God acts in the war as the creative ground that continuously keeps the warring world and its members in existence, and enables them to act in accordance with their respective natures or decisions. God does not act as a world Ruler who has willed the outbreak of the war, nor all those specific antecedent conditions that made war inescapable.

"In this war, He is not neutral, and not helpless. He is maintaining invincibly an order that men cannot overthrow. Moreover, He is taking sides throughout the struggle, not with the Axis powers nor with the United Nations, nor with any government nor any institutional church or churchman, but with the impulses toward good and against the impulses toward evil in every man and every group in both camps. God is not a combatant, nor a neutral onlooker, nor a helpless victim. First of all, He is, in war as in peace, the Creator and Sovereign whose power sustains and governs, but does not annul, the activities of nature and of man.

"At the same time and for the same reason, His own perfect goodness, God is in the war as Redeemer. Divine redemption of the world appears to us men under two aspects, that can be distinguished but never separated. Redemption embraces both judgment and forgiveness. So we speak of divine justice and mercy, and we seek both in this war, remembering that nowhere ought we expect to find one without the other.

"God's judgment in wartime negates not merely the selfish conduct of men, but also their inadequate ideals for living. Service to one's country, or to one's church, for example, seems surely right, and the ideal of patriotism or of church loyalty that moves us in our most devoted moments seems wholly good. Precisely at these points of human self-confidence the judgment of God cuts deep. The very group loyalty in which I take pride and find a basis for self-righteousness is shown up in the fierce light of warfare to be tinctured with deadly poison. For uncritical group loyalty is a potent source of war, it helps to intensify hatred while war goes on, it is most characteristic of the more aggressive and tyrannous nations in the present war, and it can retard for generations our attempts to establish a peaceful world when this war has run its course.

"War is not divinely ordained, any more than slums or slavery. God's will is always that men shall live at peace with one another and with Him. That is true at all times and without any exception. It is not God's will that war shall come upon mankind, at any time, nor that it be regarded as a suitable instrument for good. It is God's will that the primary order of natural and human life be maintained, and in presence of that order, some sorts of human conduct bring war. The order itself is confirmed and vindicated. The specific decisions that make war break out are man's decisions, not God's. Moreover, the specific decisions we make thereafter, in seeking to do 'the right as God gives us to see the right,' are still our decisions, not God's. War is not, then, 'a judgment of God' in the sense that God wills it as a punishment for men.

"We seek in the war for evidences of a divine mercy. First, we find such evidence in the fact that in the midst of the terrifying bitterness and hatred, deceit and disruption of war, there are signs of recreative forces at work it would seem continuously. In part, these have a character so drastic that mercy may seem a strange word for them. If that be true, there is need to remind ourselves that divine mercy means not softness but healing, not passivity but regeneration. Its distinctive character lies in its positive purging, renovating, and reconciling power. This power is discernible in war, on the social side, in the successive breaking down of refuges for human self-sufficiency, and the positive affirmation of interdependence.

"Shall we say that war is a Golgotha, and suffering humanity a new embodiment of the crucified Redeemer? In particular, can we say that the men killed in battle, or the refugees driven out to wander and starve, or the children who die in bomb shelters or blockaded famine areas are vicarious redeemers of our time? We share deeply in the desire of bereaved parents and comrades, and of chaplains and pastors, to say these things, but they must not be said carelessly. War is in a general sense a crucifixion of both man and God, but it is not the crucifixion of Jesus Christ, and it is not a chief source of man's salvation. What made the tragedy on Calvary uniquely redemptive was the Man on the middle cross, and the unmixed revelation of love and power that was in Him. There were crosses on either side of Him, and there have been many before and after. In a sense men have been crucifying one another, and in a different sense crucifying God, from the beginning of human history. But only one crucifixion has become a central spring of light and grace for mankind. Let the Church, then, say that in the light of that Crucifixion we see more deeply and clearly the meaning of this present struggle. We see that in our world, the burden of suffering is not distributed according to guilt and innocence, but that all suffer, even the best. We see that the spirit in which suffering and death are confronted can make them vehicles of life for many rather than merely of loss. We see that as the cross of Jesus Christ demonstrated the power of God to overcome evil in its very moment of victory, there is good ground to hope for a like conquest continuing today and tomorrow.

"It is good that men are moved to pray in times of especial stress, far better if they pray continually in good times and bad, both in words and in unspoken cravings and grateful impulses. We believe that the half-involuntary, unaccustomed cry for help and the calm reaffirmation of a lifelong trust are alike understood and accepted by an infinite Father. But they can scarcely be answered alike. There is no warrant for expecting that God will protect from physical harm all those who call upon Him however sincerely, nor that prayers are enough to assure military victory or avert another war. Prayers for all these things can be offered, with or without Christian insight and faith. The one kind of petition, we believe, that God cannot accept as genuine prayer at all is a presumptuous and self-righteous effort to use Him and His power for human ends, chosen without regard to His will. Humble prayer for safety or for bread can be real prayer. Yet we believe that those soldiers pray best who pray in the spirit of the young officer who wrote to his family from Bataan: 'My prayer each night is that God will send you His strength and peace. During the first few days of the war, I prayed also for personal protection from physical harm, but now, that I may be given strength to bear whatever I must bear, and do whatever I must do, so that those men under me will have every reasonable chance.'

"What comes to horrid fruitage in the war had its roots in the behavior of men and nations before the war broke out. Though all were involved in sin, their ways of sinning were not identical in the sight of God, we believe, nor in their portent for the common life of men. In the actual course of events, dominance by the Axis powers would have fastened upon their own peoples and upon conquered lands a reign of tyrrany and terror full of danger to humane living everywhere. Resistance to such rule, whether by armed force or by peaceful means, became imperative.

"The true Church canno,t and the institutional Church ought not, to act as a belligerent, nor even as an unarmed co-belligerent, in any war. The ecumenical character and the spiritual task of the Church alike forbid today its participation in the war as though it were a civil community, or a constituent part or a partner of such a community. In this sense, 'the Church is not at war.' At the same time, since the Church is never simply separate from the civil orders, and its membership largely consists of persons who are citizens or subjects of nations at war, it cannot exclude from its own life the tensions that their divergent or opposing activities as citizens involve. (Turn to page 6.)

THE CHURCH AND WAR.

(Continued from page 5.)

Some of its members fight in the Allied, some in the Axis armies. Some as conscientious objectors are in alternative service or in prison. The Church must keep room for all these its children, not merely tolerating their differences but seeking to understand them more profoundly to correct them where correction is clearly needed, and to apprehend more concretely through them all the will of God that they all seek to follow.

"For the Church's primary task, once more, is its ministry of reconciliation. It must continually serve as vehicle for the reconciling of man with God and of man with man. This means, first, the continuing worship of God. Prayers of self-glorification, for vengeance, or for the establishment or maintenance of partisan advantage at the expense of justice, freedom, and community, we believe are an offense to the Father of all men. So too the preaching of the word of God must have as its constant aim the proclamation of His kingdom.

"The Church must approve conscientious Christian devotion wherever it appears, among soldiers or civilians, and seek to resist the uncritical submergence of personal decision in mass impulse. It must honor courage and faithfulness, patience and fairness, truth-speaking and generosity, especially where they are displayed under the greatest difficulties and at the greatest cost. Such qualities of spirit displayed under fire or in the face of powerful oppressors mark human life at its best. The Church must condemn cruelty, ruthlessness, and power-lust, especially when they are provoked in large part by the very helplessness of potential victims. At the same time, even while it understands with deep sympathy the rise, among victims and liberators, of hatred for the oppressors and vengefulness toward them, the Church must resist no less steadily the spread of these self-propagating poisons.

"In like manner, the Church must approve in war time those influences in the shaping of public policy that best keep the way open for community among men and free worship of God. It must resist, by open criticism and persuasion, the theory and the attempted practice of 'total war,' and its counterpart, a 'Carthaginian peace.' No matter what the provocation, however great the extremity of millitary peril—even to the imminence of military defeat—the Church dare not approve a supposition that military expediency or necessity can ever rightfully become the supreme principle of human conduct. All of us agree that in war some practices cannot be regarded by the Church as justifiable: the killing of prisoners, of hostages, or of refugees to lessen military handicaps or to gain military advantages; the torture of prisoners or of hostages to gain military information, however vital; the massacre of civilian populations.

"Besides its ministries of preaching, teaching and writing, the Church is committed also to more concrete, personal services to men everywhere in war time. Men in the armed services rightfully look to the Church for help in their hard, unaccustomed tasks. Interpretation of their goals and duties as members of the armed forces, explanation and help in evaluation of the necessities and the opportunities they face, companionship with them in the worship of God and in dangers at home and abroad: these are among the services the Church must seek to provide. It provides them mainly through the chaplains who are its ministers to the men and women in uniform. We rejoice in the record of their devotion to their task and in the evidences they have given of thoughtful concern for the future as well as the present well-being of the men they serve. At the same time, we remember that the Church is not a partner of any State, however loyal church members may be as citizens, and its ministries are offered not as civil duties but as the Church's witness to a spiritual Lord of all mankind.

"There is no disposition among our members to weaken in any way the primary principle that every Christian is in duty bound to decide for that course which really seems to him right. At the same time, there is no disposition among us to hold that any course actually open to men of our day (or of any day) is wholly good. We are agreed that the objectively right course for any Christian in history is that course which actually will most contribute to, and least detract from, the manifestation of God's reign on earth. His duty as Christian is to choose and follow what seems to him to be that objectively right course, and his own conduct is morally right in as far as it does honestly seek to find and follow that way. His judgment as finite human being, however, can be mistaken as to the manner in which his greatest possible contribution might be made.

"A majority of our members believe that Christian duty today is more adequately conceived by those Christians who voluntarily support the military campaign of the United Nations against the Axis powers. They are clearly aware that successful military action by itself can best serve the subordinate end of breaking the present military and political dominance of the Axis governments in their own and in occupied lands. The larger ends sought, in terms of justice, freedom, human understanding and cooperation, require measures other than military force. Yet it seems to a majority of the commission that these ends cannot, in the actual world situation, be hopefully pursued without the use of military force until full victory is achieved.

"For those who take the way of the soldier or civilian war worker, and participate voluntarily in active prosecution of the war, we believe there is need for unceasing effort to keep clear the Christian perspective with regard to God and men. We recognize the heartbreaking strains to which men in combat are subjected, and the extreme pressures that may be imposed on every man in military or civilian war service to subordinate all other considerations to the demand for victory. We are mindful of the profound dangers to individual Christian character in a system of military training and service in which many of the accustomed patterns of military training are replaced by training for ruthless efficiency in destruction. We are mindful at the same time of the vital need that the Church and all its members resist any temptation to acquiesce in the displacement of the primary Christian goals and standards by any others, in the lives of its young men.

"A minority of our members believe that those Christians are judging more accurately the meaning of Christian duty who in time of peace preach the renunciation of war and in wartime (Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

The transfer of Rev. Arnold Slater from the Eastern Virginia Conference to Tennessee, where he has accepted a call to a church, will mean a loss to both ministers and churches in Virginia. He has served with great acceptance the Holy Neck, Damascus and Oak Grove churches for several years. He made a fine impression upon the churches of his charge. Scholarly and well trained, possessing a pleasing personality and having a friendly manner, he won his congregations and secured their cooperation in his plans for progress and advancement. The churches were reluctant to accept his resignation, but realized the greater opportunities in a city parish.

Mr. Slater is respected by the other ministers of the Conference. Every active minister usually develops a special friendship with one or more ministers, if an opportunity is offered for frequent association with them. In this case a warm friendship grew up between him and Dr. W. B. O'-Neill, pastor of the Holland church, and a neighbor in that town. Both of these strong, progressive, active ministers will miss this fellowship and rich association in their work. Such relationships are helpful to ministers, for they are human beings and need the refreshing, inspiring influence of others.

In leaving the Eastern Virginia Conference, Mr. Slater will carry with him the congratulations and best wishes of both ministers and laymen. He has done a good work, and deserves the promotion and the larger opportunity for service. However, he may sometimes be hungry for some of the many fine things to be found in a great rural parish, such as the Holy Neck-Gates County charge. If he remembers the home cured ham, the Virginia and Gates County fried chicken, the delicious fruits and vegetables fresh from the farm, the cordial welcome in hospitable homes, the friendly greetings and all the other elements in his former parish, and this memory develops into an urge. he will find a gracious welcome when he returns to these parts of our Zion.

We hope the vacancy may soon be filled by a worthy successor. A fine rural parish will give any worthy man an opportunity for good work. The development of many of our city churches depends largely upon the leadership gained from our rural churches. Think of the number of members of Suffolk, Norfolk, Portsmouth, Richmond, Newport News and other city churches, who had their first religious experience in a country church. There are many city pastors who look upon their fellow-country parsons with a feeling of sympathy, and sometimes pity. One wonders how it ever entered any person's brain to think that the city has more of what is called "class" than the country people possess. Readers of this column already know the writer's attitude in this matter. The call to a rural charge has appealed to this parson throughout his ministry. Some of the readers may regard this as narrow and lacking in appreciation. With all their faults, I love the country people—and city people too!

Let us hope that the Eastern Virginia Conference may continue to attract progressive young men to serve their places in our churches. The Conference is in the midst of a period of transition. Around a number of our churches are other denominations, active, united and aggressive. We are losing members to them in many instances, and some of our churches may be carefully studied as to their future. The situation is not as promising as it might be. Much depends upon the pastors who serve in our churches. The loss of a progressive minister cannot be considered too seriously. We need more good leaders.

I. W. Johnson.

SUFFOLK WRITES SERVICE MEN.

The Suffolk Church sends to five of its 169 members in uniform a letter from the Wednesday evening prayer meeting group, signed by each one present. More than 150 of these personal letters, addressed to, "Dear Bill," or "Thomas," or "Jack," as the case may be, have been sent to all parts of the world and to well-nigh every branch of the service. At the prayer service the book of II Corinthians is being studied, verse by verse, and chapter by chapter. To a soldier in Europe, one of the letters reads:

> "Dear J. J.,
>
> "When you get this letter you will wonder what it is and where it is from; then you will see it is from your church back home and signed by members thereof. That ought to bring you a sense of joy, and a feeling that religion is an active force in the world, and that it has come to you in the form of a letter from your church. You know, J. J., that more than half of the books of the New Testament are letters from someone to a church. Two of them are written to the church at Corinth. One of those letters, we are studying in our Prayer Meeting tonight.
>
> "We see by the morning paper that our allies have captured Corinth. Now wouldn't it be something if one of these many letters which your church here in Virginia is sending out to all parts of the world from a church meeting in prayer should come right back after 19 centuries to Corinth! It would be kindly like an answer to Paul's letter. At any rate, this letter will come to you in Europe, and serve to illustrate the fact that we are one family of a timeless and eternal heavenly Father. So wherever this letter finds you, J. J., look to God in prayer and thanksgiving for His blessings. . . . "

These letters have been passed around among buddies in all parts of the world. The pastor has kept a copy of each letter, and has filed the replies. One says, "I received my letter last night and felt that I must write immediately and ask you to thank each and everyone who signed it. . . . It is one of those things which prove to a man that everything in life is not hateful or evil. . . . I consider it a treasure which I shall keep always." This letter was from a Marine in Pacific waters. Another: " . . . beyond me to express how much a letter of this kind means to me and others in the service. From Europe. Still another: "We sat on the ground (an active front in the South Pacific) with nothing over our heads, but we made an altar of small trees. To tell the truth, Dr. Truitt, I felt the presence of God more than ever before. In the Bible it speaks of washing your sins away. It was never so plain as it was that day. If I can only stand by God, as He has stood by me, I shall never be afraid. You and my father have made me a Christian by bringing me up in the House of the Lord. . . . " Another writes from Alaska: "Thank God for our church. I must say that if it were not for the memories of that old church, and the effect that reading my Bible has upon me, I doubt if I would feel strong

(Continued on page 10.)

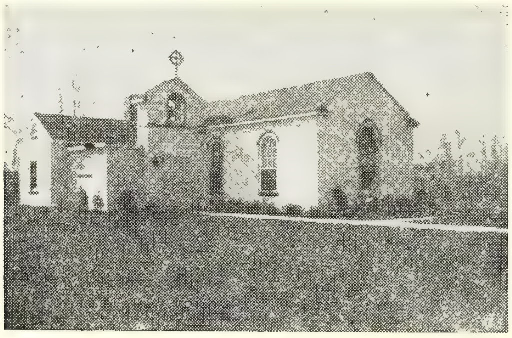
Missions
The World for Christ

OUR BAY VIEW CHURCH.

By Miss Angie Crew.

Our new Bay View Church (the relocated Ocean View Church) is a project of the Mission Board of the Southern Convention. Located in a new and growing area, under the leadership of Rev. and Mrs. J. Everett Neese, this work holds great promise.

Working under the difficulties of war time restrictions, the building committee had to be satisfied with a much smaller building than had been planned. On July 4, 1943, they held their first service in the new building.



Bay View Church, Norfolk, Va.

During the fifteen months in the new location, thirty-two new members have been received, making a total of seventy-nine members which Mr. Neese has received into the church in his ministry of three and one-half years.

Financially the church has grown, too. The churrch budget has increased from $760 the first year to $2,780 the present year. The church is now paying $1,750 of the pastor's salary instead of $450 paid the first year. The total amount raised by the church has increased from $900 in 1939-40 to $4,942 in 1943-44. Last year the church paid, with the assistance of the Mission Board, $1,700 on the church debt, thus reducing the debt to $3,000, which the church hopes to pay off by the end of 1944-45.

Mr. Neese and the members of the Bay View Church are making plans for the future. A recreational hall with Sunday school class rooms and with a kitchen attached will provide a place for Boy and Girl Scout meetings, church suppers, community library, Pilgrim Fellowship meetings, and recreation for all. By 1947, the church plans to begin construction of a more adequate plant at an estimated cost of about $40,000. Their plan calls for a building of the Saint Cecelia style of architecture with a Sanctuary, an educational unit with 12 class rooms, a recreational hall for community activities, a wedding and children's chapel and a ladies lounge, church office and other rooms.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 30, 1944.

Sunday Schools.

Winchester, Va.	$ 7.95
Bethlehem (Nans.). Suffolk, Va.	2.90
Flint Hill, (M) Biscoe, N. C.	1.31
Ingram, Va.	8.25
Pleasant Ridge, Ramseur, N. C.	10.00
First, Richmond, Va.	10.00
Linville, Va.	9.56
New Hope, Harrisonburg, Va.	4.55
Liberty (V), Henderson, N. C.	12.01
Total	$ 66.53
Previously acknowledged	6,519.39
Total since Sept. 1, 1944	$6,585.92

Gratefully,

Mattie Cox Parker,
Secretary.

A CORRECTION.

The Committee on Home Missions of the Eastern Virginia Conference recommended a minimum of $1,800 and parsonage for the salary of full-time ministers.

J. E. West,
Chairman.

WOMEN ARE RESPONSIBLE.

Some 600 of the Nation's outstanding church women of all denominations and from all parts of the country gathered in Columbus, Ohio, on November 14, 15 and 16, to attend the second biennial assembly of the United Council of Church Women. Their theme was "Our Responsibility in the World-Wide Christian Fellowship." The program for the first day centered around "World Missions and the Ecumenical Movement." The second day's discussions were concerned with social issues; while the topic for the last day was "A Christian World Order and the Price of Enduring Peace."

Mrs. Harper Sibley of Rochester, N. Y., keynoted the assembly at the first meeting. She called on the women to assume the burdens of developing a real ecumenical spirit within the church which should be something beyond simply interdenominational cooperation. "Women have been too satisfied," she said, "to simply sew flannel petticoats to go to the mission field and have not sufficiently dedicated themselves to interpret the life and mind of Christ in His Church. Let us take as our motto, 'God gave us the word. Great is the company of women that bear the tidings'."

Dr. Georgia Harkness, professor of Applied Religion, Garrett Biblical Institute, Evanston, Ill., spoke at the evening session on Tuesday, using as her subject, "Church Women and the New World. Dr. Harkness said in part:

"Without faith in and practice of democracy, there can be no just and lasting peace. It is, therefore, the more important that as we fight to preserve democracy we shall not lose it in our midst. Some surrender of it in wartime is inevitable; the danger is that such surrender may not terminate when the war is over.

"What the church can do is to demonstrate in its life and witness the meaning of the Kingdom as a spiritual fellowship with Christ. This it is already doing, however brokenly, through its broken world mission, through the ecumenical movement, through its effort to establish the foundations of a just and durable peace. We rejoice in the 'great new fact of our time,' the present fact of a world Christian community. In spite of grave shortcomings when viewed in the light of its call to be one in Christ, the Church is already a world society transcending nation,

(Continued on page 13.)

News of Elon College

By President L. E. Smith.

CONVENTION-WIDE MEETING IS CALLED IN INTEREST OF ELON ENDOWMENT CAMPAIGN.

Elon College is facing the test of its usefulness and the possibility of its existence. The war experience and the immediate postwar days will place a strain on its resources which will be impossible to bear without substantial assistance. Material resources and faculty efficiency are feeling the strain. Our faculty must be kept up to par. Some of our faculty members have left the College for higher salaries. Several have been inducted into the war effort. So far, we have been able to replace these losses with efficient instructors, but we cannot continue to do so at our present salary scale. Salaries have increased materially in practically all other professions—in state schools (secondary and higher) and in many of our church-related colleges. Our Elon College faculty is willing to do its share of sacrificing, but it should not be expected to do it all. Practically all the necessities of life have increased in cost thirty per cent during the last three years, and so has everything necessary for the continuance of the College. These expenses as they relate to the College must be borne by the College. The resources out of which the increase must be met have not increased at all, but have decreased drastically. Contributions from the churches through conference apportionments have increased approximately twenty per cent ($2,000) but income from the student body (our principal source of income) has decreased thirty to forty per cent ($30,000 to $40,000). In ordinary times, to atone in part for such losses, we could economize, but on a rising scale, this is impossible.

We are most grateful for the increased interest in the College among our church people and for increased contributions through the churches for the support of the College. I am sure that we will not only have universal support in our efforts to undergird the College with additional endowment, but that we all will be generous in our contributions and our pledges.

The Southern Convention, in a recent session, approved and authorized a campaign to raise one million dollars for Elon College; the same to be used for endowment, improvements and expansion. The several conferences constituting the Convention have likewise approved the campaign. The Convention directed that steps be taken to secure, mainly from our church people, $100,000 as quickly as possible as the first item in the *Million Dollar Campaign* to establish the Staley-Atkinson-Newman Memorial Foundation for Christian Education at the College. It is imperative that this assignment be realized at the earliest possible moment, that the total amount of our endowment funds may meet the minimum requirements of accrediting agencies.

The Board of Trustees of the College, at its last annual session, appointed Stanley C. Harrell, L. L. Vaughan, J. H. Lightbourne (later replaced by W. B. Truitt) Miss Susie Holland, and the writer, as a committee to initiate steps necessary for the formation of an organization and the launching of the proposed campaign in the interest of the College. This committee in recent session authorized a joint meeting of the Executive Committee of the Convention, the Executive Committee of the Board of Trustees, the Executive Committee of the Alumni Association, and other interested persons for the purpose of initiating steps necessary for a successful campaign. This meeting is called for Tuesday, December 12, at 2 p. m., at Elon College. The call has been issued over the signatures of of Dr. W. E. Wisseman, president of the Convention and Dr. L. E. Smith, president of the College. The committees above named, all members of the Board of Trustees of the College and all ministers of the Convention have been invited. As a laymen, you are interested in the College. This is your invitation to attend this meeting. Please drop President Smith a card stating that you will attend.

The College is in need of assistance. We are able to give that assistance, and together we will make such assistances as are necessary possible. Don't forget Tuesday's meeting! Be sure and be present!

VOLUNTARY OFFERINGS.

The Convention planned wisely indeed when it authorized a voluntary apportionment for the College; the same to be paid during the fall and winter months. This offering was not large. Only a comparatively few of our churches have to date given their churches and Sunday schools an opportunity to voluntarily express their interest in the College in a substantial way. The churches and the Sunday schools that did offer such opportunities to their people found a ready and generous response. This offering will, we hope, when added to the regular conference apportionments reach the total amount apportioned to the churches for the College of $12.500. We had hoped that the total amount from the churches, regular and voluntary apportionments, would reach $15,000. Maybe some of our churches and good friends will receive the voluntary offering before the year closes and forward to the College enough to increase the amount contributed to the figure desired. At any rate, the College is most grateful for this "second-mile" support.

CONFERENCE APPORTIONMENTS.

The churches of the Convention have shown a fine spirit toward the College and have been generous in their support during the conference year recently closed. The support came all along through the year, which helped substantially in meeting constantly recurring obligations. There may be some difficulty in determining the conference year in which certain contributions were made. This, however, will be a small matter. The principle thing is that the contributions were made and that the College received the same. The College is encouraged in the hope that the churches will follow the same plan and be as generous this year as last. To date the financial condition of the College is satisfactory—thanks to the generous support of our churches. By faith we look to the future with a bit of optimism. We know that our churches and friends will not disappoint us.

We are grateful for a good start on the new year:

Previously reported		$ 25.00
Eastern Va. Conference:		
Union (So.) Church	$ 4.09	
Richmond, First, S. S.	5.00	
N. C. and Va. Conference:		
Pfafftown Church	15.00	
Western N. C. Conference:		
Pleasant Hill S. S.	5.00	
Va. Valley Conference:		
Newport Sunday School	5.68	
		34.77
Amount to be credited on 1944-45 Apportionments		151.52
Grand total		$ 211.29

FOR THE CHILDREN

Dorothy Todd, *Children's Editor*

Dear Friends,

Our National Friendly Service Department has asked us to cooperate again this year with other denominations in sending gifts to boys and girls in Japanese Relocation Centers. Congregational Christian Churches have been assigned the following centers. You may select the one which appeals to your group the most. Some of our Congregational Christian people are in all of them. If any of you would prefer to send money instead of gifts, you may send it to Miss Pattie Lee Coghill, Friendly Service Department, 287 Fourth Avenue, New York 10, N. Y.

Gila River Relocation Center—

Address:
Christmas Gift Committee,
co. Rev. K. Inori,
Church Office Rec. Hall 7,
Rivers, Arizona.

400 Gifts as follows: 175 for households, 50 for boys and girls of preschool age, 100 for elementary school age, 75 for high school age.

Manzanar Relocation Center—

Address:
Manzanar Christian Church 15-15,
Manzanar, Calif.

1,400 gifts as follows: 750 for households, 125 for boys and girls of pre-school age, 250 for elementary school age, 275 for high school age.

Colorado River Relocation Center—

Address:
Christmas Gift Committee,
Third Christian Church, 310-7-D,
Poston, Arizona.

1,230 gifts as follows: 600 for households, 200 for pre-school age boys and girls, 200 for elementary school age, 200 for high school age, 30 for hospital patients.

Suggested Christmas Gifts for Centers are:

Pencils, colored crayons, painting sets, drawing paper, coloring books, cut-out books, scrapbooks.

Games, such as checkers, chess, bingo, backgammon, Chinese checkers, and puzzles of all kinds.

Equipment for games, such as baseballs, handballs, rubber balls, bats, gloves, etc.

Scraps of wood for carving, knives, model airplane kits, model sets of other kinds.

Harmonicas, drums, etc.

Toy animals, dolls, dresses for dolls, paper dolls and dresses to cut out, doll houses, tiny furniture sets, dish sets and all kinds of play house sets.

Tablets, notebooks and writing paper, pads, colored paper, erasers and pencil sharpeners.

Favorite child classic books, and magazines for children, such as *Jack and Jill, Child Life,* etc.

For older children and adults the following are suggested: Towels and washcloths, decorative strips for shelves, oilcloth, window curtain material, shower curtains. Aprons, pajamas, dresses. Yardage from which clothing might be made. Yarn and crochet thread, needlework, fancy work of any kind. Stamped materials, needles, work baskets. Soap, toothbrushes, tooth paste and powder, face powder and creams, other toilet goods, hair brushes and combs, and clothes brushes.

LEARNING TO THINK.

By Mabel-Ruth Jackson.

Issued by the National Kindergarten Association.

Waiting at a railway station, I became interested in watching a small girl and her father who also, obviously, were passing the time until their train came. The child asked many questions — about the steel tracks, the clouds, the distant mountains—passing from one question to another so rapidly that I doubted if she were listening to the answers. Her father did not put her off, but answered each question carefully in words adapted to her understanding.

''Oh, I'm tired standing!'' she cried and darted off to sit down abruptly on the step of a closed side door of a building used for freight. But she jumped up in a hurry, ruefully rubbing her small rear.

''That hurt!'' she exclaimed resentfully and turned to look at the step. An oblong strip of iron studded with small blunt spikes had been screwed to the top, covering it completely.

''Why did they put that there, Daddy?'' she demanded of her father, who hid an amused smile.

''Why do you think they did?'' he counterquestioned.

She turned and looked again. ''I can't think why,'' she said. ''You tell me, Daddy.''

''That's one question you can answer yourself if you try hard enough, Anne,'' he said. ''From now on, I'm not going to answer any questions you can find the answers to yourself.''

I could see that she didn't know whether she liked that or not. It was not so easy to put her own brain to work as it was to let ''Daddy'' do it. She was trying, but in a halfhearted way; she hadn't learned to think logically.

''Please tell me, Daddy,'' she teased.

''I'll help you a little,'' he offered. ''Now when you sat down there, you stood up again quickly—''

''Oh,'' she broke in, her eyes shining, ''they didn't *want* me to sit there!''

''That's it exactly,'' her father answered, smiling.

''But *why* don't they want people to sit there?'' came the inevitable question.

''Why does Mother sometimes shoo

(Continued on page 15.)

WRITES SERVICE MEN.

(Continued from page 7.)

enough to face our daily battles, much less the enemy. I like to feel that because of the years that I have attended our church, it has instilled in me some of its great strength. And through such thought I feel good inside and strong enough to battle our daily problems which are many in this country. . . . If the weather prohibits the Chaplain from getting to us, one of us officers try to fill his shoes. Please give my regards to all my friends, and it gives me great pleasure to call you my pastor.'' Another: ''I just hope all the other boys feel like I do about receiving such a nice letter with so many names on it from the people at home. . . . You and the people of our church are doing a good job.'' One other: ''I showed the other fellows (in a European sector) the letter. We all think it is a fine way to conduct a prayer meeting service. The thoughts and prayers of those at home mean a lot to us that are in the service of the greatest country in the world.''

Replies from these prayer meeting letters, and scores of personal letters, are proof sufficient to the writer that our boys are thinking deeply and seriously about their faith in God, and that they greatly appreciate the efforts of their chaplains with them, their pastors back home, and the great encouragement which they receive from their churches and loved ones left behind.

John G. Truitt,
Minister.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

GREENSBORO MAKES PLANS.

Want to hear what we're planning in Greensboro? "What Can I Do?" is our theme in the Pilgrim Fellowship of the Congregational Christian Church, Greensboro, N. C. We want to do more for God, the church, and the community this year than ever before, so this is how we are going about it.

We started out by having a retreat camp at Camp Nawakwa on the week-end of September 9 and 10. There we had mass meetings for inspiration and also group meetings to make different plans and get suggestions of ways we could be of better service during the coming year. After the group meetings we had another mass meeting during which time the plans were submitted. There were many good suggestions given including making a worship center in our meeting room, writing letters to the servicemen in our church and sending them gifts on special occasions such as Thanksgiving and Christmas, visiting shut-ins from our church, keeping the choir robes in repair, having a committee to change the church bulletin board and many other suggestions. During this meeting, we also had the election and installation of the new officers.

We had two guest speakers with us. One was Miss Helen Cobb, who was our representative to the National Council Meeting. She told us about the things they did at the meetings and gave us some good ideas for our group. Dr. F. C. Lester talked to us during our devotional service about living, talking and working for God.

Since we have started our year's work we have also been interested in learning how to give a better worship program. Our pastor, Dr. W. E. Wisseman, gave us suggestions and help on two Sunday nights, and then the next Sunday night we divided into two groups, each group taking a subject, and worked out a worship program, following Dr. Wisseman's outline. One group had the theme, "We Would Be Building," and worked out a very good program which was used as the opening exercise in the Young People's Department on Sunday morning. The other group's theme, "Stewardship of Life," was given at the regular Sunday night meeting.

We chose November as our month of work. During this month we fixed our worship center, wrote to servicemen, made repairs on the choir robes, and gave some gifts to servicemen and shut-ins at Thanksgiving.

During December we plan to have two programs based on Christ in Art and Christ in Literature. Then we will have the Christmas program and a watch service on the last day of the year which is Sunday.

January is to be devoted to programs on foreign missions. Probably some stress will be placed on special mission offerings and gifts for missions.

These plans for November, December and January were made at a business meeting in October, and we thought it best to plan for about three months so as to have some definite work in mind, but not to plan too far in advance lest the plans become lost from view in too long a time.

MELVA FOSTER,
Vice President.

KEEPING THE TIES.

(Continued from page 3.)

on a wall in the church, and mark the location of your church members. From the Board of Missions of your denomination, you can obtain folders or booklets describing the type of work at each station. You might want to send suggestions of things to look for, or ask for a report back that can be used in your home church. There might be value in explaining, for instance, the comity arrangements in certain foreign fields eliminating denominational strife and meaning that your member may never see stations supported by your church because he is in a region assisted by another denomination. He should be helped to understand that such efforts may help generate a new and intelligent interest in missions among those returning.

Are there some gone from your church who were in college and may return to the classroom? They should continue to receive any college paper or magazine isssued by your church. How much easier it will be, then, to adjust to "college trends" and "college thinking." If your church does not have a magazine for students, you may obtain booklets or tracts on college life, student ideas and opinions, and send them.

Younger fellows and girls who were very active in youth groups should continue to receive youth magazines and papers. Young married men and women should receive literature about the home—keeping those away and those at home aware of the significance of the Christian home and eager to reestablish their own homes after the war.

Surely, many in service do not know what the churches are doing to help build a just and durable peace throughout the world. Literature about the work of the Federal Council's Commission on a Just and Durable Peace, and the crusades for world order among several denominations should be part of the religious literature sent by your church to its members gone from home.

Perhaps every publisher, every special church agency, could attempt to distribute its literature to all those in military service or in defense centers. Even if the cost were not prohibitive, the approach would hardly be desirable. A wise use of literature must be an integral part of a local church's contact with its own members. Those men and women now scattered around the world will not come back to be members of some publishing concern or of an interdenominational agency—but the home church. So it's up to that home church—constructively and continuously—to keep the ties of Christian love, unbroken by time and distances.

ADVANCE

Is the National Journal of the Congregational Christian Churches.

Its purpose is to give our laymen a broader, deeper understanding of their church.

The subscription is $1.50 a year. $1.25 in clubs of five.

287 FOURTH AVENUE,
NEW YORK 10, NEW YORK.

Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

CHRISTIAN LIVING AT ITS BEST.

Lesson XII—December 17, 1944.

Golden Text: *"If we live by the Spirit, by the Spirit let us also walk."*—Galatians 5:25.

Lesson: Galatians 5:22-6:10.

Devotional Reading: I John 4:7-21.

At Its Best or at Its Worst?

Shall we judge Christianity and Christians by the worst or by the best? It may not be fair to judge it simply by its best, but most assuredly it is not fair to judge it by its worst. But many people do this. Trying to excuse themselves, they often point to somebody, a second- or third-rate Christian and say, "If that's your Christian or Christianity, I want none of it. Why I am better than that, and I do not make any profession of religion." Suppose a farmer went through his orchard and judged a tree by the sorriest and sourest apple or peach on it, instead of the general excellence of the fruit. Suppose you judged a college by the student with the lowest grade, instead of the average student. The Christian life is to be judged by its finest possibilities, not by its poorest representatives.

By Their Fruits Ye Shall Know Them.

"The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." Here is the fruit of Christian living at its best. It produces character that is sound and beautiful. It produces fruit because it has root. The life of God is in the soul and the life of God produces the fruit of the Spirit. And against these things, there is no law. There is no law against being kind, or pure, or happy, or peaceful, or good, or self-controlled, or patient.

Walking by the Spirit.

"If we live by the Spirit, by the Spirit let us walk." Walking by the Spirit is the effect of living by the Spirit. If the Holy Spirit has control of our lives, then we are living righteously. Christian living is at its best in the Spirit-filled, Spirit-guided life. It is too much to hope that we should be perfect, but it is undeniable that all of us would be better men and women if we lived by, and walked by the Spirit. That is the ideal. And there have been a sufficient number of men and women who have walked by the Spirit to reveal and demonstrate the beauty and radiance of the Christian life.

If a Man be Overtaken in a Trespass.

Suppose a man suddenly falls into sin, is overtaken in a fault (or trespass), stumbles—Paul is not writing about hardened sinners, although he would counsel gentleness even here—what is one to do about it? Well, not wink at or condone such sin. The stumbler should be "set right," "corrected," "brought back," "restored," or as the Greek word suggests—it uses the term for resetting a dislocated arm, "brought back into his place." But it takes gentleness and courtesy and tact and sympathy to do this—"ye that are spiritual, restore such a one, in the spirit of meekness." And why? "Looking to thyself, lest thou also be tempted." The same thing might happen to us. Usually the man who stumbles feels very badly about the matter. He does not need spanking, he needs loving. And if one is sympathetic, tactful, gentle, he can restore such an one. Here is a great field of Christian service.

Bearing One Another's Burdens.

"Bear ye one another's burdens and so fulfill the law of Christ." Some have burdens heavy and grevious to be borne. The law of Christ bids us bear one another's burdens. And usually, strange as it may seem, in bearing another's burden, we the more easily carry our own.

Bearing Our Own Burden.

"For each man shall bear his own burden." Christian burden bearing is not weak sentiment. It is not fair for one to ask another to bear a burden which he himself ought to bear. Every man ought to face up to his own burdens. It is not Christ's law that we should bear burdens which others have carelessly disregarded or cast aside. A man cannot keep his self-respect if he does not bear his own burden.

A Fair Bargain.

"Let him that is taught in the word communicate unto him that teacheth in all good things." It is another way of saying that the laborer is worthy of his hire. Teachers and preachers have a right to expect a decent salary from those to whom they minister. One of the scandals of the state is the comparatively low salaries that are paid to those who teach our boys and girls, and one of the scandals of the Christian Church is the low salary scale of so many ministers of the gospel. And in both cases, it is not a matter of not having the money, but of having a false sense of values.

The Law of the Harvest.

"Be not deceived; God is not mocked. For whatsoever a man soweth, that shall he also reap. For he that soweth unto his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap eternal life." Here is the law of the harvest, the natural law in the spiritual world. In essence, it is as simple as that—you reap what you sow. It is that way in nature: sow wheat and you get wheat; sow tares and you get tares. It is also that way in the things of the spirit: sow good thoughts and you reap good habits; sow good habits and you reap good character. Give attention to the cultivation of the spirit and you will reap a spiritual harvest. Live for the satisfaction of the senses, sow to the flesh, and eventually one reaps corruption. One cannot expect the fruit of the Spirit unless he gives attention to the things of the inner life of the Spirit. Sow gentleness and kindness and peace and love, and you will reap in kind.

Be Patient.

"And let us not be weary in well-doing; for in due season we shall reap if we faint not." Amateur gardeners have to learn to wait for the harvest. So do those of us who work in the garden of the soul.

DENDRON, VIRGINIA, NURSE LONG IN SERVICE.

Service men, returning from war theatres are high in their praise for Army and Navy nurses, and Major C. Elizabeth Barrett of Dendron is one of that band of gallant ladies entirely deserving of that praise. Major Barrett, who recently arrived in northern France, where she is Chief of Nurses of the 164th General Hospital unit, was a witness to real suffering at Pearl Harbor on December 7, 1941. She had been in Hawaii since February 20, 1940, and was serving there as chief nurse of the operating room at Schoolfield Barracks Hospital when the suprise attack came.

She remained in Hawaii for another year, and then returned to the

(Continued on page 13.)

WOMEN ARE RESPONSIBLE.

(Continued from page 8.)

race and class. It is thus equipped, and in the providence of God is called, to be the nucleus of a new international order.

"The appropriate attitude toward the world organization now being called into being through Dumbarton Oaks is neither discouragement nor laudation. It offers far less than one could hope in securing the rights of smaller nations and colonial peoples, yet it is a beginning on which to build. . . . The fact that it is being made available for study by governments and peoples has set before us a challenge to build into it what needs to be there 'for the healing of the nations.' If the churches do not speak, there will be less of world collaboration and justice."

Speaking on Wednesday morning, Dr. Charles S. Johnson of Fisk University, lauded the work of the FEPC but warned that its work must continue. "Militant support of Christian citizens in each community is needed to establish and help keep in continuous operation the principle of fair play in the employment of those who have been chronically handicapped by prejudice." He stressed the great need for a federal health program. He also found possible help for a threateningly acute housing problem if church treasuries with millions of dollars for investment would consider investing their funds in such socially useful channels as model housing projects, which, he said, could yield as profitable returns as the railroad stocks in which such funds are more frequently invested.

Wednesday evening, Bishop G. B. Oxnam of New York told the assembled church women:

"The American soldier has fought to preserve liberty abroad. He will insist upon its extension at home. Liberty must be used to establish equality and thus insure fraternity. The returning soldier will not be content with promises to establish justice in some indefinite future. The soldier is a man of action.

"To ask a man who has worn the uniform of his country to support himself by selling apples, is to demand that he sell his soul. These men have seen their comrades give their lives for freedom. They will not give theirs to injustice. The soldier will cooperate with sane proposals designed to achieve justice, and is ready to move slowly if progress is sure, but he will have none of marking time.

"To place barriers in the march of progress is to create revolution. The real menace to America's future is not the clear vision leader who seeks to discover the means to make life abundant; it lies rather in the selfishly blind who stubbornly fight progress in a mistaken struggle to retain their privileges regardless of the needs of the underprivileged."

Regarding Peace-time Conscription, the assembly went on record to join with other agencies in urging the appointment by the President of the United States of a commission composed of representatives of the Senate and House, industry, labor, agriculture, education and the Church, with due representation of women, to investigate the problem of peace-time universal military training and to report its findings to the Nation, in order that whatever final action is taken may represent the mature thought of the American people.

Changes in our Immigration Laws were urged to make possible the admittance of Orientals into the United States on a quota basis, with special application at the present time to the natives of India.

Speaking at the president's dinner Thursday evening, Grace Loucks Elliott, general secretary of the National Board of the Y. W. C. A., said in part:

"Women are being forced to take positions of responsibility in responsible places. Part of this is in the administrative policy-making committees. It isn't enough to be Ladies' Aids, or even to have an educational program.

"Women have to use their own basic equipment in doing this, which is their capacity for feeling the needs of the world.

"We have to be willing to have enthusiasms. There has been a kind of embargo against enthusiasms running through the 20's and 30's when we tried to turn enthusiasms into rational agreements. We have to have enthusiasm not for causes for which we exploit people, but an enthusiasm for people and for whatever it takes to help people realize their full natures.

"We must be willing, emotionally, to enter more deeply into the world's sorrow and grief, if we ourselves are not to be frustrated by staying outside. We need not constantly remind ourselves of the horrors of the present day world, but we must keep ourselves sufficiently aware of what is happening so that there will be drive enough released within us to erase from our civilization some of the causes of suffering and grief. That attitude of mind does not make for hatred. Hatred is always a result of fear and frustration.

"We shall have to refuse and teach our children to refuse the material comforts which deny the interests of what we call "community." We must pray to be delivered from all gladness bought with the bitterness of others and all gifts not shared equally with all Thy children. We shall have to teach this lesson to our children, and a very first step in this direction is that they shall know that rationing will have to continue for peace as well as for war. We must not slip back and let our children or ourselves ever assume that our country has the right to possess and enjoy that which would deny community for the rest of the world.

"We have to do whatever is at our hand to do, with an awareness of the whole, with an awareness of why we are doing it. We have to pay attention to the implementation of our good will if we are to achieve that for which men and women are dying. Since every woman's letter can influence the United States Senate, we must have a new respect for letter writing. We must pray as we have never prayed before. This is not to pray for special providence or special privilege for anybody, but the kind of praying that is experience of community with the people for whom we pray."

NURSE LONG IN SERVICE.

(Continued from page 12.)

States and was assigned to Letterman General Hospital, San Francisco, Calif. She also served at Fort Meade, Md., where she received her commission as captain; and at Fort Story, Va., where she was made a Major, and her last station before overseas duty was at Camp Grant, Ill.

Major Barrett, is the daughter of Mr. and Mrs. Waverly S. Barrett of Dendron. She was graduated from the Dendron High School and attended Shenandoah College in Dayton and Stuart Circle School of Nursing in Richmond, from which she was graduated. After a post graduate course in operating room technique at Cook County Hospital in Chicago, Miss Barrett joined the Army Nurse Corps in 1936 and was stationed at Walter Reid Hospital in Washington and Langley Field for four years. She was then sent to Hawaii. Miss Barrett has been an active member of the Dendron Christian Church since Childhood.—*Virginia Southside News.*

The Orphanage

Chas. D. Johnston, *Supt.*

Dear Friends:

We have several Sunday school classes that clothe a child at the Christian Orphanage. We had a little girl who has been expecting a box of winter clothing from her class for several weeks. It came a few days ago. On her way to school she stopped at my office to inquire if it had come. We happened to see her going away from school that day and went out on the lawn and called her and told her that her box had come. She ran across the street to me and, with a smile on her face, she said, "Oh, I am so happy." And *so happy* she was.

As we stood there and looked at the child whose heart was overflowing with joy, we felt sure that if the good ladies of the church who sent her the box could have seen her, they, too, would have shed a tear of joy with me. I know they would have been happy to know that they had brought so much joy to a little motherless child.

We often think that if people could know how much good or how much happiness their gifts bring into the lives of these little children, it would not be necessary for us to make appeals for support of this institution.

Several years ago we carried the singing class to a church to put on a program of song. There was an old gentleman there who said to me: "It should not be necessary for you to have to do this to create interest in your work. People should be so liberal in supporting that institution that it would not be necessary." I know of no finer investment than to invest in children, especially orphaned and dependent children.

Several months ago an appeal was made to me by one of our churches to take a little ten-year-old boy. His father was dead, his mother had to work. He ran the streets and was not in school half the time. Last summer, he was often found sleeping on somebody's porch in the dead hours of the night. He was running wild and on the road to petty crimes and the juvenile court.

The good women in that church thought the child worth saving. They appealed to the orphanage to take him. If we would take him, they would clothe him. We took him in. He broke down and wept when the good people who brought him left. We had to go to the barn, so took him with us and let him see the cows and the big hogs. Then we took him to a nest of little baby pigs all white as snow. He seemed to be very much interested with what he saw.

We had to go to Gibsonville to exchange some shoes. He wanted to go. Five other little boys wanted to go too. We carried all of them and gave them an ice cream cone each. His tears were dried and forgotten. So far he has been a real nice sweet child. Love and kindness go a long way with a child.

Our Thanksgiving Offering is coming in very nicely. We hope our December offerings will break all records.

Chas. D. Johnston,
Superintendent.

REPORT FOR DECEMBER 7, 1944.

Amount brought forward $24,315.06

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Amelia	$ 18.00	
Beulah	2.10	
Liberty (Vance)	251.21	
		271.31

Eastern Va. Conference:

Centerville	$ 6.00	
Mt. Carmel	11.23	
Portsmouth, Elm Ave.	34.71	
Windsor	56.90	
		108.84

N. C. and Va. Conference:

Apple's Chapel	$ 29.23	
Kallam Grove	28.00	
Monticello	15.00	
		72.23

Western N. C. Conference:

Bennett	$ 23.33	
Hank's Chapel	28.45	
Smithwood	3.77	
		55.55

Valley Va. Conference:

Linville	$ 9.11	
Mt. Lebanon	14.15	
New Hope	3.10	
Winchester	8.27	
		34.63

Sunday School Thanksgiving Offerings.

Eastern N. C. Conference:

Moore Union	$ 9.20	
New Elam	41.34	
New Elam (Mr. Drake)	25.00	
		75.54

Eastern Va. Conference:

Berea (Nans.)	$ 25.00	
Bethlehem (Nans.)	37.05	
Centerville	6.00	
Damascus	20.00	
Hopewell	12.00	
Isle of Wight	30.00	
Oak Grove	20.00	
Richmond, First	107.70	
		257.75

N. C. and Va. Conference:

Concord	$ 30.60	
Monticello	10.00	
		40.60

(Continued on page 15.)

The Board of Publications Urges

EVERY SUNDAY SCHOOL TEACHER
EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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Church ....

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A Religious Weekly for the Home, devoted to the interests of the Kingdom as represented by the Congregational Christian Churches.

Our Principles.

1. **The Lord Jesus Christ is the only Head of the Church.**
2. **Christian is a sufficient name for the Church.**
3. **The Bible is a sufficient rule of faith and practice.**
4. **Christian character is a sufficient test of fellowship and Church membership.**
5. **The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.**

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

EDITORIAL.

(Continued from page 6.)

follow the way of conscientious objection. The dangers of this course are also present in our minds. There is the always obvious danger of inward dishonesty, of spiritual laziness wearing the mask of self-sacrifice, of preference for personal safety above needed service to fellow men. There is the danger of self-righteousness and the unwarranted assumption of superior virtue. There is the danger that in seeking to serve the advance of community among men, the conscientious objector may actually serve the cause of isolationism instead of more vital world fellowship. Besides all these risks to the integrity and actual influence of Christian pacifists, there is the risk that such decision as theirs, if practiced by large enough numbers of Christians, would prevent effective military action by the United Nations, and open the way to control of the world by the totalitarian powers. Yet in spite of these dangers, a minority of the commission, and a proportionately lesser minority in the churches, are committed to the way of Christian pacifism.

"Upon Christians who choose this course in war times there rest special responsibilities of at least two sorts. They must assume voluntarily and wholeheartedly a real share of the burden that the war entails. Most Christian conscientious objectors today, we believe, desire to carry a heavier load rather than a lighter one. A second responsibility, which they share with all Christians. is the maintenance of understanding, mutual appreciation, and profound fellowship among fellow Christians. Among all Christians there is one devotion to the quest for justice and peace. They set out from common premises, seek common goals, and even in their differences can experience together the fellowship of the Holy Spirit.

"The most important task of the Church in war time is, indeed, just to be as fully as possible the present embodiment of that fellowship. For in fulfilling this role, the Church can be, in principle and to some extent in fact, a present nucleus for the world community that must come to birth."

THE ORPHANAGE.

(Continued from page 14.)

Western N. C. Conference:		
Bailey's Grove	$ 4.25	
Brown's Chapel	5.00	
Flint Hill	8.00	
Grace's Chapel	54.00	
High Point, First	50.28	
Pleasant Ridge	26.39	
Smithwood	6.79	
		154.71
Valley Va. Conference:		
Concord	$ 6.12	
Winchester	9.00	
		15.12
Georgia Conference:		
Columbus		20.00
Special Offerings.		
Mabel Haith, rent		5.00
Individual Thanksgiving Offerings.		
G. E. Rountree	$ 20.00	
Mrs. J. B. Nicholson, Jr.	5.00	
Mrs. W. L. Rascoe	1.00	
L. C. and Mrs Huffines	20.00	
Midway Public School	4.38	
P. W. Iseley	50.00	
Chas. A. Scott	5.00	
Lawrence and Mrs. Fields	5.00	
Geo. W. Hill	75.00	
Mrs. T. L. Chandler	18.75	
Alton Cooper & friends	36.00	
Mrs. C. W. Parker	15.00	
R. H. Gourley	1.00	
Mrs. Carrie F. Rawles	5.00	
E. K. Freeman	5.00	
R. C. Jarrett	25.00	
P. O. Strange	20.00	
Garland Gray	100.00	
Berea (Nans.) Ladies Aid	10.00	
Boys and Girls Class of Juniors, Hank's Chapel	10.00	
		436.13
Total for the week		$ 1,547.41
Grand total		$25,862.47

LEARNING TO THINK.

(Continued from page 10.)

you out of the kitchen when she's getting a big meal?"

"Because I get in her way," Anne said. "Oh, I—"

Just then the train came in, and I didn't hear any more, but the incident set me to thinking, and that, perhaps, is something I, myself a mother, had not practiced enough.

We see that our children have exercise to make their muscles strong, but pay little attention to the process of strengthening their mental growth. We try to answer their questions intelligently, but do we not sometimes forget that, primarily, education should be a whetstone to sharpen mental activities, to teach children to think for themselves—not a collection of facts to be crammed into their minds?

I recently heard a thoughtful man say that intellectual curiosity is a rare thing nowadays. If that is true, it is a sad commentary. It shows a lack in ourselves as parents and teachers. And it is little use to try to stimulate this ability in an adolescent when the little child has not been encouraged to use his powers of observation and has not learned to reason from the facts that are presented to him.

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THE CHRISTIAN PUBLISHING ASSOCIATION.

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Dayton, 2 Ohio

Forests and Religion

By W. L. SHADDIX, Secretary-Treasurer
of the Southern States Forestfire Commission

Not long ago a student of a Mississippi Junior College reminded us that there are thirty-four references to forests in the Bible, and that conservation of God-given resources and beauty was an obligation to the Creator of these things. This challenging letter has been of far reaching consequences, and has been the subject of much comment in forest fire prevention meetings, as well as in the press.

Man's sin will ever make progress in the face of all preaching and education. The blackout of millions of acres of beautiful natural shrubbery and young timber, the burning of millions of habitats for little rabbits, quail and birds, by annual woods fires is a testimony in proof of this, as are the bones of millions of boys on battlefields of all wars. It is man's disregard for his Creator, his wilful determination to undo what the Creator has done. The Devil wants death, poverty, ugliness and shame, and gets it to varying degrees each year and generation.

Forests are the works of God; but apparently are not so recognized by the masses, including the Church-going. A few years ago I had occasion in the deep South to visit a county which had been pauperized by annual devastating forest fires, and besought the aid of an educator, who was also a minister. A recognized godly man, he completely ignored the idea of any teaching for the youth to cooperate with Nature to save the young timber growth. He responded as though the young pines were an evil unto themselves. He evinced no knowledge that these little pines were turpentine and medicine for the sick, boards for the homeless and jobs for the jobless.

That a man will be condemned for burning his neighbor's house or barn, there is no question; but if he lets fire get out in his neighbor's wood lot and destroy his timber, in the eyes of many, that is no sin.

Not long ago a conservation leader stated in a meeting that folks who set fire to our beautiful woodlands would not go to hell for it, for they have no soul. But if this statement were correct, it would involve staggering numbers in the consignment to eternal extinction along with animals of the lower life.

The minister or teacher is continually being told what he should preach or teach, and how. Not infrequently he is criticized by those who do nothing and give nothing for the salvation of sinful people. For this reason, we as an organization are slow to remind others of what they should do; but our beautiful forests, particularly those of the South, are a work of God before our eyes daily, and since they are not made by men, they are surely of divine creation, and deserve the respect of man as such.

That minister or teacher who includes this Holy Work of esthetic beauty preservation in his weekly tasks, will surely elicit an interest of the public as never before. It is not a commercial proposition, it is a spiritual one.

Once the remote forest dweller learns that he is in danger of hell fire when he lets fire get into God's beautiful gardens, then we shall have more beautiful acres not blacked out by sin and sinful man.

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, DECEMBER 14, 1944. NUMBER 49.

Mrs B F Frank 12-1-44
Star Rt

Duty of the Church in the Nation Today

A Statement Adopted at the Biennial Meeting of the Federal Council of Churches, Pittsburg, Novembre 30.

Military victory will not of itself establish the better world we seek. The achievement of a better world will require spiritual discipline and moral strength greater than that which prevailed before the war.

We shall face new temptations—relaxation of social and individual discipline, the moral hazards of pride and complacency, absorption with material goods and over-reliance upon technical and institutional contriving, the danger of irresponsible and un-Christian use of the unprecedented and in some respects unrivalled power which we are gaining.

For this reason the resources and disciplines of the Christian religion were never more essential in our history or in the life of any nation than in ours for the days upon which we are entering. It is the duty of the churches:

> To lead this nation in a new dynamic faith in God, and to a resolute commitment to the great task remaining before us, realizing that only that nation is great whose God is the Lord;
>
> To proclaim that in public policy and conduct we must recognize the governance of God and the immutability of the moral law, that the leadership to which we are being called may be exercised with due humility and under the restraint of moral discipline and in cooperation with other nations;
>
> To teach our people, by faithful preaching of the Word of God, and by the example of their life and work in the community, that the way to the achievement of true strength and dignity for the individual, the group or the nation lies not in the pursuit of selfish interest but in the service of the common good;
>
> To warn the people against preoccupation with the making and acquisition of things, lest things become the masters of men and we lose our souls in secularism;
>
> To be more aggressive and effective in evangelism and in Christian education to the end that individuals may be won to the acceptance of Christ as Saviour and Lord.

America must not become a pagan nation, decadent in its own life and a menace to the world. If the churches fulfill their Christian calling by the power of God, America will press on toward the achievement of its high destiny and lead the world upward to a better day.

NEWS AND VIEWS

Winchester Church sends its weekly bulletin to all its members in the service. An attractive Christmas letter was also sent last week.

The church and parsonage at Pisgah, Alabama, where Rev. J. H. Hughes serves as pastor, have recently undergone extensive repairs.

Rev. Shannon Morgan, student at Duke Divinity School, supplied for Rev. Greig Ritchie on December 3. Mr. Ritchie preached at Chapel Hill.

Union Church, Burlington, N. C., has begun a Young People's Choir, which is singing on alternate Sunday nights. Mrs. A. P. Tate is the director.

Dr. Albert C. Outler, who has been at Duke Divinity School since 1938, has been appointed professor of Historical Theology at Yale Divinity School.

THE CHRISTIAN SUN congratulates its Editor and Mrs. House upon the arival of a son. Jonathan Weldon came on the night of Wednesday, December 13, to St. Luke's hospital. Mother and baby are doing nicely.

Rev. S. E. Madren has moved to his new field in the Virginia Valley Central Conference. The Eastern North Carolina Conference has sustained a great loss. His place will be hard to fill. The churches he left are still without a pastor.

MT. HERMON CHRISTIAN

On the third Sunday in November, 1944, Rev. J. S. Carden of Durham, N. C., concluded his service as pastor at Mt. Hermon, Garner, N. C. He resigned at the age of eighty-one, having completed fifteen years of active service at this church.

At three o'clock in the afternoon a special farewell service was held in Mr. Carden's honor. Rev. Ryburn T. Stancial, pastor of the Garner Baptist Church, was presented and delivered a very impressive message. His text was from Isaiah 28:10. He gave a beautiful picture of Mr. Carden's growth in Christian service during his life's work. The song, "When I come to the End of the Road," was sung as a duet.

Immediately following the message, Rev. E. M. Carter, Mr. Carden's successor, came forward and asked Mr. Carden to come and stand close beside him while he made appropriate remarks for the occasion. Mr. Carter opened an envelope and presented a one-hundred dollar bill to Mr. Carden as a love gift from the church for his untiring service. The song, "Blest be the Tie that Binds," was used for the closing hymn. The congregation came forward to give their former pastor an affectionate farewell.

The church has made wonderful progress during Mr. Carden's ministry and it is hoped that the succeeding years will show even greater progress.

LUCY E. BRANCH.

RESOLUTIONS PASSED BY HOLY NECK CHURCH.

At a called Conference of the Holy Neck Congregational Christian Church, held Sunday, November 12, 1944, the following resolutions were unanimously adopted:

WHEREAS after nearly seven years of faithful work as pastor of our church, the Reverend Arnold Slater has resigned to assume the pastorate of the Pilgrim Congregational Church of Chattanooga, Tennessee; and

WHEREAS during that time, in which he has shared our common experiences, our joys and our sorrows, we have come to know him intimately and to regard him with an ever deepening affection, which assures him, Mrs. Slater, Betty and Mark, a secure place in our hearts; and

WHEREAS our church in all of its departments has prospered under his constructive and consecrated ministry, the spiritual atmosphere greatly enriched and strengthened; the finances placed upon a sound basis and under his wise leadership a sum of thirty-five hundred dollars has been secured with which to provide additional Sunday school rooms after the war; and

WHEREAS his ministry has extended far beyond the borders of his own parish. He has served for the past two years as interim pastor of the Damascus and Oak Grove Churches in North Carolina. He has maintained a deep interest in every movement concerned with the spiritual, moral and physical improvement, not only of the town of Holland in which he lived, but throughout the entire Holy Neck district. His scholastic preparation in the field of Religious Education and his abiding interest therein led him to see the need of such instruction in our day schools, and he became one of the organizers of the Nansemond County Council of Week-Day Religious Education, and for three years served as its president. The Southern Convention and the Eastern Virginia Conference of Congregational Christian Churches recognized his abilities and elected him vice-president of the former body and appointed him to important committees of each. Twice he was elected as a delegate to the General Council; and

WHEREAS Mrs. Slater has been a most willing helpmeet in this conscientious and effective ministry and by her own efforts has made a valuable contribution to the work of the Missionary-Aid Society, the Young People's societies and to the Sunday school; Therefore,

BE IT RESOLVED that in accepting the resignation of the Reverend Arnold Slater as pastor of this church, we the officers and members thereof, express our deep regret upon this severance of the pastoral relationship, and assure Mr. and Mrs. Slater that we will ever hold them in affectionate remembrance and pray for their continued success in the new field of Christian work to which they have been called; and

BE IT FURTHER RESOLVED that a copy of these resolutions be sent to the Reverend and Mrs. Arnold Slater, the Pilgrim Church of Chattanooga, THE CHRISTIAN SUN, and to the local papers, and that a copy be inserted in our church records.

C. T. PARKER, *Chairman,*
Board of Deacons,
E. G. HARRELL, *Clerk,*
LILLYE HOLLAND, *Treas.,*
Committee.

According to an announcement by Rev. Charles Jones, who has been acting secretary of the Fellowship of Southern Churchmen since the resignation of Howard Keester, Miss Nellie Morton will become secretary. Miss Morton, who grew up in the mountains of eastern Tennessee and received her education both in the South and the North, has had wide experience as a religious educator and is intimately familiar with the problems of the South. She will make her headquarters in Chapel Hill, N. C. Plans are in the making for a conference of the Fellowship, scheduled tentatively for January 23, at Knoxville, Tenn.

STEWARDSHIP

Rev. Jesse H. Dollar, *Chairman.*

PROPORTIONATE GIVING.

By Elsie West Meehan.

In Dicken's immortal story, "Dombey and Son," little Paul asks his father, "What is *Money?*" To which Mr. Dombey replied that money caused men to be "honored, feared, respected and admired in the eyes of their fellows. Money," he asserted, "can do *anything.*" Then, quick as a flash, the child remembered the one dearest to him who had died, and broke out, "Why didn't money save my Mama?"

Money can do a great many things, but it cannot do everything. It can not purchase the continuing and trusting faith of others. It cannot secure and guarantee a great love based on spiritual appreciation. It cannot hold off indefinitely the last enemy of all life—death. There was plenty of money in the house of Dombey and Son, but it failed to save Paul's mother. There are limitations even to money.

Money in itself is not an evil. As the New Testament expresses it, it is the *love of money* which is the root of all evil. Such debased love has caused nations to stain their history with greed, oppression and innocent bloodshed. But there is another kind of love, the love which earns and uses money to the glory of God. Through the alchemy of a love which puts the will of God and others first, money has been transmuted into a power ennobling the person who uses it.

Dedicated money can accomplish many good things. It can lighten the burdens and quiet the anxieties of the poor. It can bring light and knowledge to those sitting in the darkness of ignorance. It can bring sight to the blind. It can cleanse the leper. It can open the door of opportunity to youth. It can bring healing ministry to the sick and afflicted. It can take the eternal love of God to human hearts everywhere and make them rejoice in the discovery of their Saviour. Dedicated money can do this and more. Through the multiplying fingers of our Lord, like the loaves and fishes, it will meet a multitude of needs. It wings its way to the uttermost parts of the earth, reproducing again in our own time, the gracious spirit of Jesus Christ.

The right mood for giving is one of and high privilege. When the burnt offerings began, the song of the Lord began also with trumpets. The children of Israel delivered their gifts with a burst of music. Methodically, they rendered back to God that which was his. If there are those who feel self-righteous in benevolent acts, first must they be sure that they are worthy instruments of giving. The loving Father has made us custodians of his world, but the keys to the kingdom are yet his. The Christian world has never had the courage to test God's readiness to meet systematic giving with blessings bountiful beyond human anticipation.

The old scriptural rule of giving a tenth of one's income to the work of charity must be flexible in both directions. For John D. Rockefeller to have given this proportion of his great income would not have been considered generous. He undoubtedly gave away a great deal more than this measure of his fortune. For the remaining multitude of us who are living in reasonable comfort and security, the practice of proportionate giving is entirely practicable and wholesome. Each Christian in his own judgment must find a definite percentage of which his mind and conscience can approve. Let the people give as they live. If compelled to live sparingly, there can be no condemnation if they give sparingly. To live bountifully, also give bountifully. Whatever the ratio, may impulsive, haphazard methods give way to regular investments quite outside the fields of our own comfort.

The New Testament stresses giving. Jesus himself called attention to

(Continued on page 7.)

WAR BONDS
Can Do Double Duty!

THE PURCHASE OF WAR BONDS IS A PATRIOTIC OBLIGATION TO AID OUR ARMY AND NAVY IN THEIR EFFORTS TO WIN VICTORY AND SECURE PEACE.

THE WAR BONDS WE BUY CAN ALSO BRING VICTORY TO THE INSTITUTIONS OF OUR CHURCH. SUPPORT THE SIXTH WAR LOAN DRIVE AND MAKE YOUR GIFTS TO THE FOLLOWING CAUSES AND INSTITUTIONS:

ELON COLLEGE ENDOWMENT FUND;
CHRISTIAN SUN ENDOWMENT FUND;
THE CHRISTIAN ORPHANAGE;
THE BOARD OF MISSIONS;
THE BOARD OF CHRISTIAN EDUCATION;
FRANKLINTON CHRISTIAN COLLEGE;
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A GIFT OF WAR BONDS IS DEDUCTIBLE FROM YOUR INCOME TAX (AS IS ANY GIFT UP TO FIFTEEN PER CENT OF YOUR NET INCOME.)

THE EDITOR'S MESSAGE

ADVENTURING IN ADVENT.

Again we are in that glorious period of spiritual questing. The pattern and tempo was set by the Wise Men long ago. They were strangely aware of portentious influences and were sensative to the advent of a new personality. Their meager resources were used in the location, the recognition, and the worship of a potential deliverer.

Now we have come into the possession of new knowledge and varied resources. Superstition has given way to the established gains of science. Vast new worlds have been carefully explored. Kingly spirits who go questing today may be armed with psychological as well as theological insights. Current progress in mechanical development calls for parallel development in the realms of the spirit. Copper Harbor has long since marked the western boundary of the American pioneer; but the **ne plus ultra** of the spiritual pioneer lies in the eternal beyond. Christmas will be significant for those who use Advent as an occasion for spiritual adventure.

ECCLESIASTICAL ALIBI NO. 1.

Prophet James Francis Jones, Negro evangelist of Detroit, is given generous and prominent space in a recent issue of "Life." The pattern is all too familiar. It is simply the all-too-frequent case of a popular leader with an antiquated theology and a ludicrous philosophy of life. Prophet Jones avowedly never reads secular literature lest his own inspired thoughts be corrupted by material concepts. And yet this follower of the lowly Nazarene has a wardrobe of 200 suits, a 1941 Cadillac, seven domestic attendants, and a $30,000 French castle in which to live. Enmeshed in luxury, this typical prophet associates "material concepts" only with reading. This ecclesiastical alibi has a high sounding piosity, relieves the prophet of the tedium of reading and yet allows him to wallow in luxury.

That, we submit, is the perfect alibi. But it is not new. The pattern is easily recognized; for it has been repeatedly used by many evangelists both white and Negro. "Life" has done the cause of religion no service by this vivid portrayal except to indirectly emphasize the continuing need of religious education in all phases of American life until such a travesty in the name of religion is no longer possible.

FLIRTING WITH THE DICTIONARY.

A charge has been leveled against the editor. Responsible individuals have charged that he has been flirting with the dictionary. The first impulse was to "deny the allegation and defy the allegator." But sobriety and honesty have dictated the plea of "guilty"! He would like to plead his case before the bar of public opinion.

Your honor, it is true that he has a bowing acquaintance with the dictionary. The psychological justification for this strange proclivity dates back to childhood. Heredity and environment played a part in this reprehensible addiction to the volume. It is an established fact that the editor's ancestors consorted with the dictionary.

The editor would rest his case on two further considerations: First, the dictionary has a wealth of material and a variety of subjects which merit elaboration. With the exception of the Bible, no other book can stimulate the imagination and add to one's learning so immediately and so widely. It teaches one to adhere to fact and yet it points constantly to other equally valid facts. The editor admires Lincoln's Gettysburg Address; he has profound respect for the construction and content of the Sermon on the Mount. And yet he does not subscribe to the popular belief that all speech or writing should rigidly adhere to this simplicity of style. To do so would immeasurably impoverish our language. Out the window would go the unabridged dictionary, the major portion of the Encyclopedia Brittanica, all modern psychology and technilogical terminology.

Moreover, the dictionary as well as the Bible has homiletic value. A devotee of the dictionary chanced in his perusal to come across this definition of the word "unafraid": "to be unimpressed by danger." Think what a flood of homiletic truth is loosed by this simple definition. The unafraid are those who are unimpressed by danger. They do not deny its existence, nor do they magnify its importance. These are dangerous days in which to live. So one may look even to the dictionary for strength to face a world of danger. Now we are reminded that Christ was just that: He was unimpressed by danger. It was there! Scribe and Pharisee; Nazareth, Jerusalem, the Mount of Olives, Golgotha—all danger points. But He had been taught: "Fret not thyself because of evil doers." See Him in the hour of his arrest. His enemies, armed with swords and staves, come trooping on as men set on capturing a murderer. They carry lanterns and torches; they are expecting a hard hunt. Out of the darkness a form advances upon them, demanding, "Whom seek ye?" "Jesus of Nazareth," they answer. "I am he," replies Jesus in a voice so calm, so courageous, that they are overcome and fall back to the ground. Behold Him during those trying hours before Caiaphas and Pilate and Herod. Spat upon, reviled, crowned with thorns and crucified, there was an inner serenity of spirit and fortitude which was unimpressed by danger. We need his tranquility in an age of multiplied dangers.

To your dictionaries, O Israel!

R. L. H.

Cleanse the Temple from prudent care,
That doubts the God who answers prayer;
Tear from thy heart the secret sin,
So shalt thou pray, "Thy reign begin!"
—Zion's Herald.

William Temple as I Knew Him

By HENRY SMITH LEIPER.

The Christian World as a whole suffered recently what I am sure history will count as the greatest loss it could suffer in the passing of any one person. For William Temple, 98th Archbishop of Canterbury, and first chairman of the World Council of Churches, was a man of absolutely first importance to the whole Christian Church throughout the earth.

A couple of months ago, he had three very narrow escapes within ten days from robot bombs, and every window in his home was shattered. As he was in ill health from the immense load he has been carrying during the two and a half years of his incumbency of the office of Archbishop of Canterbury, this shock may well have contributed to the strain on his heart which brought him to the end of his earthly life on October 26, at the age of sixty-three.

It was my privilege to come into rather close contact with him soon after he was made Archbishop of York—and from that time on for almost fifteen years I have heard from him frequently and been with him often in America, England, or one of the Continental lands. I was one of his invited guests at the occasion of his enthronement at Canterbury in April, 1942, and I was with him at Lambeth Palace in London in the fall of 1943, as well as at the four-day session of the British Council of Churches.

Those of us who enjoyed his personal friendship think of him first of all as a great human. He was almost boisterously boyish in his moments off duty. In his varied career which included a decade as a professor as well as thirty years in the ministry of the Church, he acquired a many-sided outlook on life.

He knew that God laughs not only in derision but in amusement at the queer doings of His created beings. And the sense of humor in him was never dimmed. His uproarious laughter when his sense of the ridiculous was aroused, will never be forgotten by those who heard its infectious tones; for he put his whole self into it as into everything that he did.

One of the many tales which showed his capacity to laugh at himself—which is the ultimate test of a real sense of humor—had to do with his holiday in one of the back country districts of England. He was in tramping outfit and as he rambled along he was joined by a Cockney who started a conversation. Finally the Cockney asked: "What might ye be, sir?" "I used to be a curate," replied the Archbishop. "What made ye change, sir?—Drink I suppose!" This last as he noted the ruddy complexion which was a life-long psysical characteristic of William Temple!

It was under the influence of Dr. John R. Mott that he first came to see the importance of Christian unity. And he devoted his great powers under God to bringing more unity into the divided Church.

He wrote the message of the Jerusalem Conference on the Mount of Olives in 1928. . . . "Our message is Christ. We can give nothing more, we dare give nothing less." He wrote the great message of the Oxford Conference of 1937, incorporating and enlarging on the statement originated by Dr. John Mackay of Princeton, "Let the Church be the Church." He it was who led the informal discussions which led to the planning of the World Council: and he was the natural, indeed, the inevitable, choice of the provisional committee for the chairmanship.

He was the first chairman of the British Council of Churches, as he was the unanimous choice of his colleagues for the leadership of the British Council of Christians and Jews. His great writings are a monument to his intellectual attainments; and many of them had very wide circulation. He could write for the so-called man-in-the-street as well as for the intellectually elite.

I have never known any one who could so perfectly sum up a discussion and satisfy divergent views with a synthesis that took in the main points and left the differences clear. Always he put his finger on the main ideas and carried others with him as he stressed the importance of agreement—particularly among Christians.

Let no one think that he did not have strong opponents in the Church and out of it. Petty minds and narrowly sectarian intellects were alarmed at his liberal views. His compassion for the common people made him join the Methodist preachers who built up the British Labor Party. That sort of thing was not done by most of his ecclesiastical associates. They were horrified! He headed for years the Workers Education Association — which provided books for adult education among those to whom a formal education had been denied. This shocked his colleagues on the faculty of Oxford University.

He never forgot that the first enemies of Hitler inside of Germany were leaders of the Church; and when he planned his installation ceremony at Canterbury, he invited representatives of the German Church to be present! The military police refused passes to the Germans, saying that they were not going to have the "Red Archbishop" upset their patrol of those restricted areas near the coast. And at the time of his installation, he used a very beautiful prayer for "our enemies"—which of course led to criticism on the part of the supernationalists of his own land.

These things I mention because it would be a mistake to suppose that he carried everything before him at al times.

The world has lost its greatest ecumenical leader at the height of his powers. We shall not see his like again in our time. For what he did and what he was we can thank the God he served so humbly and so unwaveringly. The best monument to him is the World Council of Churches, which humanly speaking, could not have been without his leadership. We can best pay our debt to him by devoted loyalty to it and all that it stands for in a divided world.

BOOK REVIEW.

THE CHURCH LOOKS FORWARD. William Temple, Archbishop of Canterbury. 194pp. The Macmillan Co., New York. $2.00.

This important book by the late William Temple merits a wide reading in America. It serves as a kind of index to British theological and sociological thinking. Leaders of Christian thought in America and Britain need to compare notes at intervals. Even those who have no particular interest in the Church of England will profit by a knowledge of the problems faced by the Established Church and the spirit and method by which they are met. These problems are essentially universal. Their partial or complete solution anywhere should therefore be of interest everywhere.

The book contains a series of addresses which set forth the social principles that are implicit in the Gospel. He insists that "what is needed is an extension of the meaning which we give to the word, 'religion'." This reiterated insistence

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Christian Missionary Association of the Eastern Virginia Conference, met in its fifty-third annual session in Christian Temple, Norfolk, Virginia, Tuesday, December 5. The attendance was the smallest in many years. The receipts in cash exceeded the amount contributed last year. Several new members were added to the roll, and it was reported that a number of membership fees would be sent in during the following week.

Mr. C. D. West, president, who has served with success for several years, was present and presided. He declined re-election. The following officers were elected for the ensuing year: I. W. Johnson, president; Mr. R. B. Wood, vice president; Rev. J. Everett Neese, recording secretary; Rev. R. L. Jackson, financial secretary; Mr. W. V. Leathers, treasurer.

The next session will be held at Liberty Spring Church—unless the Newport News Church insists upon having the session if the new educational building is completed in time.

It was the consensus of opinion that plans should be made for the establishment of a new church in the Norfolk-Portsmouth area at an early date. An inviting field in portsmouth was called to the attention of the association. It is hoped that a suitable location may be found, and that the efforts of the association, for the next few years, may be concentrated upon a mission church. For a number of years the principal feature of the association has been the assistance of points where work has been in progress for several years. The novelty of a new field will add to the interest in the association.

At the present time the annual membership fees amount to a little more than $2,000. The amount may be as high as $2,100 for 1944, when all the membership fees have been paid in to the treasurer. If all the ministers and churches would become personally interested in the growth of the work of the association, it would be easy to raise $3,000 or $3,500 annually for home mission work in the conference. It should be done.

The C. M. A. has been a double blessing to our Conference and, especially, to the people who have generously and faithfully contributed to its cause. It has been a vital factor in developing some of our strongest churches, which, in turn, have become liberal supporters of our financial program. It has helped to develop a spirit of liberality in the churches that have most liberally supported the association. In addition to this it has developed individual gifts on a larger scale. The time has been when a gift of $5.00 or $10.00 was considered a very generous contribution for well-to-do church members. Now there are a number of church members who regard their memberships in the association as one of the secondary features of their giving. The people and the churches and the ministers who have supported this work have been blessed in many ways.

Let us hope that the year 1945 will add many new members to the membership of the association. Every church should put this good work on the calendar of their plans for this new church year. Let us get busy and find a good location for a new church organization. It may be that the Eastern Virginia Conference needs a church enterprise to awaken its members into a new appreciation of our fellowsrip. Let us get to work.

I. W. Johnson.

THE TESTIMONY OF A CHAPLAIN.

I was very much disturbed by and also greatly concerned in an article which appeared in the November 23rd issue of The Christian Sun. The title of the article was ''Peacetime Universal Military Training,'' a topic on which a great many of our nation's leaders are spending so much of their time today. The author of this digest spoke plainly from the side as he saw it, and those of us who read his article know he was speaking from his heart. However, the subject needs further clarification.

I have objected, objected bitterly, to the use of The Sun on matters of a controversial nature, and I still do; but I would like to point out to the readers the facts that those of us in the Army are acquainted with. It is only fair that both sides of the subject be studied.

In the first place, all true American citizens despise hatred and all manner of violence. We pride ourselves on being a peace-loving people. We love our country, our homes, and our many loved ones. The history behind our country has come to be held almost in a sacred light before us. Yet, we realize we have fallen short along the way. We must gaze into the mirror of history and see the defeat which came to us out of World War I. In that mirror we also see how hard we worked to stay out of the present conflict, but again to no avail. We turned the other cheek so many times until we ran completely out, and we were forced to take up arms. I would not have the readers of this article think I am wholeheartedly in favor of ''Peacetime Universal Military Training.'' God forbid, but I feel I must point out that one year of military training is not as bad as it might sound. Likewise, we may be faced by the old adage, ''An ounce of prevention is better than a pound of cure.''

We dread the thoughts of having our young men conscripted for a year into the Armed Forces. And again, I fear it is an exaggerated supposition the writer uses when he assumes that the age set will be seventeen, as the leaders of our country realize the importance of education to the boys and girls of a democracy. I feel that we are being highly unfair to the leaders we appoint, and are highly skeptical of their integrity and leadership. We must face the issue if it comes before us, that is evident, but there are much worse things in this life and in this world than one year's service in the Army. Naturally, people have built up in their minds a probia of such an action. We all have, but actually there are good qualities whether one wishes to admit them or not.

I am speaking from the standpoint of a chaplain. I am neither paid, praised, or bucking for a promotion, but I am speaking from the capacity of my own experiences, and I would not have you totally misinformed. I have seen these men whose lives have been wasted by the devastation and evils of the Army. I have talked with them. Many of them are my close friends, and I will say that ninety-nine percent of them were not made bad by the Army. They are different from our way of society because there was something missing in that home they left. They have not learned the values of a good, clean, pure life because they have not been so instructed in that church back home. They find tough going because they do not know of a higher Power and Faith. Can these be wagged as accusing fingers at the Army.

(Continued on page 7.)

Missions
The World for Christ

MISS HODGES WILL TEACH IN PIERCE COLLEGE, ATHENS.

By Dorothy P. Cushing.

Miss Julie Chapin Hodges, daughter of Mr. and Mrs. Arthur Hodges of 564 Park Avenue, New York City, has been engaged by the American Board of Foreign Missions as a teacher in Pierce College, Athens, Greece.

Miss Hodges was born in New York City, and her mother is a direct descendant of Deacon Samuel Chapin of Paighton, Devonshire, who in 1640 came to America and became one of the founders of Springfield, Massachusetts. Her Grandfather Hodges was a United States Circuit Court Judge. Early in her life the Hodges moved to England where Miss Hodges received most of her elementary education in English schools. including Heathford School, Ascot; Belstead School, Aldeburgh; and St. Francis College for Social Workers in Sudbury. During the summers the family traveled widely on the continent. In America she attended Miss Porter's School in Farmington, Connecticut; Barrington School, in Great Barrington, Massachusetts, and Barnard College, New York, where she received her B. S. degree in 1944.

In London, Miss Hodges did volunteer social service and club work, and she has been a Red Cross dietition's aid at the Flower Fifth Avenue Hospital in New York City.

Pierce College has a beautiful plant on a 32-acre campus overlooking the blue Aegean Sea. Just before the war several new buildings were erected. It was occupied by the German Army and reported to have been used as a Tropical Disease Hospital. Indirectly, word has come out that the college has been stripped of its furnishings and equipment, leaving only the roofs and walls.

MISSIONARY OFFERINGS.
WEEK ENDING DECEMBER 7, 1944.

Sunday Schools.		
Hank's Chapel, Pittsboro, N. C.	$	6.91
Durham, N. C.		15.81
First, Greensboro, N. C.		11.30
Bethlehem, Broadway, Va.		4.51
Chapel Hill, N. C.		4.38
Total	$	42.91
Individuals and Churches.		
Martha's Chapel, Apex, N. C.	$	8.00
Bethlehem, Littleton, N. C.		8.00
Total	$	16.00
Specials.		
First, Burlington, N. C.	$	32.47
Mrs. H. Allen Gleason, Grenwich, Conn.		25.00
Total	$	57.47
Total for the week	$	116.38
Previously acknowledged		6,585.92
Total since Sept. 1, 1944		$6,702.30

Gratefully,
Mattie Cox Parker,
Secretary.

PROPORTIONATE GIVING.

(Continued from page 3.)

the poor, unassuming widow whose sacrifice gripped his heart. "She hath done more than they all," He said. The spirit of her love seemed more vital than the law of the tithe. In the case of the Pharisees, who scrupously tithed while neglecting justice and mercy, his judgement was impartial. The Pharisee's mistake was not in tithing, but in justifying himself on that ground while neglecting to treat his fellows fairly. Tithing is no substitute for character. It will not cover any sin of greed, for coal covered with a white sheet still remains black.

None of us would presume to claim self made fortunes or independence of the Heavenly Father. Through scores of avenues God has poured his rich stores into the coffers of our lives, through resources of nature and through blessings of personal endowment. The Master has given us stewardship of life, time, goods, and money. It is our privilege to dedicate a portion of each to God's work through the Church.

In the words of the Persian Prophet:

"Give now that the season of giving may be yours and not your inheritors.

Even as the trees in your orchard and the flocks in your pasture.

They give that they may live, for to withhold is to perish.

Let us give as in yonder valley the myrtle breathes its fragrance into space."

TESTIMONY OF A CHAPLAIN.

(Continued from page 6.)

Then there are men who, for the first time in their lives, are amounting to something. They have learned the value of responsibility and how to get along with people. Yes, many of them, for the first time in their lives, are becoming interested in religion. Here, I will take the liberty to further comment, I have found more tithers in the Army than I ever found in any local church. Call ye these men bad. They came from a home and church where Christian doctrines ruled supreme.

Quoting from the digest in regard to the Army's interest in character building, "Let us not kid ourselves about their character-building values. They are few, if any." For us to have a well trained and efficient Army, we must in the very first place teach men to get along with each other. Is this not one virtue, to say the least? In the second place, the work of the Army chaplain is declared in vain. During the month of November, I had the grand opportunity of talking with many men. If my work was in vain, why did so many of them return. I prided myself in thinking there were a few I helped.

I dare not to make this a public debate, but I did feel that the article could not lie buried between the pages of The Sun without some further comment. To me, it needs interpretation or much clarification. I would appreciate either.

Johnson L. Griffin,
Chaplain, A. U. S.

(Approved by the Public Relations Officer, Camp Livingston, La.)

ADVANCE

Is the National Journal of the Congregational Christian Churches.

Its purpose is to give our laymen a broader, deeper understanding of their church.

The subscription is $1.50 a year. $1.25 in clubs of five.

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CHURCH WOMEN AT WORK

With Emphasis on Missions.

Mrs. F. C. Lester, *Editor.*

DID YOU KNOW — — ?

That Mrs. H. Allen Gleason, Jr., Fancy Gap, Virginia, has been chosen as the new Superintendent of Young People's Work for the Southern Convention, succeeding Mrs. J. H. Lightbourne. As Frances Everett of Holland, Virginia, she was very active in the Eastern Virginia Pilgrim Fellowship, has attended the National Pilgrim Fellowship meeting, and has been a Student Summer Service worker. Mrs. Gleason has her degree in Religious Education from Hartford and is doing a fine job as a pastor's wife. She is young and full of pep, and we are looking forward to enthusiastic young people's mission work under her direction.

* * *

That Mrs. W. E. Wisseman spoke over Greensboro radio station WGBG recently under the sponsorship of the Greensboro Council of Church Women. Her subject was "Economic Independence in the New World Order," which proves that she is "fit as a fiddle" again if she can tackle such a "heavy" subject. Incidentally, she looks fine these days, and says that she feels better than she has in a long time.

* * *

That the Durham-Wake District in North Carolina has found a superintendent in the person of Mrs. W. W. Howell, 618 Aycock Street, Raleigh. This district has been an "orphan" in recent months, and we are sure that all the societies will rejoice that a new leader has been found. Mrs. Howell has been a member of the faculty of Elon College for many years, and it was with deep regret that the Elon Missionary Society saw her leave for Raleigh this fall. She had been the superintendent of Cradle Roll work, treasurer of the society, and one of the circle leaders. However, now that she has heard the Macedonian Call, perhaps Elon can feel that she is their "missionary" to the Durham-Wake District!

* * *

That 600 of the nation's outstanding church women met in Columbus, Ohio, in November, to form the second biennial assembly of the United Council of Church Women. Amy Ogden Welcher, the president during the past biennium, is a member of our denomination. Such speakers as Dr. Georgia Harkness, Dr. Charles S. Johnson, and Dr. Walter H. Judd, gave real meaning to the theme, "Our Responsibility in the World-Wide Christian Fellowship."

VALLEY LEADERS MEET.

On November 5, Mrs. R. A. Whitten, president of the Valley Women's Conference, called a meeting of officers and leaders at New Market. A representative group of between fifteen and twenty were present. The packet and the study books for the year were presented and orders secured for same. The districts were re-aligned so that there will be one group, which will make district meetings more feasible and the work more coherent. We congratulate Mrs. Whitten and her officers for the fine work they are doing.

BETHLEHEM HAS UNIQUE THANK OFFERING SERVICE.

The Thank Offering Service at Bethelehem (Nansemond) Church must have been a very impressive one. Mrs. Harry F. Schadel tells about it in a personal letter which I would like to share with you.

The center of interest was a table, covered with black velvet, on which stood a model of the main entrance, portals, and the porch roof of the Administration Building at Elon College. This was made by Miss Marjorie Moore and must have been very effective, with brickmarkings, white columns and trimmings. It was two and a half feet high. On either side was a cardboard motto, made easel style and about a foot high—"Seek and ye shall find," and "Knock and it shall be opened unto you." In front of the replica of the college was an open Bible.

"What Elon Means to Me," was expressed in four short talks, by Rev. R. E. Brittle, the pastor, Mr. Woodrow Piland, Miss Mildred Schadel, who went home from Elon for the occasion, and Miss Marjorie Moore.

Mrs. Schadel had sent to the college for leaflets and folders concerning Elon College and these were distributed at the service. They plan to give the more detailed "College Supplement" to families with sons and daughters who are prospective students. Thus this program not only gave an opportunity for worship and for giving, but may be instrumental in securing more students for our college.

SHALLOW WELL HOLDS THANK OFFERING AT SUNDAY SCHOOL.

On November 12, the Shallow Well Missionary Society held its Thank Offering Service during the Sunday school hour. We used the program in the packet and used the Sunday school lesson for our Scripture, instead of the Psalm suggested in the program.

The members sat in a group and had complete charge of the program. One member taught the lesson and all the group took part in the singing of the special hymn, with the whole school taking part in the other musical selections.

Our pastor, Rev. R. T. Grissom, gave a short talk on "What Our College at Elon Means to Us," after which we took an offering which amounted to $32.60. Our quota was only $25.00, so since our second Sunday offerings always go to the Orphanage, we divided our offering, sending our quota of $25.00 to Miss Susie Allen for our Thank Offering, and the rest we turned over to the treasurer of the Sunday school to be sent to the Orphanage.

We were very gratified with the success of our program which everyone seemed to enjoy.

Mrs. W. E. Cox.

FRIENDLY SERVICE CHRISTMAS GIFTS.

Our Superintendent of Friendly Service, Mrs. H. P. Harrell, wishes to call attention to the suggestion of Miss Pattie Lee Coghill, national secretary for Friendly Service, that Christmas gifts again be sent to the Japanese Evacuees. Many members of our own denomination, American citizens, are in these evacuation camps. For the past two years the church people of America have responded to this appeal to show a Christian spirit to the Japanese in these camps and to make Christmas a more meaningful time for them.

One of the hard things to bear in these Relocation Centers is the fact that they have "time on their hands" and nothing to do. Therefore it is suggested that we send gifts which can be used in this way—toys and games for children, paints, scrapbooks, musical instruments for the

(Continued on page 14.)

News of Elon College

By PRESIDENT L. E. SMITH.

"THE MESSIAH" PRESENTED AT ELON COLLEGE.

"The Messiah" by Handell was presented at Elon College by the Elon Festival Chorus on Sunday evening, December 3, at 8:30 o'clock. The soloists were: Mrs. Amelia Cardwell, soprano of Greensboro; Mrs. Ethel Kalter, contralto, New York City; Sgt. John Sealey, tenor, ORD, Greensboro; and Mr. Walter Vassar, baritone, Greensboro. These artists were supported by a chorus of eighty voices. The full chorus was composed of faculty members, members of the student body, members of the community, and others from Gibsonville, Burlington and other communities. Professor Irving D. Bartley, head of the Music Department, was at the organ. Miss Anne McClenny, a member of the music faculty, was at the piano. Miss Margaret Whittington, voice instructor, was the director.

The singing of "The Messiah" at Elon has become a tradition. It is an event of great interest, not only to the surrounding communities, but to the people at a distance. Interest and attendance in this special program has increased from year to year. For the recent performance the largest audience that we have yet had crowded into the auditorium. It was really an inspirational occasion. The soloists were excellent and the choruses were good. Three members of the music faculty pooled their contributions and had a recording made of the entire program. This recording will doubtless be presented over the radio during the Christmas season. The Sunday evening audience numbered about eleven hundred.

The College is happy to make this kind of program available to the public and appreciates the increased interest on the part of the public. We recognize with appreciation good attendance outside of Alamance County. Considerable numbers came from our churches at Reidsville, Sanford and Greensboro.

WINDSOR CHURCH PAYS IN FULL.

A very cordial and interesting note was received from Shirley Holland of Windsor, Virginia, with a check for $100 enclosed in full payment of the conference apportionment for the College for Windsor Church—in fact it is more than ten per cent beyond the apportionment. Windsor's apportionment for the College is ninety dollars. The check was for that amount and $10 plus. What a wonderful help it would be to the College if many of our churches would follow the fine example set by the Windsor Church!

VOLUNTARY OFFERINGS.

Even though the annual sessions of our conferences have been held, the opportunity to participate in the voluntary offering for the support of the College is not closed. We are hoping that there may be enough contributed on a voluntary basis before the end of the year to make a total, including the regular and voluntary apportionments for Elon College, of $12,500, which is the regular apportionment for the College.

Our good church at Dendron, Virginia, sent a special offering during the past week of $4.70 for the College. It is hoped that during the Christmas season those churches and Sunday schools that have not had a share in the voluntary offering for the College will take advantage of this opportunity and express their interest in their College in a substantial way. Please give your people the opportunity to do what they would like to do for their College.

We are most grateful for whatever support our Sunday schools, churches and friends may wish to give.

Previously reported	$1,182.87
Eastern Va. Conference:	
Dendron Church	4.70
Grand total	$1,187.57

FIFTH SUNDAY OFFERINGS.

The first fifth Sunday of the new conference year is December 31—not very far away. This is a good time for every church and Sunday school in the Convention to receive an offering for the College. If someone would make it his responsibility, preferably the pastor or Sunday school superintendent, to acquaint his people with the College and the opportunities of the Church through the College, and give his people the opportunity to express their interest, I am sure that the offering will be gratifying to the church or Sunday school and most helpful to the College.

The College wishes to express its appreciation of the interest and support of all during the last conference year and to pray that your interest and support may be increased so that the College will be able to continue its helpful program without deficits and without embarrassment. The College's expenses are monthly. Contributions from the churches and Sunday schools on this basis will be greatly appreciated and of material assistance.

Previously reported		$ 211.29
Church.		
Eastern Va. Conference:		
Windsor	$100.00	
Individual Gifts.		
Mrs. M. C. Faucette	4.00	
Miss Vera Gilliam	20.00	
Amount credited to 1943-44 which should be credited to 1944-45	21.28	
		145.28
Grand total		$ 356.57

BOOK REVIEW.

(Continued from page 5.)

is elaborated in the following typical paragraph:

"It is hardly necessary to say that the main instrument for developing the new spirit that we need must be sought in education. But that word must receive a wider interpretation than is commonly given to it. It must be taken to cover all the influences that are brought to bear upon the growing character. It works through the home and the school, but the main educator is always society itself, and our concern for the social order is mainly due to its enormous educational power, for good or for ill. No doubt a child born in a really good home, who is entirely happy there and consequently in no way urged to react against it, is likely to develop qualities which the whole influence of society will not pervert, even though it is framed upon principles contrary to those of that home. But we must not expect this to be frequent, for how is the home itself to have that quality if the society all around it has another? In comparison with home and society, the school has relatively small influence. It is of immense importance to secure that this influence is of the right quality, and where it continues or supplements the influence of home, something of supreme value is achieved."

R. L. H.

FOR THE CHILDREN

Dorothy Todd, *Children's Editor*

Dear Friends:

Christmas begins early for me because I am a member of the Sanford Music Club and we start practicing for our Christmas Cantata in the fall. I, too, love the Christmas Season just as you children do and I do not mind the long practice period if we are able to give a good Christmas program.

Tonight I have just returned from rehearsal, and I stayed afterward to help decorate the home in which we are to give our Guest Night Program. It was my task to decorate the mantel in the music room. I put a lovely oblong bowl of white with a fluted edge in the center of the mantel. I filled it full of holly which was just full of blood-red berries and glistening green leaves. At either end of the mantel I placed a white candelabrum which held three red candles. I twined green, lacy trailing cedar around the base of my holly bowl and the candelabra. When I stood back in the center of the room and surveyed my work, I was quite thrilled over my first Christmas decorating for this year.

Our Junior Department is going to have a Christmas Party on Christmas Eve afternoon for the children of the department and their parents. Two of the classes are meeting on Tuesday night before and decorating the Christmas tree for the Christmas season. On the following Wednesday night the classes of the Intermediate Department are having their Christmas Party around the Christmas Tree which the Juniors will decorate. But before we have these festivities for ourselves, we are giving the pageant, "It Came to Pass," by Miss Crew, on Sunday night, December 17, and bringing our white gifts to send to the Gleasons and to the Japanese Evacuees. We intend to send money to Miss Coghill for the Evacuees, because it will be almost too late to send Christmas gifts at that time.

Please write and tell me what the children of your church did at the Christmastide! Thanks!

Dorothy Todd.

INEXPENSIVE EQUIPMENT FOR SPECIAL OCCASIONS.

By M. Louise Hastings.

Issued by the National Kindergarten Association.

Little Eleanor, six years old, came into the house, greeted each one of us and then quietly slipped out into the next room. My eyes followed her. She had opened her own special drawer in the mapel desk and was looking into it for an interesting thing to play with.

It occurred to me that this provision was something worth passing on to mothers and to all persons who have children visit them—regularly or off and on. Can you understand what it means to a child to go to a house and know that there is a drawer full of interesting things awaiting? Eleanor knew that since her last visit all sorts of unusual objects would have been put into that drawer. What fun!

Little Eleanor's brother, who is in the fifth grade, has a special corner where he always expects to find the "funnies" and some short animal stories clipped from newspapers.

All children need drawers, boxes or trunks in which to keep their treasures. Children love also to have special boxes for special occasions. Some mothers always keep a box for Sunday afternoons and never allow it to be used at any other time. This is one way to make the long hours which must be kept quiet—for the benefit of the older members of the family who need it for rest and relaxation—pass happily. When children cannot have certain games, books or toys except on a certain day, then that day becomes an occasion to which to look forward. Such anticipation is always delightful!

The Rainy Day Trunk holds a special kind of equipment. This is a "property" trunk for all ages and is full of hats, suits, grown-up dresses, old curtains and ribbons and laces galore. All children enjoy dressing up and pretending they are somebody else. What fun to put on little shows for neighboring playmates as well as for their own immediate family!

Then, too, when children are convalescing after an illness, a simple dramatization is sure to cheer lagging spirits. "How would you like to dress up like Bopeep and surprise Daddy?" will usually brighten the eyes. Even a pretty silk handkerchief thrown over the head will send the child into make believe land. As long as such simple play is not too exciting, the child will have health-promoting fun.

Have any of you mothers ever provided a Friendship Box for those outside the home, who are in need of interesting occupation? This is a box for Mother and the children to fill together. Scrapbooks for hospitals are made and put away until time to deliver. Pictures are cut out and pasted on cardboard; then they are cut into irregular pieces, put into long envelopes and sealed. All ages will enjoy these puzzles. Beanbags are made and filled—not only the ordinary square beanbags, but bags in the form of cats, dogs, humpty dumpties, ducks and other shapes. Little children even play dolls with them. Once you get started with a Friendship Box, the children will respond whenever you can find time to work with them. And in doing this they are learning the true meaning of friendliness!

CROSSWORD PUZZLE.

1			2	■	3			4
	■	■	5	6		■	■	
	■	7				8	■	
9	10			■	11		12	
■	13		■	■	■	14		■
15			16	■	17			18
	■	19		20			■	
	■	■	21			■	■	
22				■	23			

ACROSS:

1. Deer's track.
3. A plate.
5. Other Things Owned. (abbr.)
7. Christmas greens.
9. The soft fine hair which covers sheep.
11. A small shapeless mass.
13. New Mexico. (abbr.)
14. Louisiana. (abbr.)
15. They ring on Christmas Day.
17. The plural of ten.
19. They shone on the first Christmas night.
21. Devoured.
22. Organ of respiration..
23. A man's name.

DOWN:

1. Winter blanket for Mother Earth.
2. Boy's toy.
2. Girl's toy.
4. Camel's back.
6. Thallium. (abbr.)
7. Dwelling place of families.
8. Christmases.
10. A unit.
12. A male.
15. They ring on Christmas Day.
16. Male of deer.
17. You decorate it for Christmas.
18. A Christmas stamp.
20. Preposition denoting relation.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. RICHARD L. JACKSON, *Editor.*

TO BUILD A BARN.

Let's build a barn! Two thousand dollars will help to build it on the Indian Reservation at Fort Berthold, North Dakota. The barn will be on the farm operated by the missionary on the reservation, Harold Case. It is a place where the Indian farmers discover the best care of cattle, the solutions to raising crops in poor soils, or what to do in times of flood or drought. The barn is needed for the cattle during the long cold winters of North Dakota. If it is not built, and built soon, the Indian farmers will lose many calves, for freezing cold winters take a heavy toll of cattle.

There are members of Pilgrim Fellowship on and near this farm at Fort Berthold, members of the American Indian tribes in northern United States. They have an active Pilgrim Fellowship and take part in the community life. According to Mrs. Case, every week is a busy one. On Monday the Girl and Boy Scouts meet at the mission where Mr. and Mrs. Case live near the church and community school. On Tuesday evening the boys and girls get together to play games, sing, listen to the radio, or read. Their Pilgrim Fellowship meetings are held on Wednesday evenings. They enjoy planning their worship services and study programs. They have banquets, picnics, parties, and two evenings every month are spent in writing letters to their friends from the mission who are in the armed forces. Thursday evening is prayer meeting and choir rehearsal. Saturday night there is a movie at the mission. We can well understand why our Indian friends living on the reservation in North Dakota enjoy the center known as the "mission" because it offers opportunity for fun and fellowship and for the normal activities that we all enjoy. Every summer the Pilgrim Fellowship young people send delegates to their state camp.

The missionary work with the North Dakota American Indians is 68 years old. Three years ago a celebration was held in the church and mission on their 65th anniversary. The first missionaries, Dr. and Mrs. Charles L. Hall, went to the reservation in 1876, started church services, built a school and began to learn the language of the Mandans, Gros Ventres and Arickara tribes. Now, many of the Indian families are taking leadership in the development of the reservation, in building their church, in the community organizations, and in building the farm which Mr. Case now runs.

The American Indians have a larger percentage of their young people in the Armed Forces in proportion to their numbers than any other racial group in America. The boys and girls who are left at home are working on the farms, in the gardens, raising food and attending the schools at the mission. Young people and adults alike are talking about postwar days and the place the American Indian is to fill in our American life. The Indian young people hope that they will not be considered as "different" from others but will be able to become regular American citizens.

From the times of Colonial days the white man has exploited the American Indian and denied him his rights as an American citizen. It is time to change this scene of injustice and prejudice. Pilgrim Fellowship has chosen this project because we are studying the American Indian in all of our Sunday schools and churches to understand and help. Indian and White people alike share the belief that a real world peace can be built only if we have friendship and equality toward the members of all races in this land.

In Pilgrim Fellowship we try to practice this. There are five races in our movement. The American Indian young people form one of these groups. They share in the work of the State Pilgrim Fellowship organizations in the states in which they are living.

It is for these young people and the farm which helps them and their families to improve their life that Pilgrim Fellowship has chosen the project of helping to build the barn. If we can build $2,000 worth, maybe somebody else will put on the roof, and it will be built in no time at all. Let's build this barn for the American Indians!

EASTERN VIRGINIA PILGRIM FELLOWSHIP TO MEET.

The Pilgrim Fellowship of the Eastern Virginia Conference is holding a special Christmas supper meeting on Sunday, December 17 at the Suffolk Christian Church.

The program will begin at 5 with the Revs. Thise and Mason as speakers, after which supper will be served for 35 cents a plate.

A Christmas Cantata will be given by the Suffolk Church Chapel Choir.

JACQUELINE BURTON,
President.

POST-WAR CONSCRIPTION.

A resolution approved at the Biennial Session of the Federal Council of Churches, held at Pittsburgh, November 30, 1944.

The Congress and the people of the United States are now considering the possible adoption of legislation providing for postwar military conscription. The executive committee of the Federal Council of Churches of Christ in America recommends that the Congressional action on this matter be deferred until after the war. The churches believe that the peace should establish procedures for controlling military establishments everywhere. To this end the Christians of many nations are now directing their energies. They are doing this not only in obedience to conscience, but also because the war aims of the United Nations as defined in the Atlantic Charter anticipate the establishment of a permanent system of general security and encourage "all other practicable measures which will lighten for peace-loving peoples the crushing burden of armaments."

We cannot now foresee the precise nature or strength of the armaments that may be required by the world community when there shall have been established a general system of international security. We are not here pronouncing judgment for or against conscription, but we are pointing out that for the United States to change now its historic policy might be so interpreted as to prejudice the postwar settlement and jeopardize the possibility of achieving the kind of world order reflected in our government's war aims.

We are committed to working for a postwar settlement that will insure to all nations peace, security and justice. To this end we pledge ourselves anew in the hope that peoples everywhere may be released from the burden of competitive armaments and given the opportunity to develop a world community in accordance with Christian principles.

Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

THE GROUND OF UNIVERSAL JOY.

Lesson XIII—December 24, 1944.

Golden Text: *"Behold I bring you good tidings of great joy which shall be to all the people.*—Luke 2:10.

Lesson: Luke 2:8-12; Hebrews 1:1-4; I John I:1-4.

Devotional Reading: Isaiah 55:1-13.

The Same Old Story.

"Tell me, why do you repeat it—
That familiar Christmas story?
Why repeat it? Don't you know
That everybody knows it well?
Knows the story of the shepherds,
Of the angle and the shepherds,
Of the magi, of their gifts and star;
There's nothing new to tell.
Why repeat it, and repeat it,
When there's nothing new to tell?

But It Bears Repeating.

"Tell the wonder of that story!
Tell that glorious Christmas story
Of the Infant Babe of Bethlehem,
The Saviour—King of Bethlehem!
Tell the good news of the story!
Tell it out o'er vale and hill!
Tell it out where men are living,
Where they're crushed and hardly living,
Tell of love born in a manger,

Peace on earth, to men good will!"

For it is the most wonderful, the most beautiful, the most significant and the most necessary story of all history. It still comes singing its message of reclaiming and redeeming grace. It still has power as no other to unlock the door of the human heart and to make gentle and gracious human life.

Today, as never before, the world needs to hear the Christmas story with its message of God's universal love, God's manifestation in human life, God's revealing and renewing grace. Today, as never before, the world needs to see the Star of Bethlehem against the dark background of the world's night of tragedy, lighting up the pathway to peace and goodwill on earth.

It Is a True Story.

"That which we have seen with our eyes, that which we have beheld, and our hands have handled . . . that which we have seen and heard, declare we also unto you." There are a number of myths and legends centering around Christmas, but the story of Christmas is no myth or legend. It is sober, stubborn, sturdy, historic fact. It strengthens and steadies our faith to know that it is grounded in fact and reality. Think of all that Jesus Christ said and did and was, and then remember that it is a fact of history—men did not make it up; men could not have made it up. It pleased God in the fulness of time to reveal himself in his Son, who was born in Bethlehem, who was born where centuries before inspired men of God said He would be born, who was born as they said He would be born. It is all a tremendous, almost a terrifying fact. Indeed, as one thinks of it, it almost takes one's breath. Christmas is true. The Word became flesh and dwelt among men. Men had fellowship with Him. It was that fact that filled their hearts with hope and joy. It was that fact that led John to tell others, that they, too, might share the joys of this fellowship—and these things we write that our joy may be made full. Truly the Christmas story, no matter how beautiful, would be a ghastly thing, if it were not so. *Christmas is true.*

"Thanks be unto God for His unspeakable gift!"

It Is God's Final Story.

"God having of old time, spoken unto the fathers by the prophets by divers portions and in divers manner, hath at the end of these days spoken unto us in his Son." This does not mean, of course, that God did not speak further through Jesus Christ, nor that He has no other word for our, or for succeeding time. But it does mean that God will never have to repeat Christmas. There can never be, and there need never be, another Son of God born in Bethlehem, in order to fulfill the promised coming of the Messiah. We need not look for another. The Christ has come. God has sent forth his Son. The Babe of Bethlehem, Jesus the Christ, was God's highest and finest Word to humanity.

It Is a Beautiful Story.

There is a place, of course, for a close study of the text, for what is called textual criticism of the gospel story of the birth of Jesus Christ. But that is for scholars and critics. For most of us, we need only to read the story with an open mind and a responsive heart, as well as with a quickened imagination, to see its real beauty and to feel its power. There it all is in a few verses as told by Luke, a little cameo with every detail clearly and beautifully etched in unforgetable language. How simple, and how majestic it all is!

Simple-minded, humble shepherds, ordinary common folks, seeing a strange light in the skies, hearing strange voices in celestial music, being told that the sign they would find as evidence that the Son of God had been born among men was that they would find a baby, a helpless baby, wrapped in swaddling clothes and lying, of all places, in a manger! The story of how they obeyed the voice and how they found it even as it had been told them; of how their minds were filled with wonder and their hearts were filled with awe; of how they went back to the same old tasks, but how they went back in a new spirit. It is all there, told in chaste and simple and dignified and moving words. One's heart becomes softer as he reads it, one's cynicism begins to melt away, one's faith becomes more vital, one's hope is quickened, one's spirit is refreshed and renewed.

It Is a Story for All the People.

"Behold I bring you good tidings of great joy which shall be to all the people, for there is born to you this day in the city of David a Saviour who is Christ the Lord." The Christmas story is universal—it is for all people of all time. It is, as the lesson topic states, "the ground of universal joy." Christmas is essentially a time of joy. Its message is a message of joy and peace. It tells the world again and again and over and over, that God has sent his only begotten Son into the world to save the world. Whosoever, anybody, everybody, can find salvation in Him through faith by grace. It is significant that the one time of the year when we think most of others is at Christmas. We ought to feel a new impulse every Christmas-time to share the gospel, the good-news with others.

A Merry Christmas to all. God bless us every one.

Only a life built into God's plan can succeed. Half of our discouragements are due to the fact that we are not in tune with the infinite harmony of the Great Power. We should be helpers in building the city of God—a city that will endure when all earthly cities crumble to dust.

—*Bishop Herbert Welch.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Christmas is just around the corner. The children at the Christian Orphanage always look forward to the Christmas season with a great deal of joy. They have Mr. Wagoner, my assistant, to hunt nice shaped cedars for their Christmas trees, and they keep their decorations from year to year. They also decorate with electric lights. When they get the trees fully decorated, they are beautiful. They no longer put the presents on the tree, but around under the tree.

I am happy to say that several of the churches from year to year have taken lots of interest in getting the children's names and ages to make them happy on Christmas morning. It is a happy occasion for us all. It makes the superintendent and the workers happy to see the children happy.

Last year they had a wonderfully happy Christmas. All of them got several presents. Some had people who sent them presents other than those the churches sent in. We are hoping they will not be disappointed this year, and we feel sure they will not be.

Our church people, throughout the Southern Convention, have always been good to us. The faithful support of our churches has encouraged us all these years. Jesus said, "In as much as ye did it unto one of the least of these, ye did it unto me."

What is more precious than a little child? What could be more needy than a little fatherless child with no home. They are like all other children. They crave love, affection and kindness, just like other children. We sometimes think they crave it more, because they have a place made vacant in their lives.

In the building where the writer has his office, we have a little boy of four years of age. He lost his mother last year. He is crazy about the matron. He stays with her most of the time. If she stops to rest, he will stand by her or crawl up in her lap. We tell him he is her bodyguard. He wants someone to love him and give him some attention, and he really gets it.

We find all little tots, and many of our group are little tots, crave love and kindness. We have seven too young to go to school, and they are precious little children. One cannot help but love them. The money you give to help us in our work goes to help those who are dependent and cannot help themselves. Why should they be denied a chance just because they are orphans and dependent? Some of our finest citizens go out from orphanages. Invest in them and help give them a chance in life.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 14, 1944.

Amount brought forward		$25,862.47
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Bethlehem	$ 5.00	
Chapel Hill	13.91	
		18.91
Eastern Va. Conference:		
Liberty Spring		1.50
N. C. and Va. Conference:		
Hebron	$ 40.00	
Ingram	6.55	
		46.55
Western N. C. Conference:		
Albemarle	$ 4.00	
Pleasant Union	3.99	
Shady Grove	2.00	
		9.99
Va. Valley Conference:		
Bethlehem		15.94
Sunday School Thanksgiving Offerings.		
Eastern N. C. Conference:		
Bethel	$ 33.35	
Catawba Springs	53.00	
Chapel Hill	17.00	
Fuller's Chapel	30.00	
Shallow Well	75.00	
Wentworth	24.49	
		232.84
Eastern Va. Conference:		
Dendron	$ 25.00	
Eure	11.85	
Franklin	115.00	
Holland	266.00	
Mt. Carmel	53.21	
Oakland	33.65	
		504.71
Western N. C. Conference:		
Antioch	$ 17.00	
Ether	20.20	
Needham's Grove	24.00	
Seagrove	25.00	
Union Grove	25.00	
		111.20
Va. Valley Conference:		
Leakesville		20.55
N. C. and Va. Conference:		
Bethel	$ 38.12	
Greensboro, First	89.47	
Greensboro, Palm Street	55.17	
Pleasant Ridge	20.00	
Salem Chapel	20.00	
		222.76
Burlington Church Thank Offering:		
Clyde Gordon	$100.00	
Sellars Hosiery Mill	300.00	
Faucette Coal Co.	150.00	
W. K. Holt, Jr.	40.00	
Pete Neese	2.00	
Mrs. J. H. Barnwell	100.00	
Kirk Holt Co.	100.00	
E. N. Pearce	10.00	
P. K. Holt	100.00	
J. H. McEwen	250.00	
May-McEwen-Kaiser Co.	500.00	
Caswell Knitting Co.	200.00	
D. R. Fonville	10.00	
Miss Wilmer Holt	10.00	
Miss Violet Holt	25.00	
Mrs. Iris Holt McEwen	100.00	
S. S. and Church Offering	352.33	
		2,349.33
Burlington Individual Offerings:		
Coble Hardware Co.	$ 10.00	
Burlington Auto Co.	25.00	
Melville Dairy Co.	25.00	
Chas. V. Sharp, Inc.	25.00	
Newlin Hardware Co.	10.00	
J. M. Atwater	5.00	
Sykes Bros.	50.00	
Erwin A. Holt	150.00	
Grace Hosiery Mill	50.00	

(Continued on page 14.)

HAVE YOU

CONTACTED THAT OTHER PASTOR
CONCERNING MEMBERS
FROM YOUR CHURCH
WHO HAVE MOVED INTO
HIS PARISH

?

FINDINGS OF A PARSON.

The other day I came upon a brilliant idea in Dr. Luccock's recent book, "In the Minister's Workshop." He was writing about Words, and he tells the story of the error of a compositor who was setting up the text of a sermon and made an error—"Though I speak with tongues of men and angels and have not . . . clarity!"

Later in the same chapter Dr. Luccock tells of a minister who is eternally grateful to his father for an offer made him early in his career. His father offered to pay him every Saturday night for a fifty-word night letter giving the heart of the sermon he was preaching the next day. I tried that experiment on myself last Sunday, and do you know, I have decided that I had better continue to send myself a fifty-word telegram every Saturday night. Then some day when I have screwed up my courage sufficiently, I shall ask Deacon Brown to send me a fifty-word letter telling me what my sermon was about on Sunday.

Is that, Mr. Editor, a brilliant idea, or perhaps, a crazy one?

F. W. M.

THE ORPHANAGE.

(Continued from page 13.)

Tower Hosiery Mill	50.00	
Neese-Shoffner	20.00	
C. B. Ellis	10.00	
Jewel Box	3.00	
Burlington Drug Co.	5.00	
Boston Cleaners	5.00	
Clark Furniture Co.	5.00	
J. C. Penny Co.	10.00	
Alamance Motors	5.00	
Belk Beck Co.	10.00	
Goldman's	2.50	
Kelly Tire Co.	5.00	
Trolinger's, The Florist .	5.00	
Elder Hosiery Mill	100.00	
Alamance Hotel	50.00	
Woolworth	4.00	
B. V. May	100.00	
Alamance Laundry	100.00	
M. B. Smith	25.00	
C. A. Hall	25.00	
N. W. Neville	10.00	
R. O. Browning	15.00	
Coco Cola Bottling Co. ..	10.00	
L. J. Blakey	10.00	
Acme Drug Co.	5.00	
S. J. Hinsdale	10.00	
A. D. Pate	5.00	
Miss Mamie Moore	5.00	
J. Spencer Love	150.00	
Allen D. Moore	50.00	
D. J. Curtis	3.00	
	———	1,262.50
Georgia Conference:		
Langdale		56.00

Special Offerings.

Kemp P. Goodwin	$ 25.45	
Mrs. Fred Schlerud, memory of son, Tom Diggs Hewlitt	10.00	
Miss Lucille Seymour ...	30.00	
Donald H. Watkins	80.00	
Mr. Cook	10.00	
Mrs. Velena Jones Sharp	10.00	
Mrs. Margaret Hill	30.00	
A Friend	5.00	
A Supporter	25.00	
Frank Haith	5.00	
Harold and Mrs. Barney .	10.00	
L. N. Overman, guardian	10.72	
Women's Guild, Mason City, Iowa	25.00	
	———	276.17

Individual Thanksgiving Offerings.

Dr. J. A. Clarke	$ 9.00	
Robert S. Johnson	40.00	
Dr. Thos. E. Powell	25.00	
Friends	6.00	
Miss Vera Gilliam	4000	
	———	120.00

Total for the week	$ 5,248.95
Grand total	$31,111.42

CHURCH WOMEN AT WORK.

(Continued from page 8.)

older children, crochet and knitting materials for the adults. Since the time is short before Christmas, it may be that your group would be able to send a box later. You cannot imagine the joy that a box of quilt scraps and a quilt pattern would bring to some lonely woman in one of these camps who longs for something to do.

It is not too late to send a gift of money with which Christmas gifts can be bought by officials at the camps. Send this to Miss Pattie Lee Coghill, 287 Fourth Avenue, New York 10, N. Y.

A list of the various centers to which we are asked to send our gifts can be found on page 2 of THE SUN for November 30. One of them is: Christmas Gift Committee, c|o Rev. K. Inori, Church Office Rec. Hall 7, Rivers, Arizona.

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* * *

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Dayton, 2 Ohio

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EVERY CHURCH FAMILY
EVERY MINISTER

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Our Principles.

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Departmental Editors: H. S. Hardcastle, Sunday School Lesson; Mrs. A. C. Todd, Children's Page; Richard. L. Jackson, Young People's Work.

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In Memoriam

FOLK.

On July 31, 1944, Almighty God, in his infinite wisdom saw fit to call to his home beyond the grave our dearly beloved Senior Deacon Junius W. Folk of Bethlehem (Nansemond County, Va.) Christian Church. He died as he had lived, a saintly worshipper of Christ, who characterized the ideals of a firmly established faith, and the beauties of the presence of God graced him and revealed a quiet, peaceful, Christian spirit. Brother Folk served for 47 years as a member of our Board of Deacons. He also served 57 years as our church secretary and 48 years as treasurer of the Eastern Virginia Sunday School Convention.

Therefore, be it resolved:

1. That in the passing of Brother Folk the Board of Deacons lost a faithful member and that we will hold in loving remembrance his faithfulness, and be guided by the light of the useful life he left behind.

2. That we bow in humble submission to the will of our Heavenly Father, always remembering that "He doeth all things according to his loving kindness and tender mercy."

2. That we extend our heartfelt sympathy to his family and commend them to God, whose grace is sufficient in the hour of trouble.

4. That a copy of these resolutions be sent to the family, that a copy be sent to The Christian Sun for publication, and a copy be entered upon the records of our church.

W. E. WHITE,
S. L. MACLENNEY,
O. D. KING,
For Board of Deacons.

CLEMENTS.

God in his infinite wisdom has called to his eternal reward our beloved member, Mr. C. M. Clements, whose death occurred in June, 1944.

And whereas Antioch Christian Church, where he served as deacon and trustee for many years, desires to record our sorrow in his passing and express our appreciation for his life among us.

Therefore be it resolved:

1. That in the death of Mr. Clements the church has lost a faithful member.

2. That we extend our heartfelt sympathy to his family and pray God to bless and comfort them.

3. That we strive to maintain and carry forward the interest of this church to which he gave so largely of his life.

4. That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication, and a copy be recorded in the minutes of the church.

Mrs. E. R. NELMS,
Mrs. W. T. CHAPMAN,
Mrs. W. E. GARRISON,
Committee.

OLIVER.

The hearts of many were saddened on March 10, 1944, when Mrs. Martha Oliver quietly passed from our midst.

Mrs. Oliver was a life-long resident of Nansemond County and a member of Bethlehem Christian Church for nearly half a century. In her latter years, though unable to attend the meetings, we felt she was ever present in prayer and in spirit.

Therefore the members of her church wish to record our sorrow in her passing and our appreciation of her life among us.

So be it resolved:

1. That in her death we have lost a willing and faithful member. Her life will be a sacred memory to us.

2. That we extend to her bereaved family our heartfelt sympathy and pray God to bless and comfort them.

3. That a copy of these resolutions be sent to the family, one to The Christian Sun, and one placed on the record of our church.

Mrs. PAUL YATES,
Mrs. A. C. HINGERTY, Jr.,
Mrs. C. F. SAVAGE,
Committee.

BAGGETT.

Whereas the God of love and wisdom saw fit to call from earthly labors to his heavenly reward on March 24, 1944, one of our faithful members of Bethlehem Christian Church, Mr. J. W. Baggett.

Disease laid hold of his slender frame, but his love of and faith in God did not weaken. He often said his work on earth was finished and he was ready and wanted to go to be with Jesus.

So be it resolved:

1. That we pattern our lives after the goodness of his life, for our dear Lord's best interpreters are humble human souls.

2. That we honor his precious memory and consecrated life by carrying on the work that was dear to his life.

3. That a copy of these resolutions be sent to his family, a copy to The Christian Sun for publication, and a copy recorded in our church minutes.

Mrs. PAUL YATES,
Mrs. A. C. HINGERTY, Jr.,
Mrs. C. F. SAVAGE,
Committee.

JOYNER.

Whereas God in his infinite mercy and understanding called to his eternal reward on July 19, 1944, our friend and fellow-worker, Mr. Smith Joyner, we the members of Bethlehem Christian Church wish to express our sorrow in his going.

Therefore be it resolved:

1. That his life among us will be held in reverence.

2. That we express our deepest and sincerest sympathy to his family and loved ones. May God heal their broken hearts, and may the peace that passeth all understanding abide with them to bless and comfort them.

3. That a copy of these resolutions be sent to the family, one to the Christian Sun, and one kept on record at our church.

Mrs. PAUL YATES,
Mrs. A. C. HINGERTY, Jr.,
Mrs. C. F. SAVAGE,
Committee.

PITTS.

Funeral services were held on Saturday, July 31, 1944, from Shallowford Congregational Christian Church for O. B. Pitts, age 66, of route 1, Elon College. Brother Pitts died in a Raleigh hospital on July 24, after an illness of six weeks. The funeral was conducted by the writer with the assistance of Rev. J. W. Patton. Burial was in the church cemetery.

Mr. Pitts was a residence of Alamance county for the past twenty-eight years. He was Alamance county surveyor for several years. He was a member, deacon, church treasurer and former superintendent of the Sunday school of Shallowford church.

He is survived by his wife, Mrs. Alvenia Guthrie Pitts, route 1, Elon College; three sons and a daughter. Two sons are now serving in the armed forces of our country. Mr. Pitts was a splendid husband and father and an outstanding Christian gentleman.

KENNETH REGISTER.

NEWCOMB.

Mrs. Carrie Newcomb, aged 56, departed this life on July 25, 1944, at Hill Top Sanitarium, Danville, Va., after a long period of declining health.

Sister Newcomb had been a member of Liberty Church for about 25 years. She is survived by three children: Mrs. D. C. Newcomb and Henry Holt Newcomb of Sutherlin, Va., and Barkley Newcomb of Hillsdale, N. Y. Also two brothers, Sam and Willie McCraw, and one sister, Mrs. W. H. Garrett of South Boston, Va.

I visited the deceased a few days before her death and found her trusting in the Lord. The funeral and burial were at the ancestral home near Liberty Church. A large crowd of relatives and friends were present.

C. E. NEWMAN.

The United Church Canvass

A TALK BY HARVEY S. FIRESTONE, JR.

This year, the importance of the United Church Canvass takes on new significance. The churches of the nation want to prepare now to meet the problems which will surely arise when more than eleven million men and women, Protestant, Catholic and Jew, return from the battle fronts. It is the duty of the 67,000,000 Americans who attend the 200,000 churches and synagogues in the United States to help in their spiritual post-war planning by contributing their prayers, their time and their money.

The 130,000 priests, ministers and rabbis, who are devoting their lives to maintaining the faith of the nation, need your help. They ask that you set an example by your own regular attendance at church. They seek your financial support. They want this help now. And they will want it when your loved ones come home.

It has been said that there are no atheists in foxholes. That is easy to understand. The threat of death is everywhere, in the whining bullets, in the roaring shells, in the whistling bombs and in the soaking, bone-chilling rain. Under such circumstances, life becomes a matter of the fundamentals of food, water, sleep and faith in God. Therefore, it is not surprising that from every fighting front comes evidence of the resurgence of faith in Divine Providence. Whenever and wherever religious services are held, there is always a full attendance by men of all creeds.

Here on the home front, there is a similar increase in religious interest. Yes, America is going to church these days. Religion is being discussed on the street corners of big cities and at the grassroots of the nation. Since Pearl Harbor, the sales of Bibles and Prayer Books have broken all records. Last year, and again this year, the best-selling books of fiction have religious backgrounds. From these facts, it is increasingly apparent that a spiritual awakening is taking place on the home front as well as on the fighting front.

More people today are beginning to realize that all their hopes and dreams of a better world are not wrapped up in material possessions. They are finding that religious faith is also vital to enduring happiness.

In war and in peace, the churches and synagogues of America are truly our citadels of hope. They have survived down through the ages and they will never fail. Their power and strength far surpass any made-made fortifications. But, like all defense works, they can be only as strong as those who man them. That is why they need you, and every other man, woman and child in this country to join their forces. With your unshakeable faith in their everlasting power and through your support of the United Church Canvass, you can help to preserve and perpetuate the high ideals of liberty and justice and happiness which all men of good will so earnestly desire.

—The Voice of Firestone.

Southern Convention of Congregational Christian Churches.
HISTORICAL SOCIETY. 1956.

1844 -- CENTENNIAL -- 1944

The CHRISTIAN SUN

ORGAN OF THE SOUTHERN CONVENTION OF CONGREGATIONAL CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XCVI. RICHMOND, VA., THURSDAY, DECEMBER 21, 1944. NUMBER 50.

A Declaration of Faith at Christmas Time

☆ ☆

I believe in Jesus Christ,
And in the beauty of the gospel that began in Bethlehem.

I believe in Him whose spirit glorified a little town;
Of whose coming only shepherds saw the sign,
And for whom the crowded inn could find no room.

I believe in Him whom the kings of the earth ignored,
And the proud could never understand;
Whose paths were among the common people,
Whose welcome came from men of hungry hearts;
Whose cradle was a mother's arms.

I believe in Him who proclaimed the love of God to be invincible:
Whose home in Nazareth had love for its only wealth,
Who looked at men and made them see what his love saw in them;
Who by his love brought sinners back to purity,
And lifted human weakness up to meet the strength of God.

I confess our everlasting need of God:
The need of forgiveness for our greed and selfishness,
The need of life for empty souls,
The need of love for hearts grown cold.

I acknowledge the glory of all that is like Christ:
The steadfastness of friends,
The blessedness of homes
The beauty of compassion,
The miracle of many hearts made kind at Christmas,
The courage of those who dare to resist all passion, hate, and war.

I believe that only by love expressed shall the earth at last be purified.

And I acknowledge in Christ,
A faith that sees beyond the partial fact,
And trust in life redeemed that looks beyond our present evil;

And I pray that this redemption may begin in us.

Walter Russell Bowie.

NEWS AND VIEWS

The staff and office force of THE CHRISTIAN SUN wish for each and every one of you a Happy Christmas.

Superintendent and Mrs. F. C. Lester left Elon College on Wednesday of this week to spend the Christmas season with Mrs. Lester's people in Winter Park, Florida.

There will be no paper next week. As has been the custom for many years, the week following Christmas is skipped and the editor and the office force take a holiday.

Rev. A. Greig Ritchie has announced his resignation at Union Ridge in order to accept a call to the United Church, Chapel Hill. Mr. Ritchie plans to begin his new work by February 1, 1945.

Your managing editor leaves Friday for St. Petersburg, Florida, to join Mrs. J. T. Kernodle, who is there recuperating from an automobile accident which she sustained this fall. He will be there during the Christmas week.

TWENTIETH ANNIVERSARY.

On January 7, 1945, the First Congregational Church of Lynchburg, Virginia, will celebrate its Twentieth Anniversary. Rev. M. F. Allen of Memphis, Tennessee, will bring the sermons at both morning and evening services. Charter members, former pastors, and men in the armed forces of the United States will be honored at this service. Special music will be provided, and it is hoped this will be a great day for the Church at Lynchburg. All charter members, former members and friends are especially urged to be present for this occasion.

J. HOWARD SMITH,
Pastor.

SPECIAL NOTICE.

The North Carolina Council of Churches has for distribution a pamphlet, "A Primer on the Churches and the Income Tax." This pamphlet, which was prepared by the Federal Council of Churches, attempts to answer fourteen frequently asked questions about the new income tax procedure effective in 1945.

The "Primer" is designed primarily as an aid to ministers, lay leaders of local churches and members, for use in the local church. The pamphlet was highly praised by one churchman recently, who stated that it made the new income tax procedure "almost intelligible." Single copies may be secured from the council without cost. Address the North Carolina Council of Churches, College Station, Durham, N. C.

ERNEST J. ARNOLD.

A PRAYER AT CHRISTMAS.

Almighty God, whom once the nations worshipped under names of fear, but who hast revealed the glory of thy love in the face of Jesus Christ, and called us by Him to live with Thee as children; fill our hearts, as we remember His nativity, with the gladness of this great redemption. We would join in the heavenly song of glory to God in the highest, on earth peace, and goodwill toward men. Breathe into our hearts the spirit of Jesus that we may be led to Thee in trust and obedience, and be sent out to live among men in brotherly love and sympathy.

—*Scotch Book of Common Order.*

SUPERANNUATION.

Previously acknowledged	$ 828.55
Mt. Auburn, Manson, N. C.	20.00
Woods' Chapel, New Market, Va.	3.00
Newport, Shenandoah, Va.	15.00
Bethlehem, Shenandoah, Va.	10.00
Palmyra, Edinburg, Va.	3.00
Eastern Va. Conf. Collectons ...	405.00
Amelia, Clayton, N. C.	4.00
Good Hope, Youngsville, N. C. ..	4.00
Mt. Hermon, Garner, N. C.	4.00
Lynchburg, Va. (by A. S. Dunn)	6.00
Mt. Lebanon, Shenandoah, Va. .	3.00
New Hope, Harrisonburg, Va. ..	9.00
Total to Dec. 1, 1944	$1,314.55

MATTIE COX PARKER,
Secretary.

Christmas Celebration

By W. B. MILLARD

To some our manner of celebrating Christmas might seem inappropriate, considering the life of Him whom we seek to honor. It is with us a time of happiness and rejoicing, whereas He was a man of sorrows and acquainted with grief. We hold family reunions, but He led a solitary life and trod the winepress alone. We make it an occasion of homecomings, but He was born in a manger, and at times had not where to lay his head. We give rich gifts, but He was so poor that, when taxation was mentioned, He asked his friends to show Him a penny.

However, the propriety of Christmas festivities is seen when we remember that He bore our griefs and carried our sorrows in order that we might be happy. If He led a solitary life, He approved family ties by his gracious presence and blessing at the wedding in Cana of Galilee. Though He had no home life, He loved the home and was often a welcome guest in the homes of others. And though He could not give gifts of gold and jewels, He did say, "It is more blessed to give than to receive." And He gave the most costly gift ever made, He gave Himself.

Southern Convention Office

REV. F. C. LESTER, *Superintendent.*

CHRISTMAS IS COMING.

That is no news to boys and girls who have been waiting anxiously for weeks for that childhood festival. Neither is it news to the merchants who try to supply toys, trinkets, and valuables for the multitudes now filled with generosity. And it is not news to those who prepare church programs for this greatest of all holidays.

But it would be real news if the world should realize the full significance of Christmas. We have heard and dramatized the story of the Birth of Christ so often that even the words of the Gospels are familiar. Wise Men, shepherds, a star, a Babe in a manger—these words bring pictures to the mind of efforts to reproduce the ancient story of that first Christmas, when God's Son came to dwell upon the earth. Deep within each of us is the yearning to hear music that is angelic, a message that is prophetic, and to know with certainty that we have found the Christ. This is the kind of Christmas that we really want.

The songs, the music, the drama, the hopes, the ideals, the generosity, the humility, that make up the story of the first Christmas and give meaning to what we soon shall celebrate, are just the things needed to bring ''Peace on earth and goodwill among men.'' If we can capture the true meaning of what is told of the first Christmas as it is recorded in the Gospels of Matthew and Luke, then we can believe that ''God is with us'' and that all the days of the future will be filled with radiance, peace, worship, great joy.

LESSONS FROM STATISTICS.

Statistics are the present problem of the Convention Office force. We are trying to prepare tables to print in *The Annual* of the Convention, showing what our churches have done during the past year. It is an interesting and difficult study. By the time this is in print, the tables will be ready to join the remainder of the Conference and Convention minutes. *The Annual* should be delivered near the first of the New Year.

It is our hope that every church will receive credit for exactly what it has accomplished. Sometimes, however, church secretaries do not give all of the facts in the report made to conference. Those reports have been checked with the records of the boards and institutions that have received money from the churches. Credit will be given for money received.

One of the obvious lessons from the study of these statistics is that the Convention was wise in asking the churches to send all money for Convention enterprises to the Convention treasurer. In this way it will be easy to determine exactly how much has been given by each church for each of the enterprises.

The churches have given more than in recent years. Tabulations have been made for four conferences. They have given nearly $2,000 more for missions and benevolences than all five conferences did the year before. Three of the four conferences gave more last year than the Convention is asking them to give this year, and the fourth conference would need to increase its gifts only $258 in order to meet the Convention's request. All the conferences, save one, voted to undertake the increased requests of the Convention, and that conference gave last year $2,862 more than it

(Continued on page 6.)

A Christmas Carol

By JAMES RUSSELL LOWELL

"What means this glory round our feet,"
The magi mused, "more bright than morn,"
And voices chanted, clear and sweet,
"Today the Prince of Peace is born."

"What means that star," the shepherds said,
"That brightens thro' the rock glen?"
And angels answering overhead,
Sang, "Peace on earth, good will to men!"

"Tis eighteen hundred years and more
Since those sweet oracles were dumb;
We wait for Him like those of yore;
Alas! He seems so slow to come.

But it was said in words of gold,
Nor time or sorrow e'er shall dim,
That little children might be bold
In perfect trust to come to Him.

All round about our feet shall shine
A light like that the Wise Men saw,
If we our loving wills incline
To that sweet life which is the law.

So shall we learn to understand
The simple faith of shepherds then,
And, clasping kindly hand in hand,
Sing, "Peace on earth, good will to men!"

And they who do their souls no wrong
But keep at eve the faith of morn,
Shall daily hear the angels' song,
"Today the Prince of Peace is born!"

THE EDITOR'S MESSAGE

THE FULLNESS OF TIME.

"But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Galatians 4:4.

The scope of God's activity is intriguing and enthralling. His actions are never premature. His timing is seen in retrospect. The divine evolution found its fulness and climax in Christ. The preparation for his advent was both historic and immediate. The patriarchs, priests and prophets did their indispensable work. Joseph and Mary brought the physical and spiritual requisites for the divine personality. In the fulness of time the world was prepared for the advent of a spiritual giant, or master teacher. In the fulness of time Mary "brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger."

But that baby grew up! As Halford Luccock points out, "He grew up to become the sternest challenge to a world of hard power that had ever been made." This child prodigy made a successful transition to maturity, made his observations and pronouncements; yet he frankly said to his generation, "I have many things to say unto you, but ye cannot bear them now." He promised the gift of the Holy Spirit, which would guide into "all truth." This faith has been and must be kept alive. The words of Pastor Robinson to the Pilgrims has become the watchword of Congregationalism: "The Lord has more truth and light to break forth out of his Holy word."

"When the fulness of time was come!" Who can fathom the significance of that statement? Back of it lies the inexhaustible energy and patience of God. Back of it lie aeons of divine preparation. Who can explore this cosmic vastness? Is it subject to measurement? Not with finality. But reasonable deductions may be made. For example, one scientist writes: "The earth's crust contains what we may call, without any fantastic exaggeration, geological clocks. They contain timekeepers that were set chemically ticking when the rock was first formed, and have gone on ticking at the same rate, without once needing to be wound or regulated, ever since. These clocks are what are known as the radio-active elements: radium, uranium, thorium, and others. These radio-active elements shoot out particles of matter from their atoms, and in so doing transform themselves into different elements. They do this in such a way as to become effectual chronometers. Now the baring of all this on the computing of geological dates is very simple. This process does not go on haphazard and wildly. It is timed. Each of these transformations takes place at its own definite rate, as regularly and inevitably as the swing of a pendulum. Ultimately, by such means as these, we may carry a surprisingly detailed calendar back for hundreds of thousands and even millions of years. And even for the remoter periods we are already approaching a sufficiency of knowledge whereby the margin of error can be narrowed down to ten million years or so, which on the geologist's scale of time is not a large figure, for it only means being out by about five or ten per cent."

The acceptance of this explanation displaces the prevalent idea of an unrecorded past. The fullness of time is confidently charted by this further scientific time table. "Let us provisionally take 2,000 million years as the age of Earth. Life, as revealed by actual fossils, has been in existence for nearly a third of this time. Without any doubt, the real age of life is greater, since the first living things would be squashy and soft, and very seldom fossilized, and even if they were preserved, in most cases, have later baked and crushed out of recognition.

"It is only in the last fifth of the earth's history that we know of vertebrates, and in less than a sixth of it that we know of land-vertebrates. Mammals have been on the scene for only a thirteenth of the time, and modern placental mammals for only a thirtieth. And as for man, he is a mere upstart. The earliest creatures that could be called men cannot possibly have been on earth's stage for more than a paltry ten million years, or one two-hundredth of the total, and it may prove necessary to halve even this estimate; while our own species of man boasts perhaps a million years of history—one twentieth of one per cent of the earth's full record."

With this revelation of the huge spaces of earth's past, the doors of the future, too, seem to open. We stand as breathless spectators witnessing God's amazing activity in this temporal arena. There is every reason to suppose that conditions on our planet will continue to allow life to flourish in the future for as long as they have allowed it to flourish in the past. To grasp the full implications of this estimate of available time is to visualize a God of progress with whom a thousand years is but a day. Civilization as we know it is no more than an augury of what under God may yet be achieved. The Kingdom of God will yet be realized in its fulness.

Allan A. Hunter writes to the point in this exciting paragraph: "It took something like two billion years to get this little revolving chunk of sun we call the planet warm and dry enough to be an incubator for you and me to hatch in. Evolution does not guarantee that any of us will hatch. But pervading it all, there may be, as St. Paul suggests, a vast expectation, as if potential sons of God could even now begin to appear, training themselves to be filled with divine significance as Jesus completely was."

R. L. H.

". . . for behold I bring you good tidings of great joy: for there is born to you this day . . . a Saviour who is Christ the Lord."

St. Christopher

J. C. F. Green, *Pastor Congregational Church, McKeesport, Pa.*

The legend of St. Christopher illuminates an unchanging truth. Its meaning, of course, is the lesson that he who serves his brethren serves the Christ.

The reader will easily recall the story. A strong man wished to serve the strongest Lord. In his quest for the strongest, he first served a local leader, then another, a stronger one, and next the devil. And that, when the latter showed fear at the sight of a wayside crucifix, the man wished to serve Christ, the strongest Lord. That for years he journeyed the highways searching in vain for Him, and that finally he built a little hut at the riverside, by a dangerous ford, to wait for Him, while he carried children, women, and the aged over the stream. And that, at the end, in a storm, he heard a tiny voice saying, "Carry over." Three times he answered the call in the night, before he saw a little child at the door. As he carried the child through the swollen stream and raging storm, he thought he must drop under the growing burden that seemed to be the whole world. And that, having hardly gained the opposite shore he dropped exhausted to hear the child, now grown to man's estate, say: "You sought to serve the Christ, and in serving his people you did serve Him. Now you have carried the Christ and with Him the burden of the world. Your name shall now be Christopher (which means "Christ-bearer").

Similarly, the truth of Christianity is ever in danger of distortion. Jesus asked the assumption of the cross: men seek its evasion. He seeks followers: they are willing that others should follow Him; that others, not they, should do the work that religion requires; to let them, if they perchance so incline, go along, enjoying the fruits of their labor: in churches that others have built; in organizations that others maintain; in costs that others support. And thus they make themselves, not Christ, central in religion. This is a universal temptation and an all too common sin.

From the personal position, also, this temptation enters. For life is largely chance—as man sees it. Some are born into favorable situations, endowed with health and strength, they are supported while they prepare for "success"; while to others the opposite lot has fallen. And the fortunate arrogate to themselves, with nigh-unanimity the feelings that they have earned all that has come to them! Yet, in fortune or mis-fortune, St. Christopher would teach: "Bear ye one another's burdens, and so fulfill the law of Christ."

Our present American scene is radically hostile to the Christian teaching. Our schools have taught: "Get yours. Prepare for success. The unfortunate are failures." For discipline and training for service, as due society in present and future payment, there is no concern. Further, the educational system has taken more and more of the extra-curricular time of youth: for factual entertainment, rather than training in responsibility. Recreation is the slogan. Of course, an evening spent under proper chaperonage at play is better than an evening spent in alleys or under street-lights without supervision! But there is lacking the most essential content of preparation, by practice, for the duties and obligations of the service of God and society. School organizations are imitating the Church in religious meetings, in age-groups, which is esotericism, weaning youth, thereby from the Church. Homes of workingmen are taxed to provide

(Continued on page 13.)

"... of Little Faith"

By C. B. RIDDLE

Not much can be said that is appropriate to the Christmas season this year. With organized murder, cruelty, suffering and want widespread in many lands, and great anxiety in the majority of homes in the civilized world, Christmas greetings seem meaningless.

Were it not for small children, one would want Santa Claus to remain away. But the youngsters have not discovered what a butchering civilization their parents and ancestors have created. So let them have their Santa Claus in hope that in their maturity the present world debauchery will not be repeated.

Science and technology have made the world a physical unit, but man's political thinking and planning have failed most miserably to consolidate this physically unified world into a political and moral community. Such a goal is an old theme, but never has it pointed, as it does today, such an accusing finger at the failure of nations to live together in peace.

The Bible relates the story of the man with a certain number of talents, but not wise enough to put them to use. But can the civilized world now adversely criticize this much maligned character?

Men show a spirit of cooperation that is magnificent when they combine their courage and inventive genius for organized destruction and murder, but in forming and maintaining protective and humanitarian governments they become weak and disorganized. They are afraid to take any risk in establishing a moral society, and thereby only increase the danger of which they are afraid.

Nations must learn how to work together and use their weapons for the benefit of all mankind. This achievement they must make and substitute for their ability to destroy. It may be possible, for instance, to use the airplane to police the world so as to avoid a third attempt at global suicide.

More importantly, men and nations must create faith in each other. The Child who was born on that Christmas night, later cried in despair, "Oh, ye of little faith." That is still the way it is, but it cannot continue if there is to be "Peace on earth, goodwill toward men."

CONTRIBUTIONS

SUFFOLK LETTER.

This issue of The Sun closes the work of the paper for the year 1944. Before another issue goes from the press to the subscribers, a new year will begin to record the work of those who welcome its advent. This is a time for looking backward with a definite purpose to profit by our mistakes and improve the future.

Merry Christmas to all readers of The Sun! It seems a sacrilege almost, to say those words. How can one be merry in heart when so much of the world is in distress and sorrow? Perhaps we should drop the expression and substitute something like, "peace be unto you." That is more in keeping with our feelings, and is more appropriate to the earnest prayer in many hearts and on many lips.

"Peace on earth, goodwill among men." So the angels sang on the night Jesus was born. How the angels would rejoice to bring back to earth that same song for this war-torn world! The heavenly host may well be waiting for the signal to come down and sing their song again. It may be that the heavenly choir will be called to a rehearsal at an early date. Would it not be fine if the church could be ready to join in that glad refrain?

But the church is not ready for peace in the world. There is not enough peace in the church to justify us in believing that its followers are filled with the spirit of the angelic host. As a basis of judgment in that matter what do we find in our church meetings around the world? What are the various denominations doing to indicate that they are at peace with themselves and with their sister denominations? Are we, as a great fellowship, entirely at peace with each other? Do any of our annual sessions of conferences, associations and conventions fully manifest the spirit of peace and goodwill?

People who are at peace with each other are usually willing to cooperate in the common tasks to which they may be called. Peace does not have much place for heated discussions, rash statements and harsh criticism. Perhaps the church could present a more effective appeal today for peace among the nations, if it could give convincing evidence of its own willingness to live in peace. Christmas is an appropriate time to think and talk about peace on earth. Before peace comes, however, those who advocate its coming must be prepared to follow its guidance and manifest its spirit.

With the dawn of a new year, there should be an increasing spirit of goodwill in the work of our denomination. There is need for greater unity and more harmony. People who are independent in their thinking and liberty-loving in their spirit sometimes find it difficult to yield to the leadership of others. That is a difficult problem in a church like the Congregational Christian fellowship. The tendency to centralize authority and cultivate power for small groups of leaders is not accepted as readily as some leaders would desire. Out of this situation unfortunate tendencies are developed which endanger the brotherhood. But the great work of the kingdom is done by the masses and not by any small group of leaders. The rank and file of the church want to move forward, and they cannot endure the spirit of intolerance. They are more broad-minded than some of the people who would like to be regarded as supermen.

Let us have peace. Let us have unity. Let us have brotherly love. Let us have cooperation. Let us have a prosperous new year.

I. W. Johnson.

FINDINGS OF A PARSON.

See what I've found! The other day while preparing a lesson on the Parable of the Sower, I was reading Wetherhead's book on the Parables of Jesus, which is called "In Quest of a Kingdom." (I recommend it.) And there I came upon this little story of Dr. J. H. Jowett: One of Jowett's hearers, says Dr. Weatherhead, was boasting, "I hear the great Dr. Jowett every Sunday!" The reply he received was challenging and unexpected, "What a terrible responsibility!"

I was reminded by that story how Dorothy Canfield in her novel, "Bonfire," makes one of her characters, a nurse, say, "I imagine that what keeps God on the job is just—his knowing everything. *As soon as you know something, you're responsible for it aren't you?*" That philosophical remark came at the end of an argument. "Oh, Anna," remonstrated one of them, Why do you take on all the impossibles? Why are *you* responsible for her. You're a nurse, not God. Suppose you didn't know all you do." "But I do know. As soon as you know about anything, you're responsible."

Which reminds me again of an old professor who said over and over, in tireless repetition: "*Accept a responsibility and live up to it.* Was that what Emerson meant by his 'Hitch your wagon to a star!'?"

CONVENTION OFFICE.

(Continued from page 3.)

is requested to contribute the coming year. It appears that the Convention is not asking for too much money. The churches do not distribute their gifts as requested by the Convention. That is why some enterprises flourish while others perish. There are indications that the churches will give greater heed to this matter during the coming year.

It is difficult for us to increase our membership. Some churches made commendable progress in securing new members, but others dropped long lists of names. Perhaps it would be a help for all churches to make an accurate list so we can know just what membership we have. Then gains would not be offset by great losses. Three churches voted to sever connection with their conference, and several other churches had no pastoral service that kept them active enough to report to conference. Such losses can be overcome by increasing the number of ministers, or in dividing the work more perfectly among those we have. Small churches with no regular pastor find it hard to keep going. We can ill afford to lose churches. We need to increase their number. A growing membership and an increasing number of churches are indications of vigorous life. Our statistics indicate a dangerous weakness.

WE HAVE TRIED.

During the year now closing, we have tried much more than we have accomplished. That has kept us going, and leaves something for next year. Here are some of the things undertaken:

To keep the mailing list of The Christian Sun active and up to the number we can publish.

To find pastors for all of our vacant churches (if requested to help), and

(Continued on page 11.)

The Christmas Era

THE PRESENT ERA dates from the year of Christ's birth. Although there is some uncertainty as to the exact year of his birth, no doubt arises concerning the fact that the present era began with the time when his birth was fixed by chronologers and that the Christian Era stands out as a tribute to Him and its truly Christian achievements due to his life, teachings, death and resurrection. Every real advance in the character of the human race can be traced to that source.

Geikie, in his very complete Life of Christ, introduces his biography with references to the high esteem in which noted men held Christ. Men like Galileo, Kepler, Bacon, Newton and Milton set the name of Jesus above every other. Jean Paul Richter says, "The life of Christ concerns Him who, being the holiest among the mighty, the mightiest among the holy, lifted with his pierced hand empires off their hinges and turned the stream of centuries out of its channel, and still governs the ages." Spinoza calls Christ the symbol of divine wisdom. Kent and Jacobi hold Him as the symbol of ideal perfection, and Schelling and Hegel as that of the union of the divine and human. Goethe says, "I esteem the Gospels to be thoroughly genuine, for there shines forth from the reflected splendor of a sublimity proceeding from the person of Jesus Christ, of so divine a kind as only the divine could ever have manifested on earth." Rosseau says, "How petty are the books of Philosophers, with all their pomp, compared with the Gospel! Can it be that writings at once so sublime and so simple are the works of men? Can He whose life they tell, be Himself no more than a mere man? Is there anything in his character, of the enthusiast, the ambitious sectary? What sweetness, what purity in his ways, what touching grace in his teachings! What a loftiness in his maxims, what profound wisdom in his Words! What delicacy and aptness in his replies! What an empire over his passions."

Wonder at these references to Christ increases as we become acquainted with his life. He was born of a noble mother, but her station among the women of her time and place was not unusually exalted. Joseph, his foster father, doubtless was a man whose character challenged the confidence and esteem of those who knew him, but neither his business nor his home distinguished him from the common people of his town. The only attention accorded to Jesus at his birth outside of that given by a fond mother and a devoted husband, was given in response to the call of prophesy to the wise men and to the announcement of the angel to the shepherds. Here was no promise of coming majesty and power, nothing that would forecaste a character such as men later knew Him to be. It is true that Mary remembered the promise of the angel. She cherished his words, strange as they appeared to be, and saw in the unfolding of her Son's life, their coming fulfillment. Had not Gabriel said unto her, "And, behold, thou shalt bring forth a son, and shall call his name Jesus. He shall be great, and shall be called Son of the Highest: and the Lord God shall give unto Him the throne of father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end."

But the Christ not only challenges the learned and great, but He manifests Himself to the lowly and poor, with a tenderness and love that enables them to regard Him as one who belongs to them. In the homes of the poor, by the cot in the hospital, in the lonely hours of the night when sleep refuses to relieve the distress of the unfortunate, He is present to comfort and uplift. In the bitter conflict with sin and the powers of darkness, He is the stronger who gives strength and courage to the end of the battle. The wise see in Him the noble and lofty One; they are charmed by his wisdom and majesty; but these know Him as a Friend, a Saviour.

This is the Christ whose birth engages our attention at this time. Of Him the multitudes on earth sing and to Him the hosts of heaven bring adoration. The din of this world shall not shut out His praise, nor shall the charm of ease and pleasure make us indifferent to His claim to our devotion and service. May the Holy Spirit attune our hearts to worship Him in thought and deed so this Christmas Season may leave only inspiring and comforting memories.—*The New Illustrator.*

Missions
The World for Christ

A CHRISTMAS STORY FROM FORT BERTHOLD INDIAN MISSION.

By Rev. Harold W. Case.

To the Indians at Fort Berthold Mission |Elbowoods, North Dakota). Christmas is a very beautiful season, for they regard it as a Holy Day, The fact that they do not have the material things such as many other people do, does not lessen their happiness. Indian families seldom celebrate Christmas in their own homes. It is their custom rather to gather in their churches on Christmas Day. A few are able to bring gifts for their loved ones and friends; and all of them bring some food, for they like to do their part in providing the church dinner which follows immediately after the church service. The Mission tries to provide the things which our people cannot secure for themselves. And these things are many, for times are very hard for the Indian.

Our people begin arriving at their churches about nine o'clock on Christmas morning. A few of the older men lead the service and tell in their own words what Christmas means to them, and always the children have some part in the service. It is quite possible that some parents will bring their children for baptism, or an adult may wish to take a definite stand for Christ on His birthday. Following the benediction the Indian chairman takes charge of the distribution of gifts which are piled around the Christmas tree in one corner of the room. Perhaps you might wonder where these gifts come from. The answer is—from many sources. Some of the Indians have made or bought gifts, but the majority have been purchased with money sent to us for this purpose, or they have come in boxes from interested churches in different sections of the country.

The evergreen tree to the Indian is a holy tree. In the early days, the Indian never cut an evergreen. Instead he would go out to where one grew, and there he worshipped. He tied colorful pieces of calico on it as an offering and sang before it as he meditated. The missionaries who first went out to the Indians used the mulberry bush as their Christmas trees for its long thorns lent themselves so well to holding decorations and gifts.

It is a beautiful and touching experience to watch our Indian people portray, through their services and celebrations, what Christmas means to them. They never forget the Christ whose Birthday they are really observing. For weeks, they have set aside their pennies and nickles—and this represents a real sacrifice on their part—and on Christmas Day they open their trunks, where they have been collecting the money in small cans or preserving jars, and bring the contents to the church service. This money they give toward the apportionment for the work of our church throughout the world.

MISSIONARY OFFERINGS.
WEEK ENDING DECEMBER 14, 1944.

Sunday Schools.

Turner's Chapel Sanford, N. C. . .	$	3.16
Bethlehem, Elon College, N. C. . .		5.00
Happy Home, Ruffin, N. C.		6.60
Liberty, Nathalie, Va.		4.08
First, Portsmouth, Va.		5.99
Concord, Timberville, Va.		2.16
Mayland, Broadway, Va.		3.00
Leaksvlle, Luray, Va.		10.27
Total	$	40.26

Individlals and Churches.

Mt. Pleasant, Cameron, N. C. . . .	$	2.60
Morrisville, N. C.		3.25
Apple's Chapel, Gibsonville, N. C.		9.65
Union, Virgilina, Va.		17.33
Oak Level, Youngsville, N. C. . .		2.00
Total	$	34.83
Total for the week	$	75.09
Previously acknowledged		6,702.30
Total since Sept. 1, 1944		$6,777.39

Gratefully,
Mattie Cox Parker,
Secretary.

Times like these do not discredit the church. They demand it. In the course of the centuries countless crises have arisen and hindered but not stopped the march of Christ's Kingdom..

—*Bishop Arthur J. Moore.*

EXCERPTS FROM A LETTER FROM AGNES AND LEONARD CHRISTIAN.

The door is on the latch tonight,
The hearth-fire is aglow.
I seem to hear soft passing feet—
The Christ-child in the snow.

My heart is open wide tonight
For strangers, kith or kin;
I would not bar a single door
Where love might enter in.

The anonymous writer of these beautiful lines expresses for us the spirit in which we would approach Christmas, and send you our Yuletide greetings. One can hardly pass on a wish to be "merry" in days like those through which we are passing; but we do want with all our hearts to share with each of you, our friends, the hope that "peace on earth and goodwill to men" may soon become a reality. Along with our Christmas greetings we wish also to send a brief account of what this year has held for us of service among our churches, and of the momentous events that have taken place in the last port captured on the South China coast, Foochow, for over thirty years our home.

Life can never be dull or uninteresting for those who share in extending the Kingdom of our Master, and this we have again found true, as we have contacted churches in our travels. We could not begin to list the many cities, towns and villages we have visited, but we do want to say that you have added many happy memories to the already large collection we plan to take back with us to our home in the Far East.

Our combined travels this year will run well over seventeen thousand miles, and our experiences en route would add another chapter to an already fair-sized volume. Len's prize story in this collection was that of a short connecting trip made between Hastings and Campbell, Nebraska, in a U. S. Mail truck, locked into the compartment with "first-class and registered mails (males?)"! Agnes' story might be the chasing of a bus by taxi, after just missing connections at Mendota, Illinois, and after some really unpatriotic "scorching," catching up with the bus as it neared LaSalle. . . .

Here let us digress, to report that Agnes' sister, Louise Meebold, who is engaged in evangelistic work in Fenchow, Shansi, is still in the Weihsien Civilian Concentration Center, where she has been since April, 1942. The latest word received from her says: "Tell my friends that I am

(Continued on page 13.)

News of Elon College

By **President L. E. Smith.**

WHEN CHRISTMAS COMES.

The servants of God, particularly the prophets, spoke of the day of His coming, of the birth of Him whom the Father had promised and who when He came would be God in the flesh, who would understand all mystery, would possess all power and would heal the nations. The prophets said, “His name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.” But the angel said when he appeared to Mary, “Thou shalt call His name Jesus for He will save His people from their sins.”

When Jesus was born, the shepherds who were keeping watch over their flocks by night on Bethlehem's hills sang His welcome. The heavens rang with a nativity chorus, “Glory to God in the highest. Peace on earth, goodwill toward men.” The wise men came from afar bearing precious gifts that they might lay them at His feet in recognition of His kingship, His priesthood, and His power to save.

The early Church recognized His coming, adored Him, and determined the day to be designated as the day of His birth. It authorized religious festivals in honor of His coming so that today, the twenty-fifth of December, throughout Christendom, we celebrate the birth of the Christchild.

When Christmas comes, in city, town or hamlet, wherever there are hearts that fear and souls that trust, we sing, “O, Little Town of Bethlehem, How Still We See Thee Lie,” “Joy to the World, the Lord is Come,” “O, Come All Ye Faithful, Joyful and Triumphant,” “Halleluiah! Halleluiah! Christ is Come.”

This is not only the time for singing of praise but of remembrance. When we remember our friends and loved-ones, their deeds of kindness and of affection. Christmas is a great family day—when the children who have gone from home return, when father and mother and children and grandchildren gather about the fireside in recognition of family ties, of love, of heartaches, and of joys, and how God's gifts have blessed them and their home. This Christmas season, however, is different. We are at war. There is scarcely a family that has not been torn asunder. A son, a sweetheart, or a husband, in camp or in combat, will not be permitted to complete the family circle about the fireside of the home of his heart. Not only is he away from home, but he is exposed to danger—great danger. We cannot be of service to him. He is too far away. We leave him in the care of His keeping—the keeping of Him who is everywhere and who watches over all. Prayer is our recourse and God is our help.

But when Christmas comes, we not only sing and remember and worship, but we give—we give of ourselves. We lay our hearts on the altar of faith and bring our gifts of soul, of hand and of purse, that His kingdom may come, His will be done, and His peace—the peace of God—may be the present possession of all.

CONFERENCE APPORTIONMENTS.

The Church in recognition of its obligations to the College that it founded and of its continuous needs provided for the meeting of those needs by the gifts of those who constitute the Church. Just as soon as one conference year closes, the other begins. There is no break in the needs of the College; they are continuous. It is interesting how one church will recognize its responsibility and privilege and begin immediately to discharge the same, and how others recognizing such obligations postpone them month after month and even to the end of the year. The College's needs are present and continuous obligations and must be met monthly. Near the beginning of the new conference year, it would be most heartening to have all Sunday schools and churches begin their support of the College that our College might be able to meet its obligations promptly. We are grateful for the support already given and wish for everyone a Merry Christmas and a Prosperous New Year.

Previously reported		$ 356.57
Sunday Schools.		
Eastern Va. Conference:		
South Norfolk	$ 75.00	
Va. Valley Conference:		
Mayland	1.50	
Church.		
Western N. C. Conference:		
Mt. Pleasant	2.42	
		78.92
Grand total		$ 435.49

GIFTS CREDITED ON 1943-1944.

It is always a difficult thing for the Convention office or the office of the College to determine in which conference year contributions received the later part of the conference year closing and the first of the conference year beginning are to be credited, unless the Sunday school or church sending the contribution is specific in its instructions. If credits are given in the wrong year, please be patient and good enough to write us, and we shall be glad to be governed by your wishes. According to our reports and instructions received, the following contributions are to be credited for the conference year 1943-44:

Previously reported		$10,226.06
Churches.		
Eastern N. C. Conference:		
Antioch	$ 14.00	
Bethlehem	6.00	
Martha's Chapel	5.00	
Eastern Va. Conference:		
Oak Grove	2.15	
N. C. and Va. Conference:		
Ingram	15.89	
		43.04
Total		$10,269.10
Less amounts which should have been credited to 1944-45		21.28
Grand total		$10,247.82

SPECIAL GIFTS.

We are always glad when there are friends who wish to make special gifts not to be credited on conference apportionments, but simply to help meet the needs of the College in these tragic years. We are still hoping that many of our Sunday schools and churches that have not yet followed the Convention's authorization in giving their people an opportunity to express their interest voluntarily, may find it in their hearts to make that voluntary offering and thus send our College on its way rejoicing. Any special or voluntary gift will be gratefully received.

Previously reported	$1,187.57
Va. Valley Conference:	
Joppa Church	2.50
Grand total	$1,190.07

Now that we are participating in an “all out effort” to win the war, and we would have no one do less, more of us seem to know for certain that the Kingdom of God will never be established throughout the earth until more of his followers consecrate their lives “all out” to accomplish Christ's Mission.

—*Laymen's Missions.*

FOR THE CHILDREN

Dorothy Todd, *Children's Editor*

Dear Boys and Girls:

The gift which all of us want more than any other this Christmas is the gift of Peace. Families of war-weary and bomb-scared lands desire it more deeply than we. This is a gift which we can't buy. Yet, all of us can pray and work for its coming.

Christmas belongs to all children, everywhere. It is a day of universal love and joy. The exchanging of presents and using of holly, mistletoe, Yule logs, and the wassail bowl, have come to us from pagan days, but they are things which set Christmas apart from all other holidays. The custom of sending greetings on cards at Christmas began more than fifty years ago.

Recently cities have started celebrating the festival as communities. Huge Christmas trees are set up in such places as Madison Square in New York and the lake front in Chicago. On Christmas Eve the people come together about these beautifully decorated trees to sing the hymns and carols that we know and love.

Our Christmas tree is of German origin. One legend has it that on Christmas Eve, twelve centuries ago, the first Christmas tree was miraculously revealed. Winfred, an Englishman who had gone to Germany to spread the teachings of Jesus, found a group of worshippers gathered at the Oak of Geismar about to sacrifice little Prince Asulf to the god, Thor. Winfred stopped the death blow and cut down the "blood oak." As it fell, a young fir tree appeared, which the missionary declared was the tree of life, or Christ, of whose birth he told the people.

My prayer is that all nations will remember that the Christmas tree stands for life and that this memory will cause them to cease bringing death to God's children.

"May Christmas joys be thine!"

Sincerely,

Dorothy Todd.

THE MEANING OF CHRISTMAS.

By Lucia Mallory.

Issued by the National Kindergarten Association.

"Can you imagine a year without Christmas, Lucia?" my sister-in-law asked me.

I was spending the holidays at my brother Ned's home. His wife and I were washing the dishes after our Christmas dinner.

"I'd hate to live in a world without Christmas, Beatrice," I replied.

"So should I," Beatrice agreed, "but I found myself thinking, a week ago, that I'd be glad when Christmas was over. in fact, I said those very words to one of my neighbors. Mrs. Gannon had come over to borrow my big cake pan. Both of us were so rushed with Christmas preparations that we told each other we'd be glad when Christmas was over!

"After Mrs. Gannon had gone home that morning," Beatrice continued, "I realized what a dreadful thing we had been saying. I was ashamed that I had let material preparations crowd out my Christmas joy. How could I make Christmas a blessed day for my family if there was nothing in my heart but hurry and strain?

"I sat down and thought back over the years and considered how my father and mother had always made Christmas such a happy time for us children. There was never much money in our home. We always had a tiny tree, and we gave each other simple gifts, mostly homemade. I remember knitting hot dish pads for my mother and making funny little books of shaving paper for my father to use with his old-fashioned razor.

"Mother had let us share in all of the Christmas preparations—cracking nuts and cutting up raisins for the fruit cake, making special Christmas candies, trimming the tree with bits of cotton and strings of popcorn and cranberries. Remembering my delight in helping my mother, I decided to let my children have more of a share in our Christmas preparations, instead of trying to do everything myself. The children have enjoyed helping me.

"In my old home, throughout the holiday season, there was an air of friendliness and good will, but my mother did not try, as I seemed to have been trying, to remember everyone she knew with a gift or a card. I resolved to limit that phase of keeping Christmas to what I could provide without strain on my time or my pocket book. I'm sure my friends have not suffered any lack, and my family have had a mother who was not worried and weary on Christmas Day.

"Going back to my childhood, again, I recalled the reverence in my father's tones as he read to us the Christmas story from the Gospel of Luke. I pictured my mother sitting at the piano, and I heard her joyous voice leading us in the beloved old Christmas carols. I knew that the best part of Christmas for my father

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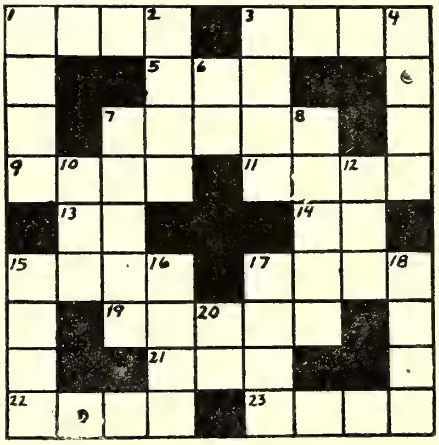
CROSSWORD PUZZLE.

ACROSS:

1. Abbreviation for Christmas.
3. Mother of Jesus.
5. The night before.
7. Place where Jesus was born.
9. Vari-colored king fish.
11. Opposite of short.
13. Within.
14. Mother.
15. — — — — lehem.
17. Flows out.
19. Melodies; carols.
21. Belonging to him.
22. At rest.
23. Village.



DOWN:

1. A prefix meaning wood.
2. Third son of Adam.
3. To dissolve.
4. To utter a shrill cry.
6. Virginia. (abbr.)
7. — — — — — Claus.
8. Baby sheep.
10. Pastry.
13. Laboratory. (abbr.)
15. The angels told the shepherds they'd find him "wrapped in swaddling clothes." (Luke 2:12.)
16. Her Royal Highness Elizabeth. (abbr.)
17. Place in which Wise Men saw His star. (Matt. 2:2.)
18. In a short time.
20. Roman numeral for two.

Answers to Last Crossword Puzzle.

ACROSS: 1. Slot; 3. Dish; 5. O. T. O.; 7. Holly; 9. Wool; 11. Lump; 13. N. M.; 14. La.; 15. Bees; 17. Tens; 19. Stars; 21. Ate; 22. Lung; 23. Earl.

DOWN: 1. Snow; 2. Tool; 3. Doll; 4. Hump; 6. Tl.; 7. Homes; 8. Yules; 10. One; 12. Man; 15. Bell; 16. Stag; 17. Tree; 18. Seal; 20. At.

Pilgrim Fellowship

"Youth at Work in the Church"

Rev. **RICHARD L. JACKSON,** *Editor.*

YOU ARE NEEDED IN AFRICA.

A tall, lanky, African fellow, with a winning smile, and dressed in the uniform of the Canadian Army's medical corps, told a recent student conference that Africa needs friendly service and not exploitation by the white man. He said that Christianity's contribution to his country was through bringing light which was teaching a new way of life through African Christian education.

On the west coast of Africa in the cities of Lobito, Benguela and Catumbela, there is great need for school buildings in these growing centers where people have come to work in war industries. Pilgrim Fellowship has agreed to build four little African school buildings which will cost but $100 each! These schools will be built out of native materials and will be very usable, even at this price, to eager boys and girls without schoolhouses at all!

War has interrupted the transportation to Africa, so that she is in great need of medicines. The costs are high these days at such distances. A part of our African project is $1,000 for medical supplies for a busy hospital in Galangue, Angola, West Africa, where quinine, drugs and malaria drugs are needed urgently.

Dr. Aaron MacMillan has developed the confidence of all people, black and white, African, Portuguese and American. Now, because of the difficulties of buying and shipping medicines, people are turned away for lack of medicines. The Pilgrim Fellowship can help by giving the money to send at once.

Our help is also needed by a rural dispensary with 32 beds, located in English territory in East Africa—Rhodesia. This little hospital on a high hill far from the towns and villages, has become popular and is always crowded.

Another gift of money would be used in Africa to provide song books and devotional materials for young people of the Ovimbundu churches of West Africa. This money is an answer to a specific request that these young people have made for more books to be printed in their native language. Moreover their leaders have asked for 5,000 copies of the story, "The Other Wise Man." Our Pilgrim Fellowship gifts will help to make this possible. Another on the list of books to be published in the Ovimbundu language is "Pilgrim's Progress."

In looking toward peace, one of the difficulties in many parts of the world is the simple fact, that becomes staggering when multiplied in each country around the world, that people can neither read nor write. Young people will understand the Christian religion better if they have books and literature printed in their own language for those just starting to read.

The call comes strong and clear, personally, from the committee working with the young people in West Africa, for *your money and your life* in order that they may have Christian literature in their own language. Pilgrim Fellowship can share in training the peoples of the world to read and write. This is one step toward better human understanding and world peace. One thousand and five hundred dollars a year is the amount called for for all these African centers, for schools, medicine, songbooks and materials.

CONVENTION OFFICE.

(Continued from page 6.)

to see that pastorless churches had services. Two full-time pastorates have been cared for, and many other churches have been served.

To hold summer conferences for young people. Three camps were planned but had to be cancelled on account of poliomyelitis.

To assist ministers with their local church problems, and to give encouragement wherever needed.

To assist all conference, Sunday school, Pilgrim Fellowship, missionary, and other organization officials do their best work.

To furnish Sunday schools, young people's societies, missionary societies, and churches with helpful materials, and otherwise assist them with their work, especially in leadership education.

To discover possible candidates for the ministry, missionary and other types of Christian work.

To assist boards and institutions by giving information and advice when solicited, and by helping the churches to think in terms of our total church program.

To keep accurate records and give receipts for all money sent to this office, and to furnish these records to the church family.

To plan for our Convention so it can have its "golden age" in the future.

And to live as a Christian should and serve the churches in the spirit Jesus served.

THANK YOU VERY MUCH.

For all of the encouragement, kindliness, cooperation, and courtesy shown us we are deeply grateful. Without you life would be incomplete for us. With you, we look to the future with hope.

We all join in very best wishes to each of you for a very happy Christmas and a New Year filled with Christian fellowship.

Who are we? Catherine (Cooper), college student and office secretary; Mattie (Parker), treasurer and bookkeeper; Angie (Crew), preparer of literature and missionary plenipotentiary; Emily (Lester), wife of the superintendent and helper of all in need, and Fletcher (C. Lester), superintendent and friend of all.

FOR THE CHILDREN.

(Continued from page 10.)

and mother was their faith in the Christ child whose birthday they were celebrating, Lucia. I wish I could share that faith with my children."

"You have already done that, Beatrice," I answered softly. "There were reverence and faith in Ned's tones as he read the Christmas story to us today, and the children's voices echoed your joy in the Christmas carols."

"I'm glad to hear you say that, Lucia!" Beatrice lifted her eyes to the little star that twinkled at the top of the Christmas tree in the living room. "I *was* happy when we were singing the carols, and I know the children were happy, too."

The right use of leisure is no doubt a harder problem than the right use of working hours. The soul is dyed the color of its leisure thoughts. As a man thinketh in his heart so is he.

—*Dean Inge.*

Sunday School Lesson

By Rev H. S. Hardcastle, D. D.

THE BASIS OF COURAGE FOR THE FUTURE.

Lesson XIV—December 31, 1944.

Golden Text: "*Wherefore my brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord.*"—I Corinthians 15:58.

Lesson: Matthew 16:13-20; II Peter 3:14-18; I John 3:1-3; Revelation 5:8-14.

A Sense of Failure.

As we come to the end of the year, to this the last Sunday of the year, we are conscious of a sense of failure, even the best of us. We have not attained, we have not yet laid hold on that for which we have been laid hold on by Jesus Christ. There are so many things that we should have done that we did not do, and so many things that we ought not to have done that we did. We have both sinned and come short of the glory of God. We ought humbly and sincerely to pray God to forgive us for the sins of omission and commission.

The Basis of Courage for the Future.

But the picture is not all dark, nor need we be discouraged, even if we have failed so many times before, even if we come to the end of every year with this sense of failure and frustration. There are several things that are the basis of courage as we face the future..

There is the fact, even though we do not always recognize it, that we have also grown, that we have made some progress, that we have won some victories, that we have not completely failed. The very fact that we have a sense of failure is a healthy sign—it shows that there is still inner life, that conscience is not dead, that aspiration is not stifled or silenced. The very fact that we want to do better next year than we have done this year is a basis for courage.

Then there is the fact that God believes in us to encourage. God has not lost faith in any of us. He sees possibilities in us that we have not realized. He thinks of us in terms of what we may become instead of simply what we now are. He believes that eventually He will see the travail of his soul and be satisfied.

And of course there are the infinite resources of God in Christ as the basis of courage and hope for the future. He that is for us is greater than he that is against us. Greater is he that is in us than he that is in the world. God did not fail us; we failed God. He can supply all our need according to the riches of his grace in Jesus Christ.

Facing the Uncertain Future Unafraid.

Knowing whom we have believed, and being convinced that He is able to make all things work together for good to those who love Him, and to do exceeding abundantly above all that we ask or think, let us be steadfast, unmovable, always abounding in the work of the Lord, knowing that our labor is not in vain in the Lord, and that in due season we shall reap if we faint not. Wherefore be of good courage.

* * *

A Merry Christmas and a Happy New Year to All. H. S. H.

More clearly today than ever before the simple basic ideas of foreign missions are seen to be the one hope of the world. —*Robert E. Speer.*

The Crossroads of Time

A mother lays her new born child in a crib . . . angels appear on a hillside . . . shepherds hurry quietly to Bethlehem . . .

Somehow, the world stood still that night. Time was at the crossroads. Men took a long last look at the Old Testament and turned their faces toward a new era—an age of love and brotherhood. With the first gurgle of that baby, Christianity drew its first breath on earth.

But why—who is this baby? Let's go over and look into that crib! There he lies—a little boy. His mother has him so wrapped that all we can see is his face—but it seems no different from other baby faces . . .

The strange, the mysterious fact about this baby boy is that the Jewish world has been talking about him for the past 1,500 years. Long ago—500 years before—the prophets had lifted up their voices and said:

"Behold! A virgin shall be with child, and bring forth a son, and they shall call his name Emmanuel."

"Then shall the eyes of the blind be opened, and the ears of the deaf unstopped. Then shall the lame man leap as an hart and the tongue of the dumb shall sing."

"And he shall feed his flock like a shepherd, and he shall gather the lambs with his arm and carry them in his bosom, and gently lead those that are with young."

This baby then—this child—is He the Prince of Peace?—God the Mighty? Yes, because when He grew to manhood, He said He was God, and He proved it. That's history.

And that is the marvel of this festival. It is that which brings the Christian world to its knees every year: the spectacle of Almighty God in the flesh; the devout adoration of those tiny fingers—fingers which shaped the mountains and set the mood in her place, now reaching out helplessly for Mary's face; those lips which pronounced the first Fiat of Creation, now tiny and blue with cold.

Is it any wonder that today we raise our voices with angels and archangles? Today our Christ was born. Today our Saviour appeared. Glory be to God in the highest, and on earth, peace to men of good will!

"Come and behold Him, born King of Angels." No, we must do more than behold. We must adore our God, enthroned now in the manger, soon on the Cross.

ST. CHRISTOPHER.

(Continued from page 5.)

more play for teen-age youth that does not need more play one tenth so much as some experience of work and duty.

Of course, society cannot ultimately build upon such foundations. And if the people, broadly speaking, will not assume voluntarily the obligations of church and society, the state will step in and impose compulsory institutions. There is no escape from such a necessity. Our democratic way of life is in jeopardy. Totalitarianism is not a foreign menace merely.

The state cannot afford to permit the training of its millions of youth in the fatuous idea that life is its oyster, and that after a few hours at school (which does not teach this philosophy of duty) there ought to be hours to play (also paid for by the taxpayers) just so that youth may be entertained. Life is not entertainment. Recreation, properly, affords relaxation from the strain of work and duty. (Is it any wonder that growing numbers of marriages are wrecked, when youth has spent its years in play?)

The state will be compelled to bring into the teen-age a form of needed discipline, such as military training. That such an eventuality was inevitable, leaders have long since forseen. But church and school and government have been catering to the people. They have not done them a good turn by being afraid to tell them the truth. And in the final analysis, the compulsory forms of control will prove unsuited to society's best ends, but the cost of the experiment will, as always, have been a thousand times too great.

There can be no evasion of the lesson of St. Christopher, that is, of Christ! "Take up your yoke and follow me—and ye shall have peace unto your souls."

"And . . . the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the babe lying in a manger. And when they saw it, they made known concerning the saying which was spoken unto them concerning the child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart."

LETTER FROM AGNES AND LEONARD CHRISTIAN.

(Continued from page 8.)

in school, learning patience, self-control, and the true meaning of service, and I hope to be a better woman when I come out."

Many of you already know that our beloved Roochow Mission is suffering the darkest hour of its hundred years of history. In the spring, when the Japanese began the drive southward along the railway, all Fukien missionaries were advised by their Boards and by the U. S. Government to evacuate as far as possible; and that those who decided to remain must be prepared to be shut in for the duration, because if the drive succeeded there would be no road open to them to leave the province until the coastal blockade is lifted. After there had been much debate and indecision, in June a sudden opportunity came for a group to ride out on some Chinese military trucks. With only four hours' notice, ten Americans packed their most-needed possessions into their duffle-bags and suitcases, and climbed into small box-like trucks for their first forty miles. That night they slept on boards which normally were the front wall of an inn, but had been stretched across stools to provide sleeping accommodations for ten "foreigners"—without a speck of privacy! The story of that trip is still coming to us in its many aspects of danger narrowly escaped, privations cheerfully met, hearts wrung with anguish for China's helpless sufferers, and yet, over all, a sense of God's loving guidance, as four of the group headed for work in West China, and the rest toward India and the road home. This latter contingent landed in California just about the same time the Japanese took over Foochow.

Meanwhile, those who remained in Foochow had still been counting on the possibility that invasion might not come their way—that the enemy might be so busy using the railway line after they captured it, that they would not have time to invade the surrounding provinces. But they counted without the Japanese Navy, which decided on further conquest along the coast to make doubly sure there would be no place for American aviators to use Chinese airfields.

Since the occupation, which took place on October 6, we have scant word from the remaining missionaries, but we know they are safe—Dr. Dyer, Misses Jacobs, Houston and Wilcox, interned in Foochow City with the hospital work in which they were engaged; Dr. Gillette, Messrs. Topping, Galt and Faurot, Misses Armstrong, Lanktree and Wiley, in the hills of Fukien where our schools had moved. A most tragic blow came to our work in the death of Rev. Ling Iu-eu and his wife, who were shot and their home burned. We have learned none of the details, but know what sorrow and loss this brings to our Chinese Church, to have their moderator, the most efficient Christian leader we had, meet such treatment at the hands of the conquerors. We hope you may be led to pray for them, that their courage may rise to match the danger, and that they may find their strength in their Lord.

In the face of these heavy tidings, it has come as a surprise to us to receive word that the Board is counting on us to be ready to return next summer. Yet stranger things have sometimes been brought about, and we surely want to go back as soon as it is reasonably possible. We trust that the close of 1945 will find the war in Europe a memory, and the difficulties with our neighbors of the Island Empire so far on the way to solution that we of the churches can begin the work of rebuilding and strengthening.

As we look forkard to this return, we know that we shall face need such as we have never yet seen in our thirty years of service in that land, where suffering has been the every day experience of China's millions. We want to be able to alleviate some of that awful suffering, and believe that we can do it with the co-operation of you, our friends who know something of our work and our people. If you care to share in the lifting of these burdens of our Chinese brothers, and if God lays it on your heart to give, we shall be glad to see that funds so entrusted to us shall be administered in the most helpful way. As you know, such gifts are classed as "specials" and could not be counted as part of the apportionment giving of your local church. They should not detract from regular benevolences, but should be "above and beyond."

And now let us send this message on its way to you with its closing thought expressed by John Oxenham:

> But once I pass this way
> And then—and then the Silent Door
> Swings on its hinges, opens—closes;
> And no more I pass this way.
> So while I may, with all my might
> I will essay sweet comfort and delight
> To all I meet upon the pilgrim way.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Cold weather, killing hogs, and the right time of the moon go hand in hand. All three have been in our favor this season. We have made good use of the occasion and have killed and salted down more than forty five hundred pounds. We still have thirteen hogs to kill.

The orphanage has not bought any hog meat in years. It has succeeded in making its own meat, but it is not all profit by any means. Feeding hogs on high priced feed cuts down profit.

There are several ways people can help us save our bank account:

Sometime ago a lady sent us a nice box of clothing. In the box there were, among other things, several nice suits, practically new. We had four boys who needed suits, and we fitted all four boys with good suits from this box. They were happy indeed to get them and they looked handsome as any boys.

Several nice coats for girls have come in. Some new and some that had been worn very little. We have been able to fit all the girls who needed coats and have not had to buy a single coat this season. We are very grateful to those who have helped us in this way.

Many of our people have had sons who entered the armed services. Perhaps they left good suits at home that they probably will not need any more. If they are gone for two or three years, then they will want new clothes that are in style when they return. Several suits have been sent to us that were practically new, nice tailor-made suits. We feel sure that some young man going into service sent them to us. It was a fine idea, and our larger boys were happy to get them.

Our churches and many friends have seen to it that we reached our goal for this year, 1944. We are happy and grateful and pray the Lords' richest blessings on each and every one who had a part.

We want to ask the churches and individuals who have not sent in their Thanksgiving Offerings to please do so at once so that they can be counted in this year's income.

This is the twenty-eighth year we have served the church as Superintendent of the Christian Orphanage. The church has been loyal all of these years, and has given us encouragement by its support. It has made us happy in our work.

During the years there are two things we prize very highly. First, the opportunity to live with these little children and help them when they needed someone to be a father to them. Second, the many loyal friends we have made since we have been in this work. They mean more to me than a mountain of gold.

CHAS. D. JOHNSTON,
Superintendent.

Merchandise and Clothing Donations Recieved Since Sept. 1, 1944.

Molly Harrell Circle, Newport News, Va., 1 blanket.

Gussie Baker Circle, Newport News, Va., 1 blanket.

Mrs. R. S. Scott, Pfafftown, N. C., 2 boxes of clothing.

Mr. C. W. Parker, Portsmouth, Va., 3 suits.

Mrs. F. E. Butler, Suffolk, Va., 2 boxes of clothing.

Miss Dorothy Gosewick, Williamsburg, Va., 1 box of clothing.

Miss Nellie Mae Holt, Burlington, N. C., 2 boxes of clothing.

Box 96, Franklin, Va., 1 box of clothing.

Mrs. Irby Bailey, Norfolk, Va., 1 box of clothing.

Mrs. W. F. Lawrence, Portsmouth, Va., 1 box of clothing.

Mrs. I. West, Whaleyville, Va., 1 box of clothing.

Mrs. J. D. Messick, Elon College, N. C., 1 box of clothing.

Mrs. E. N. Pearce, Burlington, N. C., 1 pair boy's trousers.

Mrs. J. L. Byrd, Suffolk, Va., 1 box of clothing.

Mr. Frank Burton, Women's Missionary Society, Monticello Church, Brown Summit, N. C., 1 large box of clothing.

Mrs. Clarence Smith, Hope Mills Missionary Society, Hope Mills, N. C., 2 quilts.

Miss Edith Walker, Burlington, N. C., 1 box of clothing.

Miss Bessie Thomas, Burlington, N. C., 1 new winter coat.

Shallow Ford Missionary Society, R. 3, Burlington, N. C., 2 dresses.

Mrs. E. B. Richardson, Waverly, Va., R. 1., 1 box of clothing.

Mrs. L. E. Carlton, Ingram Church, Paces, Va., 1 crate of chickens.

Liberty, Vance, Church, Henderson, N. C., 29 chickens.

Liberty Church, Liberty, N. C., 9 hens, 1 box of apples, 2 doz. oranges.

Proximity Manufacturing Co., Greensboro, N. C., 1 bale of mixed materials.

Minneola Manufacturing Co., Gibsonville, N. C., 1 large package of outing.

Hines Chapel Church, R. 5, Greensboro, N. C., 15 hens.

Mrs. W. G. Harmon's S. S. Class of Children, LaFayette, Ala., 1 box of clothing and toilet articles

Concord Missionary Society (Mrs. W. D. Garrison), 1 box of clothing.

(Continued on page 15.)

The Board of Publications Urges

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EVERY CHURCH OFFICIAL
EVERY CHURCH FAMILY
EVERY MINISTER

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The Editors, Contributors, and Publishers are trying to make your church paper valuable to ministers, church officials, Sunday School teachers, and every individual in the home. They are trying to make it worth more than it costs to every individual who reads it, and every enterprise that uses its columns. It can serve better if it has a growing constituency.

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1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all.

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Marriage or obituary notices of not over 125 words will be published free. All over 125 words, 1c a word, cash with notice. Notices should be confined to 250 words.

THE ORPHANAGE.

(Continued from page 14.)

Rev. R. E. Newton, Leakesville, Va., Missionary Society, 1 case of canned meat.

Women's Missionary Society, Portsmouth, Va., 1 box of clothing.

Ellen Grimes S. S. Class, Portsmouth, Va., box of clothing for special child.

Mrs. Harriett Ayscue Stokes, Henderson, N. C., 1 box of clothing.

Women's Missionary Society, Haw River, N. C., 11 towels, 1 sheet, 1 pillow case, 2 wash cloths.

Winchester, Va., Church, 2 boxes of Christmas presents.

Conregational Ladies Aid, Albemarle, N. C., 10 towels, 2 wash cloths, clothing.

Mrs. Geneva Woods. Durham, N. C., 1 box of clothing.

Mrs. Louise Poe, Chapel Hill, N. C., 1 girl's coat.

Mr. and Mrs. J. H. McEwen, Burlington, N. C., 1 box of clothing.

Mrs. R. R. Auman, teacher, Primary Class, Seagrove, N. C., 1 box of 20 Christmas gifts.

REPORT FOR DECEMBER 21, 1944.

Amount brought forward: $31,111.42

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Antioch (1943-44)	$ 14.00	
Morrisville	11.13	
New Hope	26.00	
Oak Level	23.00	
Raleigh	22.35	
Southern Pines	26.31	
Turner's Chapel	8.12	
		130.91

Eastern Va. Conference:

Portsmouth, First		6.45

N. C. and Va. Conference:

Bethlehem	$ 24.36	
Graham Providence Mem.	10.00	
Happy Home	6.36	
Lynchburg (A. S. Dunn)	6.00	
Shallow Ford	44.00	
Union (Va.)	81.60	
		172.32

Western N. C. Conference:

Ether	$ 2.00	
Flint Hill (M)	.53	
Mt. Pleasant	21.03	
Pleasant Ridge	11.65	
Zion	25.00	
		60.21

Va. Valley Conference:

Concord	$ .99	
Leakesville	9.28	
Mayland	3.00	
Wissler's Chapel	14.00	
		27.27

Alabama Conference:

Roanoke		20.50

Sunday School Thanksgiving Offerings.

Eastern N. C. Conference:

Christian Light	$ 30.00	
Clayton	12.25	
Lee's Chapel	8.00	
Pope's Chapel	16.25	
Sanford	68.00	
Turner's Chapel	25.88	
		160.38

Eastern Va. Conference:

Johnson's Grove	$ 2.00	
Liberty Spring	55.00	
Rosemont	455.00	
		512.00

Western N. C. Conference:

Glendon	$ 17.65	
Liberty	30.00	
		47.65

N. C. and Va. Conference:

Berea	$ 33.05	
Concord	7.00	
Happy Home	85.17	
Ingram	80.00	
Lberty	31.00	
Pleasant Grove	20.50	
Reidsville	143.00	
Shallow Ford	81.00	
Union (Va.)	10.00	
		490.72

Va. Valley Conference:

Joppa	$ 2.00	
Linville	34.33	
Mayland	6.85	
		43.18

Alabama Conference:

Pisgah		15.25

Georgia Conference:

Pleasant Hill		5.00

Individual Thanksgiving Offerings.

Mr. E. D. Dunn	$ 5.00	
Bamby Bakers	5.00	
Mrs. Eugenia Wilson	25.00	
T. J. Green	5.00	
Burlington Kiwanis Club	27.00	
E. H. Wilkins	50.00	
		117.00

Special Offerings.

John Morrison Bible Cl.	$ 25.00	
Mr. Hughes	45.00	
R. G. Dabbs	20.00	
Parks Cross Roads Church	28.00	
Margarita Wright Mission Circle	5.00	
Carl Lowthrop (2 mts.)	140.00	
Cash	5.00	
Hauling trash	7.00	
		275.00

Total for the week .... $ 2,083.84

Grand total $33,195.26

"And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people; for there is born this day in the City of David, a Saviour, who is Christ the Lord."

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KEEP CHRIST IN CHRISTMAS

By C. REXFORD RAYMOND.

If we rescue Christmas from the commercialism of the market place, we must keep Christ in Christmas. If Christmas is to be known as the birthday of Jesus, we must rid its observance of its vestiges of the Roman Saturnalia. It is said that firecrackers were invented by the Chinese to usher in their New Year with noise and clamor. It is also said that many in America use Christmas as an excuse to drink. Neither alcohol nor gunpowder have any valid connection with the birth of Jesus.

Go to the Bible and read what Matthew, Luke and John wrote long years after the birth of the blessed Baby in Bethlehem. Their wondrous stories about his birth reflect their growing understanding of Christ. If it had not been for his words and acts during the brief years of his public ministry, for his sacrifice on the Cross, if it had not been for the experience of his followers, which convinced them that He had conquered death, the Gospel stories about his birth would have never been written. . . .

The matured testimony of the later days of the Apostles and their friends as preserved in the earliest record of his life, sound the salient notes in the harmony of our observance of Christmas. Every reader of the Bible will find his own appreciation of Jesus. I suggest the following enduring reasons for a proper celebration of his birth.

First. It is written that He should be called Emmanuel, God with us. His birthday is the annual reminder that God with us is to be a perpetually renewed experience of all in whom He abides. This means that the will of Christ revealed in the days of his flesh reveals the purpose of God. The Jesus in his loving sacrificial purpose for mankind.

Second. We are told that Jesus is the light of the world. God so loved the world that He gave his only Son that whosoever believeth in Him should not perish. It was not left for America to discover that this is "One World."

Third. The story of the shepherds who heard the angel sing and came to the manger to see the Christ reveals that He is the redeemer of those who labor and are heavy laden. The humblest worker in the world may find Jesus as his friend.

Fourth. The story of the Wise Men who came from afar to find Him and bring their gifts, reveals that He came not only to the humble and unlettered but to shed the light of life on all students who seek the truth. His wisdom is for the philosophers and the scientists to whom He brings the way of life.

Fifth. The Star which the Wise Men followed across the far places in their search for Him reminds us that He may guide all seeking souls if they will follow Him. He is a prophecy that "every man's life is a plan of God."

Sixth. The carols of Christmas remind us that songs are a part of God's plan for man. Following Jesus is a joyous singing way of life. The great music of the Church is an enduring and an ever growing reminder that the inner meaning of the Gospel is "good news." Christians can sing!

Finally. The gifts of the Wise Men remind us that the essence of the good life is generosity. Gifts to children. Gifts to the aged. Gifts to the needy. Gifts to those who can give us in return nothing but love. Gifts to the Church, which is the body of Christ. All this re-echoes the word of Jesus when He said, "Inasmuch as ye did it unto one of these least, ye did it unto me." These are seven ways in which we can keep Christ in Christmas.